

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Three-Chapters 1 to 6



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To
Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis
of
Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)
(2-18)

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

स्वस्तिक सोसायटी,
४ था रस्ता, जहुस्कीम,
पारले (पश्चिम), मुंबई.
४०० ०५६.
गुरुपूर्णिमा वि.सं.२०६३.

श्रीभागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखला अब द्वितीय स्कन्धके एक बाद तृतीय स्कन्धके भी प्रथमसे छह अध्यायोंको पूर्ण कर आगे बढ़ती जा रही है !

सचमुचमें श्रीरामन्जी जिस चमत्कारपूर्ण रीतिसे निरन्तर सुबोधिनीके अनुवादमें अपनी निरालस कर्मठता, भक्तिभावपूर्ण निष्ठा और समाधियोगके जैसे मनोयोग से जुटे हुवे हैं, वह देख कर चकित हो जाना पड़ता है.

इसी तरह इन अनुवादोंके मुद्रण-प्रकाशनमें श्रीनरेश गुप्ता और श्रीसुनील गुप्ता बन्धुओंकी भारतीय संस्कृतिके प्रति निष्ठाकी भी जितनी प्रशंसा की जाये वह कम है.

यह एक गोवर्धनधारणके जैसा महान् अनुष्ठान है जिसकी जितनी भी प्रशंसा की जाये वह उचित ही होगी अतिशयोक्ति नहीं.

गोस्वामी श्याम मनोहर

आवर:

गोस्वामी श्याम मनोहर

श्रीमद् गोविन्द गङ्गापुराण श्रौतम् श्रौतम् गङ्गा
वाल्मीकि आदि संप्रदायों में अंगुलिपद्धि पद्धतियों में गण-
पतिपद्धतियों में अथवा श्रीगणेश गङ्गापुराण में अथवा-
नीति-संग्रहों में (एक अथवा गङ्गापुराण) शामिल है।

उपनिषद्, उपनिषद्-विहित-गङ्गापुराण परम्परा
श्रीमद् गोविन्द गङ्गापुराण में श्री-विष्णु, श्रीगणेश-गङ्गा-
गङ्गापुराण-श्रौतम्-गङ्गापुराण और श्रीगणेश आदि गङ्गा
श्रीगणेश गङ्गापुराण में श्रीगणेश गङ्गापुराण है।

गङ्गापुराण श्रीगणेशपुराण, गङ्गापुराण, श्रीगणेश-
श्रौतम् गङ्गापुराण में श्रीगणेशपुराण परम्परा में श्रीगणेश
श्रीगणेशपुराण में श्रीगणेशपुराण है। श्रीगणेशपुराण है
श्रीगणेशपुराण श्रीगणेशपुराण में श्रीगणेशपुराण गङ्गापुराण
गङ्गापुराण श्रीगणेशपुराण में श्रीगणेशपुराण गङ्गापुराण
श्रीगणेशपुराण श्रीगणेशपुराण में श्रीगणेशपुराण गङ्गापुराण

६३, सतिश सतिश, चौक रस्ता, नूरु सतिश,
बम्बई ४०० ०५६. फोन: ६१४३२६

"अवेक"
महाप्रभु श्री वल्लभाचार्य मार्ग, नगराष्ट्र, किराना, ३०५०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मि
आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा
पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण
ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण
में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति
तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों
के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को
स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के
अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी
करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा
जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं।
इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो
भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध
होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों
स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना
भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप
में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते
हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम,
द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार
अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्मृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमागीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā-Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Pūrushōttama, as explained in this Mahā Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswāmi Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri .



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabayan Namaha

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Date : 23/12/2008

॥ श्रीगुरुभ्यो नमः ॥

राधारमणवृत्तान्तं कृष्णवल्गुभयोषितम् ।
अल्लैरिवरमणारूपेण भाषाभैरेव सुन्दरम् ॥

भगवदुपलब्धीलाविनाशदर्पणश्रुतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभज-
नैव निदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सङ्क्ष-
ुद्धयैरेव पठनैव लभ्यते । अस्य ग्रन्थकर्तुः फलश्रुतौः
भगवदनुग्रहसहितपाठकप्रमोदोऽवेति नारयणस्मृतिपूर्व
निरमाप्तिः ।

नारायण । नारायण !! नारायण !!!

ॐ नमः आशास्यते
श्रीरङ्ग-रामानुजयतिना ।



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

**SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM**

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishina Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Preface

-SRI HARI-

Sapṛēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgvāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampāthkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periaashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhata and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhata, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhata, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shrī Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brāhma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhinīji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Achārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

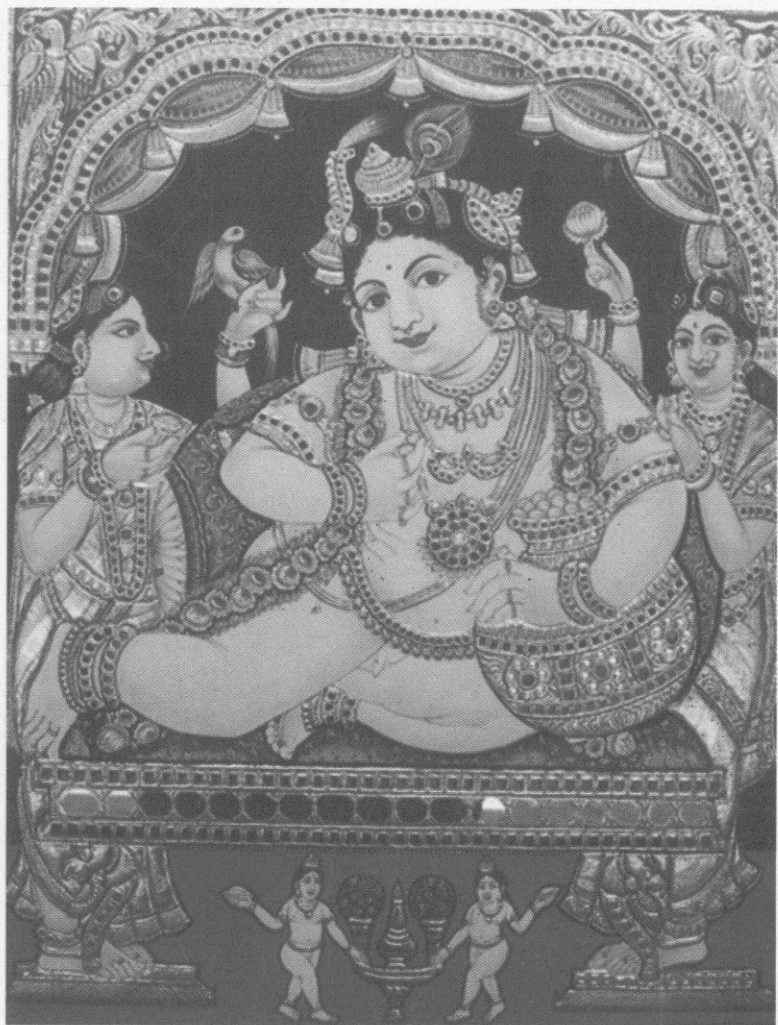
He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "to have absolute faith in our Lord alone". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



NAVANEETA KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं - तृतीयस्कन्धः - प्रथमोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 1

अधिकारिषु साङ्गं हि श्रवणं सुनिरूपितम्।

स्कन्धद्वयेन, शेषेषु क्रियते विषयाभिधा॥१॥

KARIKA 1 Meaning: "In the first canto of Sri Bhagavatam, it was explained, that the "deserving" persons (to speak and hear about this holy Sri Bhagavatam) are of three kinds, viz. the lower, the middle and the best categories! In the second canto of Sri Bhagavatam, the glory of listening to Sri Bhagavatam, with an eager devoted mind, has been explained. In the remaining 10 cantos of Sri Bhagavatam (i.e. from 3rd to 12th) matters pertaining to creation etc. have been explained."

त्रयधस्त्रिंशदथाऽध्यायास्तृतीये सर्गवर्णने।

स्वाभिप्रेते सविशेषे हरेर्माहात्म्यसूचके॥२॥

KARIKA 2 Meaning: "In this third canto, there are 33 chapters, in which, the special creation of the great virtuous qualities, which will manifest the glory of our Lord Sri Hari, and which were originated

in the hearts of Sri Veda Vyaasa and Sri Sukadeva - all these are explained, along with the divine form of our Lord (i.e. these virtues are of the form of our Lord only! "(in canto 12, chapter 7 - verse 11)."

लोके सर्गविसर्गौ हि यदृशो नेह तौ मतौ।

किन्तु तौ लीलया वाच्यौ तेन स्कन्धद्वयं ततम्॥३॥

KARIKA 3 Meaning: "In this world, the twin aspects of the creation of elements and their endless permutations and combinations (Sarga - Visarga) are collectively called as "origination" of this creation. This sort of "creation" is not explained here, as these two aspects of "creation", are explained, as having got manifested, through a separate "Leela" of our Lord. In other words, our Lord enacted this creation as a "Leela", in a separate way i.e. "Sarga" is different and "Visarga" is different! Thus, the "Sarga" Leela is explained in the third canto, and the "Visarga" Leela is explained in the 4th canto, in detail."

भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः।

ब्रह्मणो गुणवैषम्यादिति सर्गस्य लक्षणम्॥४॥

KARIKA 4 Meaning: "In this Karika, the "attributes" (Lakshana) of the "Sarga" (creation of elements) are explained - viz the primordial elements (Mahaabhoota), the subtle principles (Tanmaatras), the sense organs (Indriyaas) and intellect (Buddhi). The origin and birth of all these is called as "Sarga". This "creation" takes place, when there is "disturbance" in the "qualities" of "Brahman". In other words, the primordial elements for creation and others, referred to above, are born only, when there is "disturbance", in the qualities of "Brahman".

अत्रार्थोद्विविधौऽप्यस्ति विवक्षित इति स्फुटः।

ब्रह्मतो जायते सर्गो ब्रह्मार्थं क्रियते परः॥५॥

KARIKA 5 Meaning: "Here, there is the desire expressed, to tell about, the two types of "creations". Firstly the well known "creation" of the Universe, done by Lord Brahma, and secondly the "creation", which has been made for the sake of "Brahman" (our Lord)."

अतोऽत्र द्विविधः सर्गः श्रुतिसाङ्ख्यानुसारतः।

भूतमात्रेन्द्रियधियः प्रथमे त्रिविधा मताः॥६॥

KARIKA 6 Meaning: "Due to this, these two types of "creations", have been explained, as per the Vedas and the Saankhya system of thought! Firstly, the "creation", in which our Lord is the "cause and basis" (Upaadaana); here, in this creation, there are 3 types, having the 4 factors of Mahabhoota (the primordial elements, the Tanmaatras, the Indriyaas and Buddhi!" (See meaning given above.)

अधिकारे हरौ कार्ये सत्त्वादिगुणभेदतः।

अतश्चतुर्णामुत्पत्तौ द्वादशाध्यायवर्णनम्॥७॥

KARIKA 7 Meaning: "The creation of the Universe, for which our Lord Sri Hari is the "root cause and basis", are of 3 kinds. How? This is being explained, in this "Kaarika". It is said, that the authority is Sri Hari (the body of "Purusha") and the "task" is the creation of the physical Universe — In these, due to the division made by the three "Gunas" (Satwa, Rajas and Tamas), the creation of the 5 elements etc. have assumed the three types! Hence, for describing the "origination" of these 4 factors

(authority, Sri Hari, creation and the division of "qualities"), there are 12 chapters (4 x 3).

ततोऽत्र युक्तरूपस्य ब्रह्मणो विनिरूपणम्।

गुणवैषम्यकथनं षडध्याय्या निरूप्यते॥८॥

KARIKA 8 Meaning: "In the 13th chapter, the appropriate divine form of "Brahman" is described - i.e. of the Lord's form of "Varaaha" (great boar) has been described. Later, through 6 chapters, the different natures of qualities are described."

कर्मादिमार्गा वेदाक्ताः फलतस्ते यदि स्थिराः।

सर्गोऽत्र नैव जायेत ततस्तन्नाश उच्यते॥९॥

KARIKA 9 Meaning: "The paths of Karma, Jnana and Bhakthi, are capable of conferring Moksha. If all these were stable, then this "creation" will not be there (as everyone would attain liberation). Hence, as "creation" has to go on, these three "paths" do not get stabilized. They even get destroyed - so that, this creation can go on and on!"

कामेन कर्मनाशः स्यात् क्रोधेन ज्ञाननाशनम्।

लोभेनापि च भक्तेर्हि धर्मिज्ञानीश्वरैः कृताः॥१०॥

KARIKA 10 Meaning: "Action" (Karma) gets destroyed through "desire" (Kaama); "Jnana" gets destroyed through "anger"; "Bhakthi" to our Lord, gets destroyed, by attachment and desire for "wealth" (Lobham)! Enough evidence is given here. The "doer" of action viz. Sage Kashyapa, the Jnani viz. Sanatkumaaras, the "authorities" viz. "Jaya and Vijaya" - all these three, got affected through their own Karma, Jnana and Bhakthi! Like Sage Kashyapa, having become a victim of "Kaama" (desire) destroys his virtuous action; the devout Sanatkumaaras, out of

anger, destroyed their own “Jnana”!; due to their attachment to authority and power, the gatekeepers of Sri Vaikuntam, Jaya and Vijaya, through their “pride and ego”, lost their “Bhakthi” (devotion) to our Lord.”

ततो गुणानां वैषम्यं तमःसत्त्वरजस्वतः।

एवमेकोनविंशत्या हरिकर्तृक ईरितः॥११॥

KARIKA 11 Meaning: “Later, due to the differences in the qualities of Satwa, Rajas and Tamas, there arose, multifarious differences in “creation” also. Following this, through 19 chapters, the “creation”, made by our Lord Sri Hari, has been described.”

चतुर्दशभिरध्यायैर्हरये सर्ग उच्यते।

गुणवैषम्यमेकेन भगवद्भोगसिद्ध्ये॥१२॥

भूतमात्रेन्द्रियाधियां जन्म भोगाय देहतः।

चतुर्भिरुच्यतेऽध्यायैर्नवभिश्च गुणास्त्रयः॥१३॥

KARIKA 12 and 13 Meaning: “Now, through 14 chapters, the “creation” done, for the sake of our Lord Sri Hari is being explained. For the sake of the “enjoyment” (Bhoga) of our Lord Sri Hari, through one chapter, there is the description of the “differences” in the “qualities” (Gunaas). That, our Lord should have total enjoyment, through this Universe - for this sake, the birth of the “body”, through the primordial elements, the subtle substances, the sense organs and intellect have been described, in 4 chapters. Through 9 chapters, the three “qualities” (Gunaas) have been described.”

यादृशैर्भगवद्भोगस्तेषां सर्गो निरूप्यते।

कथायां त्वधिकारोऽत्र चतुर्भिः करणं परैः॥१४॥

KARIKA 14 Meaning: "The "creation", which would enable our Lord to enjoy Himself (i.e. creation for "His" sake), through the primordial elements, Gunaas etc., has been described here! Through 4 chapters, in Sri Subodhini, the "authority and deserving" nature, pertaining to the stories and Leelas of Sri Bhagavatam, have been described. In the "chapters" themselves, the aspect of "Saadhana" (spiritual practices) also has been described."

सर्गस्य सविभूतेश्च सर्वत्रैवानुवर्णनम्।

उत्तमे त्वधिकारे हि लीलामात्रं फलाय वै॥१५॥

KARIKA 15 Meaning: "There is the description of our Lord's creations, as the manifestation of our Lord's "Vibhooti" (mighty power). Through the "Leelas" of our Lord only, the most "deserving" devotees, attain the desired "results"."

किं पुनर्दशधा लीलेत्येवं वैदुरिकी कथा।

तत्राधिकारे प्रथमे देहवैशिष्ट्यकारणम्॥१६॥

KARIKA 16 Meaning: "If, after having the best "deserving authority", a devotee can attain the "result", through the "Leelas" of our Lord only, then, it is certain, that the 10-fold "Leelas" would confer the desired "results". What is there to "wonder" at this? In the first chapter, dealing with the "authority", the reason for the "superior" status of the "body" has been specified." [NOTES: This pertains to the pure and superior nature of Sri Vidurji's "body", - though he was born as a "Soodra".]

भूतानां संस्कृतानां हि त्रेधा सर्गो निरूप्यते।

तीर्थसङ्गुणस्मृत्या पञ्चधा वा निरूप्यते॥१७॥

KARIKA 17 Meaning: “The primordial elements purified by the quality of “Satwa”, originate again, 3 types of “creations”! Alternately, the primordial elements and their purification, done through the association of holy pilgrim centres, (Theertha) and the remembrance of the virtues of our Lord, have been described.”

तीर्थद्वयेन हरिणा भक्तैस्तत्कथयाऽपि च।

अस्मिन् भागवते शास्त्रे पूर्वदेहस्य नाशनम्।

नापेक्ष्यते यतः सर्वे भक्तिमार्गाधिकारिणः॥१८^१/३॥

एवं पूर्वाध्यायान्ते ‘तद्गोऽभिधास्ये शृणुत’ इत्युक्तम्। शुकोऽपि सर्गे विदुरकथैव युक्तेति तत्कथाक्षेपणार्थं विदुरेणैवं प्रश्नः कृत इत्याह श्लोकद्वयेन—

KARIKAS 18 and 18¾ Meaning: “In the above Kaarika, (1) the association of holy pilgrim center, (2) the remembrance of our Lord’s “virtues” and (3) the aspect of the great “Bhakthaas” of our Lord Sri Hari, and their “stories” - are referred to. Thus, through 5 ways, the “creation” made by the purified primordial elements has been described. In this holy treatise of Sri Bhagavatam, it is clearly stated that there is no necessity for the destruction of the “body”, in the first instance (i.e. the body can be nurtured and purified for the sake of our Lord’s worship and service) as EVERYONE DESERVES TO TREAD THIS PATH OF “BHAKTHI” TO OUR LORD!

In this way, towards the end of the 10th chapter of canto II, it was said by Sri Sukadeva, “I will let you know. Please listen!” Sri Sukadeva, having told these sentences, decided in his mind, that during the description of “creation” of this Universe, it is appropriate to tell the “story” of Sri Vidurji also.

Hence, with a view to explain this story, Sri Sukadeva told now, that Sri Vidurji also had asked the same type of questions earlier — as per the following 2 verses.

श्री शुक उवाच—

एवमेतत्पुरा पृष्टो मैत्रेयो भगवान्किला

क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगहमृद्धिमत्॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Sri Vidurji, having renounced his home, which was very wealthy and prosperous, went away to the forest, and asked Sage Maitreya, this very same question, in the same way.”

श्रीसुबोधिनी : एवमिति। यथा त्वया बहवः प्रश्नः कृता पूर्वपक्षपुरस्सरम्। एतत् सर्वमग्रे वक्ष्यमाणम्। एवमेव विदुरेण पृष्ठो मैत्रेय आहेति नोच्यते। नहि सर्वे पदार्थाः पृष्टा वक्तव्याः। यदेव तस्योपकारि भवति तदेव वक्तव्यमिति भावः। कियतीं भगवत्कथां श्रुत्वा तस्यां हृदयं गतायां तद्वाढ्यार्थं विशेषं पृच्छति सर्वोऽपीति कार्यं सिद्धिः श्रोतुर्निरूप्यते। अन्यथा व्युत्थिस्य शङ्कया न वक्तव्यं स्यात्। भगवत्त्वमत्र शास्त्रे दिविधम्, नित्यं कार्यं च। तद्भगवति नित्यम्। तत्प्रसादविषयेषु कार्यम्। तस्याऽधिका-
रार्थमुपदेशादिषु गुरुत्वज्ञानित्वादिसिद्ध्यर्थमिहोच्यते। अतो मैत्रेयस्यापि प्रमेयसञ्चारणसामर्थ्यार्थं सर्वसंदेहवारणसामर्थ्यार्थं च भगवत्त्वं निरूप्यते। मित्रांयाः पुत्र इति जन्मत एव तस्य सर्वोपकारित्वं सूचितम्। अग्रे भगवच्छब्दाच्च न तथा दूषणम्। किलेति प्रसिद्धिरुभयत्र, भगवत्त्वे प्रश्ने च। अन्यथा स्वस्य तदन्वयप्रवेशाभावात् कथनमयुक्तं स्यात्। क्षत्ता नाम अन्तःपुराध्यक्षः सर्वथा जितेन्द्रियः। तादशाभावे नपुंसकोऽपि क्रियते। अतो विदुरस्य जितेन्द्रियत्वं वक्तुं क्षतृत्वमाह-क्षत्रेति। वनं प्रविष्टेनेति तादशस्य सर्वपरित्याग-
पूर्वकवनस्थितिः, प्रश्नाधिकारो निरूपितः। वनस्यैवेप्सितत्वात् कर्मत्वम्। प्रकर्षस्तत्रैव देहत्यागविवक्षया। त्याज्यस्योत्कृष्टत्वमधिकारसूचकमिति तदाह-

स्वगृहमृद्धिमदिति। अनन्याधीनत्वं सर्वसम्पत्तिश्च उद्वेगाभावाय। चित्तोद्वेगेन यत् क्रियते कर्तव्यत्वसहितेनाऽपि न तत्फलायेति॥१॥

ननु ज्ञानमार्ग एव परित्यागोऽङ्गम, गृहस्य तद्विरोधित्वात्, भक्तिमार्गे तु गृहस्योत्कृष्टत्वकथनादुद्वेगादेव तस्य गमनमाशङ्क्य निवारयति,

SRI SUBODHINI: "Sri Vidurji had asked Sage Maitreya the same question, which you have now asked me. I will tell you, what Sage Maitreya had told Sri Vidurji."

A good listener to our Lord's "Leelas", asks further questions, only with a view to firmly establish the "Leelas" of our Lord, in his heart. In this way, after listening to our Lord's "Leelas" from Sage Maitreya, the "Bhakthi" of Sri Vidurji got fully established.

The word, "Bhagavan" (our Lord) is used, as per our scriptures, to describe 2 places (1) where, permanently, there is our Lord and His divine nature (Bhagawatwam) are present – like in our Lord Sri Hari, this is present, at all times; (2) In which individual, through the grace of our Lord, the factor of our Lord's "divinity and nature" (Bhagawatwam), together with His "virtues", have got manifested to complete the "tasks", as desired by our Lord only. In this way, in Sage Maitreya, in Sri Naarada and other great "Bhakthas" of our Lord, our Lord has got manifested for the sake of completing His "tasks". (Hence, not "Nitya" - permanent i.e. only for the sake of His "tasks", the Lord has blessed them, with His presence and virtues). These devotees get "authority" to give "instructions" (Upadesa). Here, Sage Maitreya had received this "authority", with the grace of our Lord to "teach". He had now achieved the status of being

a GURU AND JNANI! He had been blessed, by our Lord, with His own divine nature (Bhagawatwam) only with a view to bless everyone to get "Bhakthi" to our Lord, and to remove the "doubts" in the minds of the devotees of our Lord.

Sage Maitreya's name is derived from the fact, that he is the son of "Mitra" - his mother. Through the association of this exalted and noble mother, Sage Maitreya, from his very birth, had got the virtue and good conduct, to help all others, in every way! Here, Sage Maitreya has been referred as 'Bhagawan' (Lord) also - emphasizing His glory of being the "benefactor of everyone" (Sarvopakaari). Hence, the answers to Sri Vidurji's questions have to be deemed, as having been given, by our Lord only. (Bhagawatwam). Sri Vidurji has been called as "Kshatra" - the person, who is the presiding officer of the harem of the king! In other words, he should have conquered his "senses" (Jitendriya). Here, this word has been used, to describe the pure nature of Sri Vidurji, that he was above the control of his "senses", over him at all times.

Sri Vidurji had renounced his "prosperous home of plenty", and had gone away to the forest. Through this, he had become "deserving", to ask the questions. He had desired to live and die in the forest only. He was very wealthy, being an officer of great authority. He was devoid of a wavering mind, due to anxiety and worries! He did not give up his home, as a result of worries and sorrow. Here, our Sri Mahaprabhuji says, that any "renunciation" done, as a "duty" will not yield, the desired results!

It is a “part” of the path of “Jnana” (knowledge) to give up (renounce) home and property - as a “home” is considered, as an “enemy” of Jnana! In this path of “Bhakthi” (devotion to our Lord), a “home” is considered as the “best”, as a devotee could worship and serve our Lord in one’s “home” only. Hence, can we conclude, that Sri Vidurji had given up his “home” out of a wavering mind caused by anxiety and worries? (Udwega) – This “doubt” is removed, through the following verse.

यद्वा अयं मन्त्रकृद्भो भगवानखिलेश्वरः।

पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम्॥२॥

VERSE 2 Meaning: “Sri Vidurji is so great, that the Lord of the Universe, Sri Krishna Himself, while He had come as a messenger to the Kauravaas, on behalf of the Paandavaas, had given up the palace of the king of the Kauravaas (Duryodhana), and had made the home of Sri Vidurji, as His own, and entered into this home only! (Out of our Lord’s love for Sri Vidurji, Sri Vidurji has now given up, such a holy and valuable home, for the sake of our Lord’s “Bhakthi”.)”

श्रीसुबोधिनी : यद्वा अयमिति। यद् गृहं भगवता आत्मसात्कृतम्। भगवान् विदुरगृहं स्वगृहं लोकप्रतीत्या मन्यते। न केवलमभिमतिमात्रम्, किन्तु व्यवहारोऽपि तत्र भगवदीय एवेत्याह प्रविवेशेति। हेत्वन्तराणि निवारयति पौरवेन्द्रगृहं हित्वेति। दुःशासनगृहं भगवत्स्थित्यर्थमिन्द्रगहादप्युत्तमं तैः प्रार्थ्यमानमपि हित्वा। उचितं च दुःशासनगृहे गन्तुं मन्त्रार्थमागतस्य। तत्रापि भक्तानां कार्यसाधकस्य, तत्रापि, भगवतः सर्वोत्कृष्टपूर्णगुणवतः, उत्कृष्ट एव स्थाने स्थातुमुचितम्। किञ्च। अभक्तत्वदैत्यवादि धर्मा न शङ्कनीयाः, यतोऽयमखिलेश्वरः सर्वस्यापि स्वामी सवनियन्ता अतो यथा भगवद्गृहे

देवालयादौ स्थितिरुचिता, तथा तस्य स्वगृहेऽपि। तथापि गृहमिति त्यक्तव्यमेव।
गृहस्थितेरुत्कृष्टत्वं न भगवदीयत्वमात्रेण, किन्तु भगवता सह स्थित्या
भगवत्कार्यार्थं वा; अन्यथा न स्थातव्यमिति स्थितिः॥२॥

प्रश्ने कृते तूत्तरं देयम्, न त्वन्यस्यं वचनं तत्र वक्तव्यमित्याशङ्क्य
तत्रत्यौ देशकालावुत्कृष्टौ भविष्यत इति तौ पृच्छति—

SRI SUBODHINI: Our Lord had made Sri Vidurji's home as "His own"!. Our Lord regarded the home of Sri Vidurji, from the "worldly" point of view, as His own house. Not only, He regarded this home as His own, but the Lord had conducted Himself in such a way, which He usually does, with His own home in Dwaaraka! Despite the "prayers" made by Duryodhana, the king of the Kauravaas, our Lord gave up, residing in the best of king's palaces - AS OUR LORD HAS IN HIM, THE HIGHEST AND NOBLEST VIRTUES — though, it was appropriate for Him, to reside in the "best" of palaces! We cannot also say that Duhsasan was not a devotee, and hence our Lord did not approve of his prayer, to go and reside in the palace! Especially, when our Lord is the Lord of all-Ishwara-Swami - and being the "controllor" over everyone, He could have stayed in the house of Duhsasana also! (i.e. nothing will affect our Lord) — as this home also really belonged to our Lord only — being the Lord and master of the Universe!

But, our Lord did not stay in the palace of Duhsasana, and He came to enter into the home of Sri Vidurji, and made this home, as "His own"! It was not appropriate for Sri Vidurji to have renounced such a home, where the Lord had come, and had made it as His own! Yet, Sri Vidurji renounced this home too! The glory of a home is there

only, when a devotee resides in the home, along with our Lord, and not due to the divine nature of the home itself! A devotee may continue to live in a home, for the sake of performing our Lord's "tasks" (Kaaryam) also. if this is not possible, then it is said, that a devotee should renounce this "home", forthwith!

It was desirable, that Sri Sukadeva should have replied to the questions of King Parikshit. But, without giving the reply, a doubt may arise, that as to why Sri Sukadeva chose to speak about the "words of others". King Parikshit, by himself, was able to remove this doubt by thinking, that the "dialogue" between Sage Maitreya and Sri Vidurji, would be very enjoyable and instructive, from the point of view of "time" and "place"! That is why, Sri Sukadeva has referred to this "dialogue" here. Therefore, King Parikshit also asks a question, pertaining to this "dialogue" only!

राजोवाच—

कुत्र क्षत्तुर्भगवता मैत्रेयेणाऽऽस संगमः।

कदा वा सह संवाद एतद्वर्णय नः प्रभो! ॥३॥

VERSE 3 Meaning: "King Parikshit said, "Where did Sri Vidurji and Sage Maitreya meet? When did their "dialogue" take place? Kindly explain this to us!"

श्रीसुबोधिनी : कुत्रेति। अनुवादे पूर्वोक्तपदानां कीर्तनम्। तदुक्तार्थपरिज्ञानबोधकम्। प्रश्ने हि सङ्गमोऽपेक्ष्यते। महतां सङ्गमनिमित्तो देश उत्कृष्ट एव भवतीति आस सङ्गम इति। समागम इति पाठोऽपि अस्तीत्यादिप्रयोगः सिद्ध एव। कदा वेति कालस्यानादरणीयत्वम्। सह संवाद इति साक्षात् राज्ञा बहुपृष्ठमिति प्रश्नक्रमेणैवोत्तरं वक्तव्यमित्याशङ्क्यः—एतद्वर्णयेति। न इत्यस्मभ्यमुपकारित्वात्। प्रभो इति

सामर्थ्यं पूर्वोत्तरमत्रैव सङ्क्रामयितुम्। अनेनैव वा तत्सन्देहनिवारणं कर्तुं सूचितम्॥३॥

पूर्वापेक्षयाऽपि मुख्यतयैतच्छ्रवणे हेतुमाह—

SRI SUBODHINI: Where, there is the “meeting” of noble saints, that place must be holy, and due to this reason only, King Parikshit asked, as to where this “meeting” took place? The words “Kada Va” pertains to the “time”, when they met - although this factor is not very relevant. That, the king did not ask many questions is proved by his statement, “Please explain this to us” (YETAD VARNAYA). “Please tell us only the “dialogue” between Sri Vidurji and Sage Maitreya, “as this “dialogue” will be beneficial to us”! The addressal of “Oh Lord!” (Prabho) indicates that “You are capable of everything, and I am, sure that I will get the answers to my questions, just by listening to this “dialogue”! Through this only, all my “doubts” will be removed. I have become “certain”, now, on this!

“That, I should also get answers to my questions”,— hence King Parikshit says, that this will be the most important reason for listening to this “dialogue” - as per the following verse.

न ह्यल्पार्थोदयस्तस्य विदुरस्याऽमलात्मनः।

तस्मिन्वरीयसि प्रश्नः साधुवादोपबृंहितः॥४॥

VERSE 4 Meaning: “The questions, asked by the pure and clear hearted Sri Vidurji, to the best of noble saints, viz Sage Maitreya, cannot confer only limited benefits - especially, when Sage Maitreya has been admired by virtuous and exalted saints!” (as the benefits will be “limitless”)

श्रीसुबोधिनी : न ह्यल्पार्थोदय इति। खण्डशः पदार्थश्रवणं खण्डमेव फलं जनयति। इदं तु खण्डमपि अखण्डमेव फलं जनयिष्यति; संबन्धिवैशिष्ट्यात्; देशकालात्रविशेषे जलादिदानवत्। तदाह-अल्पस्याऽर्थस्य उदयो यत्र। तादृशः स प्रश्नो न भवतीति हीत्यनेन तादृशस्य वैयर्थ्यापत्तिरिति युक्तिरुक्ता। संबन्धिनो वैशिष्ट्यमाह-विदुरस्याऽमलात्मन इति। परमनीतिज्ञस्य निर्मलान्तःकरणस्येत्यर्थः। वयं त्वनीतिज्ञाः शापादिना च न शुद्धान्तः- करणाः। अतो यत् किञ्चित् पृच्छाम इति भावः। ततोऽपि तद्गुरुरुत्कृष्ट इत्याह-वरीयसीति। साधुवादोपबृंहित इति। अन्तरुत्साहो हेतुरुक्तः फलावश्यंभावाय। अत एव तेन उपबृंहितोऽधिकः पुष्टः कृत इति॥४॥

अत्र देशकालपरित्यागहेतवस्त्रयः पृष्टाः, तत्र प्राथमिकत्वात्परित्याग-हेतुर्वक्तव्यः। स च साक्षाद्भवत्कारूपो न भवतीति शुकेनाऽवर्णनीयत्वमाशङ्क्य तादशवर्णनायां हेतुमाह सूतः-

SRI SUBODHINI: It is a rule, that when a person listens to a subject, "part by part", he gets the "benefits and results" also, in a limited way only! But, here, though King Parikshit will listen to a "part" of this dialogue only, he will be blessed with the "full and total" benefits. How? Because, the questions were asked by Sri Vidurji, and the answers were given by Sage Maitreya. Both of them are the "best" of noble persons. Due to their own personal glory and greatness, even a "part" will confer the "total and full" benefits, at all times! Like, when, even a very little "water" is given, as charity, at the best time, best place and to the best person!, gives the highest benefit!. In other words, a "question", which is designed to fulfill a "small task or desire", is considered, as a "waste" only!

Now, the glory of both the persons involved in this dialogue is spoken. Sri Vidurji was blessed with a

“pure inner mind”. (Amalaatmanaha). He was a great and noble person, following the highest principles of rules of conduct and character! King Parikshit wants to convey his own humble stature here – that he was not aware of the highest principles of conduct, and due to the “curse” of the Brahmin, his own “inner mind” was impure! The one, who will answer Sri Vidurji’s questions was the “highest and best” among the sages (Vareeyasi). Sage Maitreya was admired and approved, by very great noble saints. This also indicates that Sage Maitreya was very enthusiastic to help everyone, and this “dialogue” will confer the “total” benefits, to all! That is why, Sage Maitreya had specially, spoken about these principles. (of our Lord and His “Creation”)

Here, questions were asked, on the place, time and the reasons for “renunciation”. That, Sri Sukadeva will give replies to all these three “questions” – there was no doubt on this, in the mind of King Parikshit. This is being reiterated by Sri Soota, by also telling the “reason” thereof.

सूत उवाच—

स एवमृषिवर्योऽयं पृष्टो राज्ञा परीक्षिता।

प्रत्याह तं सुबहुविप्रीतात्मा श्रूयतामिति॥५॥

VERSE 5 Meaning: “Sri Soota said, “King Parikshit asked Sri Sukadeva the question, in this manner, the answer for which, was given by the best of sages Sri Sukadeva, who was omniscient, and whose inner mind was joyful and pleased. He told the king, “Please listen!”

श्रीसुबोधिनी : स एवमिति। ऋषयो हि मन्त्रद्रष्टारः। येन मन्त्रेण भगवदङ्गानां मध्ये उत्कृष्टेन शीघ्रमस्य हृदयं शुद्धं भविष्यतीति तदुपकारार्थं

शुकप्रवृत्तिं बोधयति। **वर्यपदेन** स्वहानिर्निवारिता। **अयमिति** पुरःस्थितत्वेन तस्य भगवत्त्वं फलं जातमिति परोपकारनिरतत्वं सूचितम्। **राज्ञेति** लोके तत्प्रश्नोत्तरमावश्यकम्। **परीक्षितेति** तस्य बीजसंस्कारः सूचितः। अत इदं तदुपकारीति **प्रत्याह।** सर्वतत्त्वपरिज्ञापनार्थं **सुबहुविदिति।** मुख्यभगवत्त्वेनोपस्थितत्वात् **प्रीतात्मा।** अत्रापि शङ्कान्तरं न कर्तव्यमिति श्रूयतामित्याह॥५॥

अस्य परित्यागो भगवन्निमित्तं भगवतैव कृत इति निरूपयितुम्, भगवत्पक्षपातिनो भगवद्विमुखैः सह स्थितिरनुचितेति वक्तुम् कौरवाणां भगवद्विमुखत्वमाह चतुर्भिः।

SRI SUBODHINI: The noble saints, who have actually seen the celestial divinity of sacred chants (Manthraas) are called as “Rishis”. The sacred chants are “parts” of our Lord. Sri Sukadeva knew those sacred chants, which would purify the heart of King Parikshit, very quickly. Hence, for the sake of helping the king, Sri Sukadeva began to make the king “listen”. This was well known to Sri Soota. Sri Sukadeva is called here as “Rishivarya” (Rishi + Varya) to emphasize, that Sri Sukadeva has already attained our Lord. (Bhagawatwam). In other words, Sri Sukadeva has become “Brahman” – **OUR LORD HIMSELF!** Hence, like our Lord, he is always deeply eager to help others! The question was asked, by a king, and it was appropriate to give replies to his questions.

By using the word “Parikshit”, what is emphasized is, that he is “pure”, as he was “purified” by our Lord only, when he was in his mother’s “womb”! This “dialogue” therefore is bound to be “beneficial” to King Parikshit. For this sake, Sri Soota says, that Sri Sukadeva knows “many things”

— that Sri Sukadeva will be able to make King Parikshit understand, all the “principles”.

The word “Preetaatma” is used to convey, that Sri Sukadeva had gone beyond the three “Gunaas”, (Gunaateeta) and has become, of the form and nature of “Brahman” (highest truth). He is now established in the divine form of our Lord. As such, no one should “doubt”, what is being told by him, about our Lord! Sri Sukadeva now told the king to “listen” i.e. not to ask!

Sri Vidurji had renounced this world, for the sake of our Lord only. Alternately, it was our Lord only, who had inspired Sri Vidurji to renounce, all “worldly” possessions! With a view to describe this, Sri Sukadeva says, that those, who are devoted to our Lord i.e. His “Bhakthaas”, should not “live” with those, who are not devoted to our Lord. Hence, through the next 4 verses, Sri Sukadeva is explaining the attitude of “being far away from our Lord” (Bhagavad Vimukatha) of the Kauravaas.

श्री शुक उवाच—

यदा तु राजा स्वसुतानसाधन्युष्णान्नधर्मेण विनष्टदृष्टिः।
भ्रातुर्यविष्ठस्य सुतान्विबन्धून्रवेश्य लाक्षाभवने ददाह ॥६॥

VERSE 6 Meaning: “Sri Sukadeva said, “When King Dhritaraashtra began to protect his sons only, who were wicked, his “inner vision” also got destroyed, due to his “Adharmik action” (unrighteous). He engineered the “burning” of the sons of his late brother (King Pandu) in the house of wax, though these children were orphans!”

विदुरस्य गृहत्यागे दशभिर्हेतुरुच्यते
चतुर्भिर्पराधोक्तिरेकेन हि समागमः।

त्रिभिर्मन्त्रोक्तिरपरे निषेधकनिवारणे॥१॥

KARIKA 1 Meaning: "The cause for the giving up of 'home' by Sri Vidurji is being told in 10 verses. With 4 verses, the "offences" committed by King Dhriaraashtra are told. With 1 verse, the meeting between King Dhritaraashtra and Sri Vidurji has been explained. Later, 3 verses, deal with the "stopping" of Sri Vidurji's advice, and his eventual banishment from the house."

श्रीसुबोधिनी : यदा त्विति। धर्मशास्त्रविरुद्धं लोकशास्त्रविरुद्धं नीतिविरुद्धमीश्वर वचनोल्लङ्घनमित्यपराधाः। यद्यपि धृतराष्ट्रेणैवं न कृतम्, तथापि 'अप्रतिषिद्धमनुमतं भवति' इति न्यायादपराधित्वं भवति, प्रयोजकत्वात्। स एव कथ्यते। नैमित्तिकत्वाच्च निमित्तपरित्यागकथनं न दोषाय। अत्र मुख्यापराधो भगवद्वाक्योल्लङ्घनम्, तत्स्वभावतो जीवस्य न घटत इति दोषत्रयसंनिपातस्तद्धेतुत्वेन वक्तव्यः। न हि संनिपाताभावे कश्चिद्भगवद्वाक्यं न मन्यते। तत्र प्रथमं तामसं दोषमाह—यदेति। राजेत्यदीर्घदर्शित्वम्। तुशब्दो विदुरस्य पूर्वस्नेहव्यावृत्तिसूचकः। स्वसुतानिति औरसत्वादत्यागः। असाधुसंवर्द्धनं दोषायेति तदधर्मेण सुतरामन्तर्दृष्टिरपि गता तदाह—विनष्टदृष्टिरिति। भ्रातुर्यविष्टस्येति संबन्धकृतधर्मोऽपि नास्तीति सूचितम्। विबन्धूनि सर्वथा दयाभावः। कनिष्ठभ्रातुः पाण्डोः पुत्रान् पाण्डवान् राज्यस्पर्द्धादिशङ्कारहितान् स्ववशान् पितृहीनान् सर्वथा परिपालनीयान् लाक्षाभवने प्रवेश्य विश्वासघातं कृत्वा ददाहेत्यर्थः। अनेनाऽस्य क्रिया संपूर्णेति पाण्डवानाममरणेऽपि वधदोषो जात एवेति भावः॥६॥

राजसं दोषमाह,

SRI SUBODHINI: King Dhritaraashtra committed 4 main "offences" (crimes). They are, (1) actions done against the "Dharmasastraas" (code of conduct), (2) actions done against rules of conduct of this world,

(3) actions done against law and justice (Neeti) and (4) the breaking of the words of our Lord. Though all the offences were not directly done by King Dhritaraashtra, he is considered as the "principal offender" as per the scriptures of justice! The scripture says, that he, who does not stop the wrong and wicked action taking place, in his presence, also is an "offender", and is worthy of being punished. As the king aided and helped those, who committed such offences, he also deserved the punishment.

Among these 4 "offences", the most important offence was the "breaking of our Lord's word". An ordinary "Jeeva", through his intrinsic nature (which is divine) will not transgress our Lord's "words". But, this transgression will happen only, when the "Jeeva" is affected by the "three-fold blemish" (Tridosham)!

Firstly, the "Tamasik" blemish is being spoken. The word "Rajaa" (king) has been used to convey the meaning, that he did not have the required "farsightedness". The syllable "Tu" (but) is used to convey, the thought, that King Dhritaraashtra had "loving attachment" in his mind for Sri Vidurji, previously. But now, he had lost this "love" for Sri Vidurji.

Encouraging wicked persons and protecting them is a "blemish" — an unrighteous action (Adharma). King Dhritaraashtra had lost, due to this blemish of "Adharma", his "inner vision" also (as he was also blind, externally). Due to this, he did not perform the duty of protecting the children of his late younger brother. His lack of compassion (Daya) came into focus due to this dereliction of a "duty"! These "Pāndava"

children never posed a threat to his kingdom. They were under his control. They were orphans, without a father! They were, thus deserving, to be protected always. Instead of protecting them, the Paandavaas were made to enter into a house of wax, which was set fire to! This sort of action was due to cheating and breaking of “trust and confidence”! Thus, all the actions of the Kauravaas were “unrighteous”, and all of them are considered, as “offences” — though, the Paandavaas escaped being burnt. Otherwise, the “blemish” of actually killing them would have fallen on the Kauravaas!

Through the next verse, the “Rajasik” blemish of King Dhritaraashtra is being explained.

यदा सभायां कुरुदेवदेव्याः केशावमर्शं सुतकर्म गर्ह्यम्।
न वारयामास नृपः स्नुषायाः स्वास्रैर्हरन्त्याः कुचकुङ्कुमानि॥७॥

VERSE 7 Meaning: “King Dhritaraashtra did not stop his son (Duhsasana) from doing the most despicable action of dragging the daughter-in-law, and the queen of the Paandavaas, by her hair, who was seen bitterly weeping, and her flowing tears were washing off the “vermilion paste” on her person, in the open Assembly!”

श्रीसुबोधिनी : यदेति। भगवता संरक्षितानां तेषां राजसूयेन राजत्वयुक्तानां राज्याकाङ्क्षां परित्यज्य तूष्णीं स्थितानां बलादपराधकरणं सर्वनाशकम्। युधिष्ठिरस्य कुरुदेवत्वात् राजपत्नीकेशाकर्षणं सर्वनाशायेति जानन्नपि न वारयामास। सभायामिति परलोकनाशोऽपि सूचितः। ‘सभां वा न प्रवेष्टव्यम्’ इति स्मृतेः। अवमर्शं आकर्षणम्। उत्पादकस्य परिपालमावश्यकमिति सुतपदम्। परलोक-साधकत्वाभावात् न पुत्रपदम्। कर्मेति। दुरदृष्टजनकम्। गर्ह्यमिति लोकेऽपि निन्दाजनकम्। “ब्राह्मणः समदृक् शान्तो दीनानां समुपेक्षकः।

स्त्रवते ब्रह्म तस्याऽपि भिन्नभाण्डात्ययो यथा” इति। सम्बन्धरहितानां ब्राह्मणानामप्येतदुचितम्। तदपि न कृतवानित्याह-न वारयामासेति। अनेन क्षत्रत्वं तस्य गतमिति सूचितम्। नृप इति सामर्थ्यम्। स्नुषाया इत्यतिलोकविरोधः। अस्त्रैः कुचकुङ्कुमानि हरन्त्या इति दयाहेतुत्वमङ्गलत्वं च सूचितम्। कुचकुङ्कुमानीत्युपरि वस्त्राभावः। कुङ्कुमानामपि गमनेऽतिलज्जा। इतररागाभावार्थं तथा करणम्। एवं प्रत्यक्षतोऽपि क्रौर्यं निरूपितम्॥७॥

सात्त्विकं दोषमाह,

SRI SUBODHINI: The Paandavaas were fully protected by our Lord Krishna. They had, with the grace of our Lord, secured the kingdom also, after the performance of the “Raajasoooya” sacrifice. King Dhritaraashtra was aware, that King Yudhishtira was a “king of the Kurus” and thus, his wife had become the “queen”. He also knew, that if she was insulted, through the “dragging by her hair”, then, the destruction of his entire “family and race” would certainly happen! Even then, he did not stop his son Duhsasana from doing this despicable action! Especially this “condemnable” action was taking place, in the royal Assembly! Though, he was the king, he did not stop this unrighteous action. From this, the destruction of his “other world” is also indicated. How? In the scriptures, it is written, that none should enter an Assembly, where an “unrighteous” (Adharma) action is taking place! If he has to enter into such an Assembly, then he should put efforts to stop this unrighteous action! If he does not put efforts to stop this, then he also becomes a “sinner”, and he will be given the due punishment! This rule has been prescribed for ordinary persons. But King Dhritaraashtra was the ruler of the kingdom, and he did not stop an “unrighteous” action,

from being committed. Hence, it is said here, that not only here, in this world, he would lose the benefits but of the “other world” also, after his death!

Here, the “son” is referred to, with the word “Suta” and not “Putra”. Both Duryodhana and Duhsasana were so wicked, that they cannot be called as “Purta” — as a “son” is supposed to save his father, from the hell of “Punnaam”, and these “sons” did not deserve to be of any help to King Dhritaraashtra, as they were wicked and bad! They always did “unrighteous” actions. It is said here, that this “condemnable” action will confer on them the punishment of “hell” (Garhyam). Even in this world, this sort of action is worthy of severe condemnation!

It is said, in the scriptures, that a “Brahmin” should be of equal vision and of a peaceful mind! But, if he does not show compassion, on poor and suffering persons, and he ignores them (gives them up), then it is said, that his “Brahmin nature and quality” flows out of him, in such a way, like water gets out of a “broken pot”. Hence, even “unconnected” Brahmins should have stopped this wrong action. In other words, King Dhritaraashtra should have made the Brahmins to stop this wrong action. He did not do this even. From this, we can realize, that he had lost his quality of being a “Kshatriya” (of the warrior class).

The word “Nripa” (king) has been used to reiterate, that the king had the power to stop this wrong action. The word “daughter-in-law” (Snusha), used in this verse indicates, that this wrong action, even from the point of view of the world, also was condemnable! “Tears”

flowing copiously from the eyes (of Draupadi) have been told. This indicates, (1) that, on seeing the "tears", everyone present, should have got compassion, (2) it is a sign of "inauspiciousness" (Amangal). The word "Sma" (yes, indeed) is used to say, with certainty, that despite seeing the tears, King Dhritaraashtra and others present in the Assembly, did not get compassion. Queen Draupadi's dress was also pulled, making her feel very bashful. As King Dhritaraashtra had centered his love for his wicked sons only, he could not see the "sorrow" of others. In this way, the most cruel nature of the king has been described.

The "Satwika" blemish of King Dhritaraashtra, is being described now.

द्यूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य।
न याचतोऽदात्समयेन दायं तमो जुषाणो यदजातशत्रोः॥८॥

VERSE 8 Meaning: "In the game of dice, by winning through unrighteous means, the noble and saintly Yudhishtira, who was honest to the core, and whose enemy is yet to be born, was banished, to live in the forest! When, they came back from the forest, and asked for returning their kingdom, as per the agreement and promise, the king, due to his being under the control of "infatuation" of his son, did not give back the kingdom to the Pandavaas!"

श्रीसुबोधिनी : द्यूते त्विति। तुशब्देन अस्मिन् कृते पूर्वं कृता अपराधा अपि अकृता भवन्तीति सूचितम्। पूर्वं तेषां राज्यापहरणं केवलमधर्मेणैव तदपि सोढ्वा महदुःखमनुभूय स्वकीयं दायं शास्त्रतो लोकतश्चाविरुद्धं समयेन मर्यादया याचतो याचयतः। याचमानाय वा, पदव्यत्ययश्छान्दसः। अदाने हेतुस्तमो जुषाण इति मोहं जुषाणः। अजातशत्रोरिति विपरीतशङ्काभावः। स्वकृतनियमोल्लङ्घनान्मोहः॥८॥

एवं त्रिदोषव्याप्तो भगवद्वाक्यं नाङ्गीकृतवाननित्याह,

SRI SUBODHINI: The syllable “Tu” (but) reemphasizes, that King Dhritaraashtra did not give back the “kingdom” to the Paandavaas — as this “breaking of promise” is considered as a grave offence. Even the kingdom was taken away from them, through “unrighteous” (Adharmik) ways! But, the Paandavaas putting up with this sorrow, went, and stayed, in the forest. They came back, after suffering the gruesome sorrow and difficulties, in living in the forest, and asked back, their own kingdom, which is indeed appropriate, from the worldly and scriptural point of view. This was also the promise made by the Kauravaas earlier. But, the kingdom was not returned. Why? It is said here, that King Dhritaraashtra was under the control of “infatuation”, (Moha) due to attachment to his “sons”. This “infatuation” occurred, due to the breaking of a promise! Yudhishtira is hailed here, as “one, whose enemy is yet to be born” (Ajaatasatru) to reemphasize, that no one should “doubt” his honesty!

This “three-fold” blemish made King Dhritaraashtra, even to ignore the words of our Lord! This is being described as follows.

यदा च पार्थप्रहितः सभायां जगद्गुरुर्यानि जगाद कृष्णः।
न तानि पुंसाममृतायनानि राजोरु मेने क्षतपुण्यलेशः॥९॥

VERSE 9 Meaning: “Yudhishtira had sent our Lord Sri Krishna, who is the Guru of the Universe (as a messenger). Our Lord spoke His words of peace and wisdom, in the court of King Dhritaraashtra. These holy words, are regarded as “nectarian” in nature, by

everyone! But, King Dhritaraashtra did not respect this holy advice (i.e. he ignored them). This was due to the fact, that all the “good deeds”, (Punyam) of King Dhritaraashtra, had been totally exhausted!”

श्रीसुबोधिनी : यदा च पार्थेति। पृथासम्बन्धात्प्रेषणं नात्यन्तानुचितम्। स्वतो न दत्तवानेव। यदा च न दत्तवान् तदा पार्थेन युधिष्ठिरेण प्रहितः प्रेषितः (सः) भगवान् यानि जगाद तानि नोरु मेन इति सम्बन्धः। सभायामित्युक्तेलोकप्रतीत्याऽपि नाऽन्यथाकथनम्। जगद्गुरुरिति सर्वेषां हितोपदेशकर्तृत्वात् परमार्थतोऽपि नान्यथाकरणम्। यानि जगादेति। सन्ध्यनुगुणतया अविरोधवाक्यानि जगद्गुरुत्वप्रतिपादनार्थं धर्मान्तरेणान्यथा-वचनव्यावृत्त्यर्थम्। सर्वेषामेव तानि वाक्यानि सर्वदुःखनिवर्तकानीत्याह-अमृतायनानीति। अमृतस्य अयनानि स्थानभूतानि अमृतकुण्डिका इत्यर्थः। यथा क्षीरसागरं मथित्वाऽमृतकलशमुद्धृतवानेवं सर्वशास्त्राणि मथित्वा तानि वाक्यान्युद्धृत्य व्याहृतवानित्यर्थः। राजत्वादज्ञानपोषः। पूर्वं जीवनसुकृतम्, राज्यभोगसुकृतम्, जीवत्पुत्रसुकृतं चेति लेशत्रयं स्थितम्। तन्मध्ये क्षताः पुण्यलेशा यस्य स तथोक्तः। उरुसंमाननायां न कश्चनापकारो भवेदिति भावः। जीवनं विद्यमानमपि गतप्रायं सूचितम्, पुण्यांशस्य गतत्वात्। केवलं पापांशेन जीवतीति भावः॥९॥

एवं पुत्रस्नेहेन भगवद्वाक्योल्लङ्घने कृते, तत्प्रभृति स्वतस्तद्गृहे अगच्छन्नपि यदा उपहृत आकारितस्तदा भवनं प्रविष्ट इत्याह-

SRI SUBODHINI: Due to the relationship with mother Kunti, our Lord Sri Krishna had agreed to go as a messenger of peace, on behalf of Yudhishtira. But King Dhritaraashtra did not keep his promise of returning the kingdom of the Paandavaas. Our Lord Sri Krishna had spoken, words of peace and wisdom, in the Assembly. But, the king did not regard this advice, as good i.e. he disregarded our Lord's advice! Everyone present in the royal Assembly, had agreed with the advice given by our Lord — as being “beneficial” to all!

The qualification of “Jagatguru” (teacher of the Universe) has been given to our Lord, with a view to emphasize, that OUR LORD, BEING THE DESTROYER OF THE “DARKNESS OF IGNORANCE” OF THIS UNIVERSE, ALWAYS, GIVES ONLY ADVICE, WHICH IS BENEFICIAL TO EVERYONE! He never does anything “harmful”, even from the highest point of view! He never spoke against the interests of the Kauravaas too! These holy words of advice would have removed the sorrow of everyone. It is said, here, that these words were like “nectar” itself i.e. these words were filled with “nectar” (Amrut) — like the “nectar”, was taken out of the ocean of milk, through “churning”, in the same way, these nectarine words were taken out by our Lord, after “churning” all the holy scriptures!

Being a “king”, King Dhritaraashtra was fully “ignorant”. All his “good deeds”, through which he was living with his sons, who were victorious at all times, had now got lost, due to the “three-fold” blemish referred to above. If, King Dhritaraashtra had respected our Lord’s advice, he would not have met with any harm. But, he continued to live, without the backing of his good deeds, which is as good as being “dead”. He now lived, with the backing of his “sinful deeds” only!

When King Dhritaraashtra had ignored our Lord’s advice, as a result of his infatuation to his sons, Sri Vidurji had stopped visiting him. But, King Dhritaraashtra had asked Sri Vidurji to come and meet him. Hence, he went there — as per the following verse.

यदोपहृतो भवनं प्रविष्टो मन्त्राय पृष्ठः किल पूर्वजेन।
अथाऽऽह तं मन्त्रजुषां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति॥१०॥

VERSE 10 Meaning: "When, the elder brother King Dhritaraashtra had called him, Sri Vidurji went to the palace of the king. King Dhritarashtra asked for Sri Vidurji's advice. Sri Vidurji, who was an adept and "best" of those, who gave "impartial" advice, i.e. he was called by all the ministers as a "Vaidoorika" — was now, asked by his elder brother, for his "advice"!"

श्रीसुबोधिनी : यदेति। तदनन्तरं मन्त्रार्थं पृष्ठः। किलेति वचनं स्वस्य तथाऽनुसन्धाने व्यर्थगूढार्थभावकत्वात् अनात्मवित्त्वं स्यादिति तन्निराकरणार्थ-मुक्तम्। पूर्वजेनेति कथनावश्यकत्वम्। तथा भिन्नक्रमेणोक्तवानित्याह अथाहेति। सम्बन्धादिकमनपेक्ष्य भयादिकमप्यनपेक्ष्य अथ स्वतन्त्रतया आह। तस्य मन्त्रस्य प्रसिद्धिमाह-तमिति। तादृशकथने हेतुः-मन्त्रदृशां वरीयानिति। यथा वेदे 'स एतं मन्त्रपश्यत्' इति बृहस्पतिप्रभृतयो मन्त्रद्रष्टारो भवन्ति, तथा नीतिशास्त्रेऽपि ये मन्त्रद्रष्टारस्तेषां मध्ये वरीयान्। किञ्च। अस्य मन्त्रस्य सर्वलोकप्रसिद्धिरस्तीत्याह-यन्मन्त्रिण इति। विदुरेण प्रोक्तं वैदुरिकमिति। तेन प्रोक्तमित्यधिकारसिद्धत्वात् सर्वजनीनप्रसिद्धिः॥१०॥

मन्त्रमेवाऽऽह-

SRI SUBODHINI: After Sri Vidurji came to him. King Dhritaraashtra, asked for his advice. The advice was sought by his own elder brother, and as such "advice" has to be given; having decided like this - as he had no fear, he spoke now, with full freedom. He was an adept in the "conduct and rules for kings and governance" (Raajaneeti) — like it has been said, about Brihaspati (the Guru of the celestial deities) and others, in the Vedas, as "seers of sacred chants"

present in the royal Assembly, had agreed with the advice given by our Lord — as being "beneficial" to all!

(Manthra Drashta). In the same way, Sri Vidurji was the “best”, in the scripture, dealing with rules of law and justice (Neeti). All the ministers in the kingdom also called Sri Vidurji, as a “Vaidoorika”, – to emphasize the fact, that his advice will be always wholesome and beneficial! In this way, his “authority” to give advice is established, and this is also well known in this world (e.g. Viduraneeti).

His “advice” is being told, as per the following verse.

अजातशत्रोः प्रतियच्छ दायं तितिक्षतो दुर्विषहं तवाऽऽगः।

सहानुजो यत्र वृकोदराहिः श्वसन्रूषा यत्त्वमलं बिभेषि॥११॥

VERSE 11 Meaning: Sri Vidurji said “Please give, forthwith, that part of the kingdom, which belongs to Yudhishtira, whose enemy is yet to be born. They have undergone intolerable offences, due to you! On his side, is Vrikodara (Bheema), who is as good as a violent serpent, ready to attack, along with all his other angry brothers! You are already afraid of him (Bheema).”

श्रीसुबोधिनी : अजातशत्रोरिति। इति उपायचतुष्टयमध्ये दानमेव मन्त्रः। दायमिति न हीनता अजातशत्रोरिति विपरीतशङ्काभावः। तस्याजातशत्रुत्वं न केवलं नामतः, किन्तु कार्यतोऽपीत्याह अन्यैर्दुर्विषहमपराधं सहत इति। अजातशत्रुत्वादेवाऽदानमस्त्वित्याशङ्क्य भीममुपस्थापयति। सहानुज इति अनुजैः सह वर्तत इति। सादेशा भावः। अर्जुनादीनामपि क्रूरत्वं सूचितम्। यत्र यस्य राज्ञो निकटे रूषा श्वसन् वृकोदरनामा अहिरस्ति। न हि सर्पवैरं कार्यमकृत्वा निवर्तते। तस्मात्तत्सन्तोषार्थं दायं देयमित्यर्थः। ननु ते चत्वारः किं करिष्यन्ति, मम तादृशाः शतं पुत्राः सन्तीत्याशङ्क्याऽऽह—यत्त्वमलं बिभेषीति। यस्मात् भीमादेकस्मादपि त्वमलं बिभेषि। आकाशवाणीश्रवणादेक एव भीमः सर्वान्मारयिष्यतीति शतमप्यप्रयोजकम्। विपरीतशङ्काऽपि निवारिता।

आस्त इत्यर्थात्। अनेन भेदो दण्डश्चनिवारितः। दायत्वाच्च अदाने न साम॥११॥

सहायाभावमाशङ्क्य एकसहायेनैव त्रैलोक्यजयसामर्थ्यं भवतीति तं विशिनष्टि—

SRI SUBODHINI: There are 4 types of “conduct”, described in the “rules of law and governance” (Neetisastra) viz. Saama, Daana, Bheda and Danda — Among these “giving back the kingdom” (Daana) is my advice! By giving their part of the kingdom, you will not become of a lower category at all! (i.e. you will not become small). This is because, Yudhishtira is “Ajaatasatru” (the one, whose enemy, is yet to be born). He will never hate you, or become inimical to you. You had given him intolerable sorrow. Anyone else in his place, would not have tolerated your conduct at all. But, he has peacefully undergone the suffering given by you, through unrighteous means!” If Dhritaraashtra were to comment, that perhaps, in the future also, even if the kingdom is not returned, Yudhishtira will suffer this sorrow also peacefully! - for this, Sri Vidurji says, that Yudhishtira is not alone! He has his brothers with him, who are not as peaceful as Yudhishtira. They have anger and cruelty in them. Even Arjuna and others have become violent. But the highest anger — like that of an attacking serpent, is of Bheema — as serpents do not rest, till they have taken the action of revenge! Hence, for the sake of Bheema, at least, (so that he does not seek revenge), you should return their kingdom, (for making Bheema happy) and peaceful. Dhritaraashtra may say, that they are only 5 brothers, and I have 100 sons, and, what can these 5 brothers do, to my 100 strong sons? Sri Vidurji says, “Do not

। कृपितो नैव दण्डश्च निवारितः । एकसहायेनैव त्रैलोक्यजयसामर्थ्यं भवतीति तं विशिनष्टि ।

worry about the 5 of them. You are already afraid of one of them viz. Bheemasena, as you have heard from the “words from space”, (Akaashvaani) that this “one Bhema will kill all the 100 sons”. Hence, the number of “100” has no meaning!” Sri Vidurji by telling like this, also told the fact, that the Kauravaas will not be able to kill the Paandavaas! Hence, the other two strategies of “Bheda” (creating differences among them) or “Danda” (giving punishment to them) are also not possible, with reference to the Paandavaas!

“They are only 4 brothers for Yudhishtira. There are no other kings supporting them” – if King Dhritaraashtra, were to think like this, Sri Vidurji says that THESE PAANDAVAAS WILL BE ABLE TO CONQUER THE THREE WORLDS WITH THE HELP OF ‘ONE’ (OUR LORD) ONLY! This is being clearly stated, in the following verse.

पार्थास्तु देवो भगवान्मुकुन्दो गृहीतवान् स क्षितिदेवदेवः।
आस्ते स्वपुर्या यदुदेवदेवो विनिर्जिताशेषनृदेवदेवः॥१२॥

VERSE 12 Meaning: “These Paandavaas have become totally belonging to our Lord Sri Mukundadeva (Sri Krishna)!, who has treated them as “His own”! This Lord of the Universe, is the worshipful deity and Lord of all noble Brahmins! He is the Lord of the Yadavaas, and is the master of all kings! – as He has already conquered all of them! Such a gracious Lord lives only in the city, where His “Bhakthaas” reside and live!”

श्रीसुबोधिनी : पार्थास्तु देव इति। सहायार्थं प्रार्थनापि नापेक्ष्यते। तु पुनः स्वयमेव गृहीतवान्। पार्थानिति सम्बन्धेन बहुवचनेन च सर्वथा तदुद्योगो लक्ष्यते। न हि बहून् स्वकीयान् गृहीत्वा कश्चित्पूर्णां तिष्ठति।

देवत्वान्न मानुषैर्जेतुं शक्यः। अत एव दुर्योधनस्य दैत्यत्वान्मारणमपि गम्यते। देवदैत्यानामजेयत्वाय **भगवानिति**। अनेन प्रारब्धकर्मापि चेद्विपरीतं भवेत्, तदप्यन्यथा कुर्यादिति सूचितम्। कालजयाय **मुकुन्द** इति। अन्येषामपि दुःखं दूरीकृत्य मोक्षदातु कालजयः किं वक्तव्य इत्यर्थः। अनेन राज्यदानं चावश्यकमिति ज्ञापितम्। किञ्च। **स** भगवान् **क्षितिदेवदेव** इति। क्षितिदेवा ब्राह्मणास्तेषामपि देवस्तद्धितकर्तृत्वात्। अतो यत्र भगवांस्तत्रैव ब्राह्मणा इति अपि न सहायाः। किञ्च। **आस्ते स्वपुर्या यदुदेवदेव** इति यो भगवान् स्मृतो ध्यातो वा सर्वमनिष्टं निवार्य राज्यादिकं प्रयच्छति। तत्र साक्षादेव भक्तानां हितार्थे भक्तपुर्यामास्ते। किञ्च यदुदेवा यादवा यदोर्वशे उत्पन्ना देवा इति तेषामपि देव इति यत्र भगवांस्तत्रैव यादवा। इति। तव बन्धुसहायोऽपि नास्तीत्युक्तम्। किञ्च। **विनिर्जिताशेषनृदेवदेव** इति। नृदेवा राजानस्ते सर्वे विशेषेण निर्जिता येन। तमपि विजिगीषत इति जरानन्धादिजेतृत्वेन सर्वे राजानस्तद्वश्याः। अतस्तव राजसहायोऽपि नास्तीत्युक्तम्। नृदेवदेवा जरानन्धादयस्ते वा निर्जिता येन। अतो निर्बलस्य तव जये कः प्रयास इति भावः॥१२॥

दुर्योधनो न मन्यत इति चेत्तत्राऽऽह—

SRI SUBODHINI: There is no necessity for the Paandavaas to pray to our Lord, for protection and help - as OUR LORD HAS, BY HIMSELF, ACCEPTED THEM, AS "HIS OWN"! In fact, our Lord, puts efforts by Himself to protect and look after them, at all times! Our Lord does not remain "silent", after making the Paandavaas, as "His own"! OUR LORD IS THE LORD OF THE UNIVERSE. NO ONE CAN CONQUER HIM! From this, we can realize also, that Duryodhana and others were "demons", and, they all will get destroyed by our Lord! The word "Bhagawan" has been used here to indicate, (1) that, no demon, like Duryodhana, can defeat our Lord, (2) even, if the fate of the Paandaavas, was to

get “defeated”, our Lord is capable, being “Bhagawan”, to reverse, this result, and make the Paandaavas victorious!

By using the holy name of our Lord as “Mukunda”, it is emphasized, that OUR LORD HAS CONTROL OVER THE FACTOR OF “TIME” (KAALA) – AND OUR LORD ALWAYS REMOVES THE SORROW OF HIS DEVOTEES! HE IS THE LORD, WHO CONFERS “MOKSHA” ALSO ON HIS DEVOTEES! WHAT IS THE “BIG DEAL” FOR HIM TO CONTROL HIS OWN FACTOR OF “TIME”?! All these have been told, with a view to convince Dhritaraashtra, that he should return back, the kingdom to Yushishtira.

Sri Vidurji says further, that the Lord is not an “ordinary” person. He is “Nithya” – permanent. He is always worshipful to the “deities of this earth” viz. the Brahmins, as the Lord considers them, as His own “Ishwara”! He always confers “benefits” on noble Brahmins. Hence, the Brahmins will be only, on the side, where our Lord is present! “Hence, even the noble Brahmins will not help you in any way! OUR LORD ALWAYS RESIDES IN HIS OWN CITY (DWAARAKA – of the Yadavaas). IN OTHER WORDS, HE STAYS NEAR, TO “HIS OWN” DEVOTEES ONLY. There was no necessity for the Paandavaas to do meditation on the Lord or remember Him, to get His presence - as the Lord always remained very near to them! This remembrance and meditation of our Lord, is required to be done by everyone else, as our Lord is so compassionate, that He removes all the sorrows and sufferings of His devotees, and confers on them several benefits too! He stayed in Dwaaraka to confer benefits.

by Himself, on His Yaadava devotees. The Yaadavaas, being born in the family of Yadu, always followed our Lord and will take the "side" of our Lord only, at all times! "All other kings will also not help you, as all these kings have been conquered, by our Lord Sri Krishna! Especially, after conquering King Jaraasandha, every other king has come under the control of our Lord. Hence, give up your expectation, that other kings will render their help and support to you, if necessary! Who will have the courage to fight the Paandaavas and our Lord, who have already conquered stronger kings, such as Jaraasandha and others? Neither, you have the power to conquer our Lord also!"

If Dhritaraashtra were to tell, "What can I do? Duryodhana is not listening to me". For this, the reply is given, through 2 verses.

स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या।
पुष्पासि कृष्णाद्विमुखो गतश्रीस्त्यजाशु चैनं कुलकौशलाय॥१३॥

इत्यूचिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण।

असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौबलेन॥१४॥

VERSES 13 and 14 Meaning: "You have protected your son Duryodhana, up to now, and also agreed to all his wicked ways! You should now become fully aware, that the highest "blemish", has taken the form of your son Duryodhana, and has entered into your house! He is hating the Lord of the Universe Sri Krishna! Due to this son only, you have turned your face off Sri Krishna, and have now become, bereft of "Shree" (Goddess Mahalaxmi's grace). Hence, if you really are eager to perpetuate the welfare of your family, then, immediately give up this wicked son!" (13)

“Sri Vidurji had such a pleasant behavior and attitude, that even noble saints were eager to attain this pleasant nature! But, on hearing these words, Karna, Duhsasana, Sakuni and Duryodhana became very angry, that their lips began to throb! They, now, spoke to Sri Vidurji, with utter disregard, and in an insulting way!” (14)

श्रीसुबोधिनी : स एष दोष इति। स प्रसिद्धस्त्रिदोषोऽयमेव। दोष इति वचनात् तदनङ्गीकारो न बाधकः। दोषः सर्वरूपायैस्त्याज्यो न तु दोषानुरोधेन औषधं त्याज्यमिति भावः। तस्य दोषत्वे हेतुमाह—पुरुषद्विडिति। यः पुरुषं द्वेष्टि स दोषः। अन्यथा तस्यैव शरीरे तन्नियम्ये स्वयं स्थितः कथं तं द्वेष्टि। यस्य राज्ये ग्रामेऽपि स्थितस्तं न द्वेष्टि, तत्र तच्छरीरे विद्यमानो रोगमृते कथं द्विष्यात्। अतः पुरुषद्वेषदोष इत्यवसीयते। तत्याग उपपत्तिरूपो निदानमित्यर्थः। आस्त इति शीघ्रं तस्य प्रतीकारः कर्तव्यः। साम्प्रतं स्वकार्यमकृत्वैव तूष्णीं तिष्ठति। उपेक्षितस्तु कुलमेव नाशयिष्यतीति भावः। क्वाऽस्तीत्याकाङ्क्षायामाह—सर्वत्रैव तव-गृहान् प्रविष्ट आस्ते। ममवात्सर्वगृहप्रवेशने निवारणाशक्तिः। अयमिति दूरे स्थितिमङ्गुल्या निर्दिशति। तथाप्यन्धत्वात्तं न द्रक्ष्यतीति प्रकारान्तरेण बोधयति यमपत्यमत्या त्वं पुष्णासि। आपद्भयस्त्रायत इत्यपत्यम्। तन्मतिरेव। किञ्च। त्वं च कृष्णाद्विमुखः, यतः पुष्णासि। अत एव गतश्रीश्च भविष्यसि। तस्मादस्य सर्वानर्थमूलत्वात् ‘त्यजेदेकं कुलस्यार्थे’ इति न्यायात् एनं त्यज। चकारात्कृष्णवैमुख्यं च त्यजेत्यर्थः। तदा एवमाक्रोशपूर्वकमाज्ञारूपेणोक्तवान्। तदा असत्कृत इत्युचिवानिति सम्बन्धः। इत्युचिवानिति वा भिन्नम्। तत्र स्थाने आगतेन भ्रातुरन्तिके वा। सुयोधन इति तस्यापकर्षार्थं वचनम्। ननु पितृव्यतिरस्कारं कथं कृतवानित्याशङ्क्य अन्तः क्रोधेन, बहिर्दुष्टैराक्रान्तत्वादिति तृतीयान्तं विशेषणद्वयम्। प्रवृद्धो यः कोपस्तेन स्फुरितमधरं यस्य। अनेन क्रोधेन, लोभ एव स्फुरित इति तदुक्तो दानरूप उपायोऽप्यसंमत इति सूचितम्। असत्कारोधिककारः, अग्रे वक्तव्यो वा। एवमप्रियकथनं धर्मनीतिविरुद्धम् ‘सत्यं ब्रूयात् प्रियं ब्रूयात्’ इति स्मृतेः। प्रधानपरित्यागश्च नीतिविरुद्धः।

सोऽपि सन्मानेनैव बोधनीयो भवति। तथाप्येवं वचनं परित्यागार्थमेव, भगवद्विमुखैः सह स्थातुमयुक्तत्वात्। स्नेहश्च न स्थापनीयः। चित्तस्याऽतिदुष्टत्वात् सर्वथा परित्यागमपि न सहते। अत एव वचनमेतदभिसन्धायाऽऽह— सत्स्पृहणीयेति। सद्भिः स्पृहणीयं शीलं यस्य एवमेवासद्भिः सह स्थितौ तत्परित्यागार्थमेवं कर्तव्यमिति सत्स्पृहणीयता। क्षत्तेति विश्वासपात्रत्वं सूचितम्। दुष्टचतुष्टयमध्ये दुर्योधनो मुख्यः। कर्णदुःशासनशकुनयस्तुसहायाः। तदाह तैः सहित इति। अथवा। ननु मन्त्रस्य स्वहितत्वादङ्गीकारमेव कथं न कृतवानित्याहसद्भिरेव स्पृहणीयं शीलं यस्येति। तस्य सपरिवारस्यासत्त्वादिति भावः॥१३-१४॥

SRI SUBODHINI: The “three-fold blemish” had taken the form of Duryodhana only. Duryodhana symbolized all types of wickedness and blemish. By not approving his ways and words, Dhritaraashtra would not commit any wrong! In fact, if this “symbol of blemish” viz. Duryodhana, had them banished from his home, then, no sorrow will visit the king — as it is necessary to remove “blemish” totally! Sri Vidurji told, that Duryodhana is the symbol of sin and blemish, and he has now come to occupy the house, and it is necessary to remove him. He is like a “hidden” enemy, and ignoring him will be dangerous. He will destroy, if allowed to remain like this, the entire family. “You have been regarding him, as your best friend, who will save you, from all dangers. With this view, you have been protecting Duryodhana. Due to this only, you have turned your face off our Lord Sri Krishna. This lack of devotion to our Lord, has made you lose, the “Shree” of your home (real wealth of divine mother Mahalaxmi’s grace). This attachment to your wicked son, is the root cause for all your problems.”

It has been said, that for the good of a family,

you can give up a person, if required. Hence, give up this son of yours! The syllable “Cha” (and) denotes, that Sri Vidurji told the king also, to give up the “non-devotional” attitude, to our Lord Sri Krishna.

When Sri Vidurjī had told like this, in a voice which resembled like an “order”, then, Duryodhana began to speak to Sri Vidurji, in an insulting tone. Why did he insult his own uncle? Answering this, it is said, that he had got great anger inside, due to the words of Sri Vidurji, and due to the bad company of evil minded persons, he was keeping! His lips began to tremble. His “desire” became more, through this anger. He could not agree to the suggestion of his uncle, to give back the part of the kingdom, to the Paandavaas! Hence, he insulted, in a disparaging way, Sri Vidurji. In this way, speaking very unpleasant words also, is against Dharma and justice – as it has been said in the scriptures, that “A person should speak the truth, but speak it in a pleasant and likeable way” (SATYAM BHROOYAT PRIYAM BHROOYAT). The “hearer” of words should never get unhappiness or sorrow. The words, which Duryodhana will speak later, are against righteousness and wicked! The rule says, that one should not hurt the feelings of someone, who may say an idea or give advice, which, we may not agree to, or accept. We should respectfully agree to disagree! But, Duryodhana behaved in a contrary and wrong way, against this rule and justice.

It was our Lord, who had made Duryodhana speak such harsh words, as it was not appropriate for Sri Vidurji, to reside with such wicked persons, who had turned their face off, from our Lord! Even, Duryodhana was eager to see, that Sri Vidurji does not develop

good relations with Dhritaraashtra. He was worried, that Dhritaraashtra may give back the kingdom to the Paandavaas, due to the advice of Sri Vidurji! Duryodhana did not want to banish Sri Vidurji once and for all, so that he will not go and join the Paandavaas.

But, our Lord had willed otherwise. He inspired Duryodhana, to speak harsh and insulting words to Sri Vidurji. Sri Vidurji's words and conduct were always liked by noble persons. As such, it was necessary for him, to go away from this "bad" company of people. The word "Kshatha" is used to emphasize, that Sri Vidurji was always a "faithful" person! Karna, Duhsasana, Sakuni and Duryodhana — all these four persons were wicked! The most important "wicked" person was Duryodhana, and the other three were his associates! All the four were always together in "plotting the crimes!"

A question may arise. Why did Duryodhana, not agree to the suggestion, given by Sri Vidurji, although it was beneficial to him? On this, it is said, that only noble and virtuous persons would accept the advice of Sri Vidurji! As, all these persons were very creel and wicked, they disregarded his advice, despite it's beneficial nature.

क एनमत्रोपजुहाव जिह्वां दास्याः सुतं यद्वलिनैव पुष्टः।

तस्मिन्प्रतीपः परकृत्य आस्ते निर्वास्यतामाशु पुराच्छ्वसानः॥१५॥

VERSE 15 Meaning: "Duryodhana said "Who has called this cunning son of the servant maid, here, into our house? He is now talking against us, after having become healthy, by consuming our food only! He is now trying to fulfill the tasks of our enemies!

In view of this, please throw him out of our city, just now, when he is alive! (i.e. not to kill him, but banish him)."

श्रीसुबोधिनी : क एनमिति। लोकोक्त्या अधिक्षेपः। पित्रा समाहूतत्वं ज्ञात्वा अयुक्तकरणात्तमप्याक्षिपतीति ज्ञायते। स्वभावजातिक्रियादुष्टस्य मन्त्रानर्हत्वात्। अयं तु तादृश इति विशेषणत्रयम् द्वयं सिद्धम्, क्रियैव तृतीया। जिह्वाः कुटिलश्छिद्रान्वेषी। मया कापट्येन स्थातव्यम्, विश्वासं जनयता स्वावसरेऽपकर्तव्यमिति जिह्वलक्षणम्। तदद्य विदुरे स्पष्टं जातम्। स्वाधिकारानुसारेण भगवान् सर्वत्र तथा स्फुरतीति सत्त्वादीनामापेक्षिकत्वं ज्ञापितम्। दास्याः सुतमिति जातिदोषः। क्रियादोषं वक्तुं कृतघ्नतामाह—यद्वलिनैव पुष्टस्तस्मिन् प्रतीप इति। यथा आश्रितत्वाच्चण्डालादिभ्यो बलिर्दीयते तथाऽयमपि पतितः। ब्रह्मबीजस्य शूद्रायां जातत्वात्। अत एवैवकारः। बलिपुष्टाश्च काका एवमेव भवन्तीति ज्ञापितम्। पोष एव तथाभावे हेतुः। परेषां शत्रूणां कृत्ये आस्त इति क्रियादोषः। दण्डो निर्वास्यतामिति। आश्रिति यावच्चिते तदुक्तं न प्रविशति। तेषामपि तेनाऽपि बधस्यानुक्तत्वात् परित्यागस्यैवोक्तत्वात् निर्वासनं दण्डः। श्रसानः प्राणमात्रावशेषः। असतां दृष्ट्या प्राणहरणापेक्षयाऽधिकोऽयं दण्डः। श्मशान इति पाठे यत्र स्थास्यति तेषाममङ्गलं भविष्यतीत्यर्थः। यमत्वेन मृतोपजीवित्वाद्वा। अत एव पुरान्निर्वास्य इति केवलं वचनमुक्तवान्। एवं दशभिः श्लोकैः पूर्वावस्थापरित्यागहेतुरुक्तः। अनेन पूर्वदेहसंबन्धिनोऽपि त्यक्ता इव॥१५॥

परित्यागमाह।

SRI SUBODHINI: Though he knew, that it was his father, who had invited Sri Vidurji to ask for his advice, Duryodhana insulted him, from the worldly point of view. He says, that his father did not do it rightly only this - as a person, who has the blemish of lower "attitude, caste and action" is not entitled to give any advice to anyone else. "In this way, my father has called upon an "undeserving" person to come and advice him!"

Duryodhana regarded Sri Vidurji, as having, all the three blemish cited above. Firstly, Duryodhana says, that Sri Vidurji is "cunning and of cheating temperament" (Kutila). The word used is "Jidma" - refers to a person, who satisfies others, only by speaking, sweet words, superficially, but after gaining confidence, cheats him, when an opportunity is presented! This "idea" of misunderstanding Sri Vidurji, was planted by our Lord only in the mind of Duryodhana - so that, Sri Vidurji is removed from this evil company. Secondly, Duryodhana says, that Sri Vidurji is the son of a servant maid! Thus, the blemish, of a "lower caste", is shown. Thirdly, with a view to show, that Sri Vidurji was full of blemish, even from the point of view of his "actions", he says, that Sri Vidurji is an "ungrateful" person! He says, "You have become healthy, through eating the food, which is our's, and even then, you are talking against our interests only." Duryodhana says that Sri Vidurji is of a very low caste temperament, as he had become ungrateful.

So, what is the punishment to be given? "Banish him! Please do not delay in this. Just now only, remove Sri Vidurji from our kingdom. By delaying his banishment, his advice may influence the king." Duryodhana is now giving the same "punishment" to Sri Vidurji, which the latter himself had suggested to King Dhritaraashtra, to be given to Duryodhana! "Remove him now, when he is alive!"

If the word for "Swasaanaha" (while he is alive) is changed to "Smasaanaha" (burial - cremation grounds) then only the meaning is appropriate. "Remove him quickly, so that, let us all save ourselves

from inauspiciousness! — as wherever, he is, there will be inauspiciousness only (Amangal)! Alternately, it can mean also, that “This is Lord Yama only. Hence, he lives on dead bodies only. Hence, banish him outside the city quickly” (Sri Vidurji was the incarnation of Lord Yama, due to a curse.)

In this way, through 10 verses, the reason for the “giving up” of Sri Vidurji, has been told. It is also indicated, that Sri Vidurji gave up his relatives also viz. the Kauravaas!

The description of his “renunciation” (Parithyaaga) is explained below.

स इत्थमत्युल्बणकर्णबाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि।
स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुरु मानयानः॥१६॥

VERSE 16 Meaning: “In the presence of his brother, words, resembling the arrows, which were sharp, were spoken, to hit his ears! These words were very harsh, and had hurt Sri Vidurji totally, in all his life-centers! — by going inside him! But, Sri Vidurji did not treat these words or conduct as bad. He realized, that the power of our Lord’s “Maya” is acting now! (i.e. it was our Lord’s desire). He kept his bow, on the door of the royal palace, and went away, from Hastinapura.”

श्रीसुबोधिनी : स इत्थमिति। अत्युल्बणत्वं शीघ्रकार्यकरणात्। दशैते बाणाः कर्णद्वारा हृदयं प्रविष्टाः। दशप्राणस्थानेषु मर्मसु ताडितोऽपि। भ्रातुः पुर इति मृत्युसन्निधाविव बाणानां प्राणाहारकत्वं दृष्टान्तीकृतम्। ताडितोऽपिगतव्यथः। तत्रहेतु-मायामधिकं मानयानः। धनुर्द्वारि निधयेति प्रतिपक्षगमनशङ्का निवर्तिता। निःसारणात्पूर्वमेव अयात्, स्वकर्तृकस्यैव

परित्यागस्य हेतुत्वात्, अन्यथा 'सर्वान् बलकृतानर्थानकृतान् मनुरब्रवीत्'
इति विरोधः स्यात्॥१६॥

एवमपमानतो निर्विण्णस्य तीर्थादिजनितसुकृतपरिपाकेन पृथिवीजलयो
संस्कृतत्वादधिकारिदेहे द्वयसम्पत्तिं निरूप्य तेजोनिरूपणार्थं सत्सङ्गो जात
इत्याह-स निर्गत इत्यष्टभिः।

SRI SUBODHINI: The cruel words resembled the "arrows", which were sharp! These words, in the form of arrows, went deep into the heart of Sri Vidurji, and affected the 10 vital airs! — by attacking them! These words could take away the life of anyone else! But, Sri Vidurji did not get sorrow, as he regarded this treatment meted out to him, as being caused by the will and grace of our Lord (His "Maya" power). **HE REGARDED EVERYTHING AS HAPPENING DUE TO THE DESIRE AND WILL OF OUR LORD ONLY! He always regarded, that the Lord always does only the most "auspicious" benefits. Hence, he never ever got any sorrow, due to anything.**

He placed his bow, on the place, near to the palace door. He, thus, removed the doubt in the minds of Kauravaas, that perhaps Sri Vidurji may go and join the Paandava side! He did not want anyone else to physically remove him! He went away on his own. **REAL TRUTHFUL RENUNCIATION IS DONE BY ONE'S OWN SELF ONLY! ANY OTHER TYPE OF RENUNCIATION, DONE THROUGH ANY EXTERNAL FORCE, REASON, CAUSE OR CONDITION, IS NOT CONSIDERED, AS TRUE RENUNCIATION. This has been said by Lord Manu.**

In this way, Sri Vidurji became unhappy through this insulting dishonor. He went on a pilgrimage.

He got purified, through the holy waters and pilgrim centers. He got now a “body”, with the highest “authority” (for attaining our Lord’s “Bhakthi”). He got, in this way, 2 types of “wealth”. The third “wealth” of the association with “noble saintly” persons (Satsangh) was also got by him - as told through the 8 verses as below!

चतुर्भिर्भूमिसंस्कारस्तथाऽन्यैश्च जलस्य च।

उत्तरोत्तरशेषत्वात्तच्छेषोऽप्युच्यते स्फुटः॥१॥

पुण्य देशार्थं गमनं पुण्यदेशे तथैव च।

तदङ्गानि फलं चेति चतुर्द्धा भूमिसत्क्रिया॥२॥

जले सामान्य सम्बन्धो विशेषश्चापि तदगतः।

साधनं च फलं चेति जलोक्तिश्च चतुर्विधा॥३॥

KARIKAAS 1 to 3 Meaning: “Through 4 verses, the “purification” effected through “earth” (Bhoomi) is told. Through, the other 4 verses, the “purification” effected through “water” is told. In this way, the purification has been told, appropriately, in successive ways.” (NOTES: Three purifications took place, through (1) earth, (2) water, (3) brilliance (Tejas - fire), successively. Up to now, only two purifications have taken place”. Firstly through “earth”, and the next, through “water”. This “earth” is based on “water”, which in turn is based on “fire” (Teja).) (1)

“Going to pilgrimage centers and roaming only in holy places, along with purity in living, and keeping oneself alone! along with it’s “result” (i.e. putting efforts for purifying one’s body) – in this way, four types of “purifications”, took place, through “earth”. (2)

“The ordinary and the special relationship with “water” is by way of getting related to the holy Saraswati

river. The spiritual practice referred to here, is the visiting and staying in holy pilgrimage centers. The “result” is the association with noble saints, who have become “belonging to our Lord” (Bhagawadeeya). In this way, the “purification” and relationship with “water”, has been referred to, as of 4 types.” (3)

Sri Vidurji got out of Dhritaraashtra's Assembly. He did not go to his home. He went away from the city. This is being told in the following verse.

स निर्गतः कौरवपुण्यलब्धो गजाह्वयात्तीर्थपदः पदानि।
अन्वाक्रमत्पुण्यचिकीर्षयोर्व्या स्वधिष्ठितो यानि सहस्रमूर्तिः॥१७॥

VERSE 17 Meaning: “Sri Vidurji, who was born as a result of the “good deeds” (Punyam) of the Kauravaas, now, went away from the city of Hastinapura! With a view to add to his good deeds (Punyam), he began to visit, on this earth, all the holy pilgrimage centers, temples of our Lord etc. where the holy idols of Sri Hari, Lord Brahma, Lord Siva and other idols of Anantha etc. — through which our Lord was worshipped by everyone.”

श्रीसुबोधिनी : स निर्गत इति। कौरवपुण्यलब्ध इति पूर्वजोपार्जितसुकृतेन प्राप्तो निर्गतश्चेद्वंशस्थापकसुकृतमेव तद्द्वारा निर्गतमिति सूचितम्। पपुण्यलब्धत्वं भगवत्स्थानगमनेऽपि हेतुः। सर्वतीर्थानि पादे यस्येति। तस्य स्थानेष्विति तीर्थेष्वपि विशेषः, वैष्णवस्थानेष्वेव गत इत्यर्थः। अन्वाक्रमत् मध्ये स्थानानतिक्रमेणाऽऽक्रान्तवान्। राजनिवेशनवन्न स्थानमात्रम्, किन्तु नानामूर्त्या अभिमानेनाऽनुभावं प्रदर्शयन् स्वयमधिष्ठाय येषु स्थितः। तानि तीर्थानीति पूर्वेण सम्बन्धः। पुण्यचिकीर्षयेति तत्त्वाज्ञानादुक्तम्, परमेश्वरप्राप्ति-साधनत्वाद्वा। अथवा। उर्व्या पुण्यचिकीर्षया पुण्येन पृथिवीं संस्कर्तुमिति। दैत्याधिष्ठिते स संस्कारो न भविष्यतीति, उर्व्या यानि सहस्रमूर्तिभगवानधिष्ठाय स्थित इत्युक्तम्। अनेन संस्कृते देवाधिष्ठानात्पञ्चाग्निविद्यावद्भगवन्मूर्तिष्वेव तस्य संस्कारः प्रदर्शितः॥१७॥

विशेषमाह।

SRI SUBODHINI: Due to the “Punya” (result of good deeds) only, Sri Vidurji was born in this family of the Kauravaas. The purport of telling this is, that on Sri Vidurji, getting out of this city, the “basic roots” of “Punya (good deeds) of the Kauravaas also got “uprooted”! i.e. lost! In other words, Sri Vidurji had taken his birth, due to his good deeds, and had got the intellect and mind to visit all the holy places of our Lord. All these pilgrimage centers are situated, on the holy feet of our Lord, and hence, Sri Vidurji began to visit all these places. Especially, he made it a point to visit the Vaishnavaita pilgrimage centers, He never left, however, visiting any of the other pilgrimage centers. These pilgrimage centers did not resemble the “camps” of the king i.e. the kings use their “camps”, for some time, and go away! But our Lord resides in all these pilgrimage centers, in His different divine forms. Our Lord makes these places glorious, through His own power and glory.

Sri Vidurji had visited all these places, with a view to attain the result of good deeds (Punyam). From this, we may realize, that Sri Vidurji did not have the knowledge of the principle of Brahman (our Lord). He was, therefore, eager to attain this knowledge, or he was eager to attain our Lord. He might have also desired to make this earth “sacred”, by gathering to himself the results of good deeds (Punyam). This purification is not possible, at those places, where the demons are predominantly present. That is why, he went to those pilgrimage centres, where our “Lord of thousand forms” is always present.

Usually the celestial deities reside only in those places, which have been purified by the "5 fires". Hence, what is said here is, that Sri Vidurji got purified by visiting those pilgrimage centers, where our Lord is always present.

Through the next verse, the glory of the pilgrim centers, is being told.

पुरेषु पुण्योपवनादिकुञ्जेष्वपङ्कतोयेषु सरित्सरस्सु।

अनन्तलिङ्गैः समलंकृतेषु चचार तीर्थायतनेष्वनन्यः॥१८॥

VERSE 18 Meaning: "The pilgrimage centers were blessed and illumined with the signs and symbols of our Lord. Sri Vidurji` visited also the sacred small forests, mountains, gardens, and holy waters ,(Theertham) where the water is pure and clean without dirt, as also the holy "tanks". Sri Vidurji went to all these places alone.!

श्रीसुबोधिनी : पुरेष्विति। मथुरादिनगरेषु, परमेश्वरक्रीडास्थानत्वात्। गोकुलनिकटवृन्दावनानि उपवनानि। अदिर्गोवर्द्धनादिः। कुञ्जानि। लतागृहाः। सर्वाण्येतानि भगवत्सम्बन्धात्पुण्यजनकान्यपि भक्तिजनकानि। अपङ्कतोयेष्विति कृष्ण जलक्रीडादियोग्येषु। सरितां सरस्सु कालियादिहृदेषु। तेषु पर्यटने निमित्तम्, अनन्तमूर्तेः रासादिक्रीडाचिह्नैः सम्यगलङ्कृतेषु। जलस्थलप्रधानेषु एकाकी चरति स्मेत्यर्थः। अनन्यो भक्तो वा। अनेन पञ्चगुणा पृथिवी संस्कृतेति ज्ञापितम्। तत्र पृथिवी द्विविधा मृत्पाषणभेदेन, पुरेष्वद्रिष्विति। उपवनेन गन्धः, कुञ्जेषु स्पर्शः, सरस्सु रसः, अनन्तलिङ्गसमलङ्कृतत्वेन रूपम्; कुञ्जेषु वा शब्दः, अपङ्कतोयेष्विति रसः, सरस्सु इति स्पर्शः। अनन्यत्वेनैव मौन सिद्धम्, तेन वा शब्दः संस्कृतः॥१८॥

साधन्यान्याह,

SRI SUBODHINI: Sri Vidurji went to cities like the holy "Mathura" - as this was the place, where

our Lord had enacted His “play and Leelas” (Kreedā); to the small forests (like the forest of Brindavan, near Gokul); to the mountains such as Govardhana; to the “Kunjas” (bowers made out of creepers) — as all these were connected to our Lord’s “Leelas”, and hence will originate “Punya” (the effect of good deeds) and also “Bhakthi” to our Lord. Due to residing and roaming in these holy places, Sri Vidurji got the blessings of the highest “Bhakthi” to our Lord! (i.e. the deserving nature to be blessed, with the highest Bhakthi). He went to holy “waters”, (Theertham) where there was no “dirt” — which are appropriate for our Lord Himself to enact His “Leelas” — like those river spots, where our Lord had enacted His “Leela” of conquest over the Kaaliya serpent etc. Why did he go and roam, in these holy places? Answering this, it is said, that ALL THESE HOLY PLACES WERE ILLUMINED BY SIGNS AND SYMBOLS OF OUR ALL PERVASIVE LORD, — OF HIS “LEELAS” OF “MAHAA RAASA” ETC. Sri Vidurji went to these holy places, alone, as he was devoted to our Lord exclusively (Ananya).

Sri Vidurji got purified in 5 ways from “earth”, and this is explained by our Sri Mahāprabhuji in this beautiful way. “Earth” has two main forms viz. mud and stones. Here, reference to the “cities” symbolizes the “mud” form of earth, and the reference to mountains symbolizes the “stones”! Through the reference to “small forests”, the aspect of “Gandha” (fragrance) is symbolized; the reference to “Kunja” (small bowers) symbolizes the sense of “touch” (Sparsam). The reference to “small puddle of waters”, in the river, symbolizes “relish” (Rasa); the sign and

symbols of our Lord illuminating these places symbolize the aspect of "Roopam" (form). Alternately, the purification took place in another way also viz. (1) "Kunja" purified "Sabdam" (sound), (2) the "dirt free" holy water purified relish (Rasa), (3) the puddle of water in the river purified "touch" (Sparsam). In this way, he was totally purified of the elements of earth viz. fragrance, touch, relish and form! The purification of "sound" (Sabdam) took place by Sri Vidurji observing "silence" (Mounam).

Through the following verse, Sri Vidurji's "spiritual practice", is being explained.

गां पर्यटन्मेध्यविविक्तवृत्तिः सदाऽऽप्लुतोऽधःशयनोवधूतः।
अलक्षितः स्वैरवधूतवेषो व्रतानि चरे हरितोषणानि॥१९॥

VERSE 19 Meaning: "He was roaming in all places of this earth. Wherever, he saw a holy, but lonely place, he stayed there, by taking rest; he took bath in the river and lakes; he slept on the ground, so that none of his friends or relatives can identify him! He had put an artificial attire! He now engaged himself in observing such vows and spiritual devotional practices, through which, our Lord Sri Hari would get pleased and happy."

श्रीसुबोधिनी : गां पर्यटन्निति। एते सप्तत्वगादिधातुसंस्काराः। व्रतान्यन्तःकरणसंस्कारकाणि एकाकिपरिभ्रमणं भगवच्चरित्रस्याऽतिगोप्यत्वात्। एवं दर्शनेन किञ्चिद्भक्त्युत्पत्तेः कृष्णप्राप्त्यभावाद्विरहेण तत्प्राप्त्य एव व्रतानि कृतवान्। अत्रैवं क्रमः। अन्वेषणार्थं प्रथमं पर्यटनम्, ततोऽन्तर्बहिर्नियमाः ततोऽपि व्रतानि। तत्र मेध्ये एकान्ते ध्यानाद्यर्थमुपवेशनादिरूपा स्थितिर्यस्येति। पवित्रैकारात्रान्तरिताऽऽहारादिजीविका यस्येति वा। त्रिकालस्नानभूशय-नाभ्यङ्गवर्जनादयस्त्रयो गुणा दोषत्रयानिवारकाः। नन्वेवकरणे बन्धुभिः कथं

न बद्धः तत्राऽऽह-अलक्षितः स्वैरिति। तत्र हेतुः-अवधूतवेषः कृत्रिमवेषधारी।
व्रतानि चत्वारि; एकादरश्युपवासः, सर्वभूतदया, यथालाभसन्तोषः,
सर्वेन्द्रियोपशमश्चेति। एतानि भगत्तोषहेतुभूतानि॥१९॥

फलमाह-

SRI SUBODHINI: Keeping of "vows", purify the inner mind! Our Lord's "stories and Leelas" are very "hidden" (secret). Hence, for getting a vision of our Lord and His "Leelas", Sri Vidurji roamed "alone", at all times! He felt, that through the grace of our Lord, he might get blessed with "Bhakthi" to our Lord, through the observance of the vows, and going to the pilgrim holy centers. BY THE ORIGIN OF "BHAKTHI", HE WILL FEEL THE LONGING DUE TO SEPARATION (VIRAHA) FROM OUR LORD, WHICH, IN TURN, WILL ENABLE HIM TO ATTAIN OUR LORD SRI KRISHNA! - THROUGH THE RISE OF AN INTENSE DESIRE TO ATTAIN OUR LORD! Hence, with a view to make this "desire" firm and stable, he began to observe several "vows". The stage by stage observance of "vows", is as follows. (1) A devotee should roam in those places, where our Lord has enacted His "Leelas" - with a view to "search" for Him! (2) Then, a devotee should observe the "rules" of both "inside and outside". (3) Then observe the "vows" by staying at a lonely place, which is pure and sacred, with a view to do one-pointed "meditation" on our Lord. (4) Eating only consecrated food i.e. what is offered to our Lord. (5) Taking bath, thrice a day. (6) Not to use oil etc. for cleaning the skin. (7) Sleeping on the ground - these three observances remove the three types of "blemish"!

Sri Vidurji conducted himself in such a way, that the relatives and friends could never "identify or spot" him! He had put on an "artificial" dress, and was looking like an "Avadoota". There are 4 types of "vows". (1) The fasting on "Yekadasi" day. (2) The compassion to all beings. (3) Being satisfied with whatever is got. (4) Keeping all "senses" under one's own control. THESE FOUR VOWS CAUSE THE HAPPINESS AND JOY FOR OUR LORD!

Though the following verse, the "results" (Phalam) of his spiritual practices are being explained.

इत्थं ब्रजन् भारतमेव वर्षं कालेन यावद्गतवान् प्रभासम्।
तावच्छास क्षितिमेकचक्रामेकातपत्रामजितेन पार्थः॥२०॥

VERSE 20 Meaning: "For many years, Sri Vidurji traveled in Bharatavarsha in this way. Later, when he came to the holy place of Prabhaasa, he saw everything differently! On this earth, there was only one king ruling with one army, one kingdom. There was only one king, who was adorning the throne. This king had become unconquerable and there was no one else capable of conquering him. This king was King Yudhishtira, the son of Pritha (Kunti)."

श्रीसुबोधिनी : इत्थमिति। शुद्धो हि देवदेशे तिष्ठतीति पूर्वकामनाऽपि संपूर्णा। ज्ञापकं चैतत्फलस्य। यथा असदधिष्ठानं भूमौ गतम्, तथा शरीरेऽपीति। पुण्याधिक्याद्भारत एव पर्यटनं बहुनाऽपि कालेन। यावत्प्रभासपर्यन्तं गतवांस्तावदन्यथा सर्वमासीदित्याह-तावदिति। एकस्य चक्रं सैन्यं यस्याम्। सैन्यं वा, राजचिह्नं वा अन्यस्य नास्तीत्यर्थः। भारतमेव वर्षं यावत्प्रभासं तावच्छब्देनोच्यते। तावदित्यर्थविशेषे वा। अस्य तीर्थपर्यटनमेव भगवद्भक्तानां भगवता राज्योपलम्भने हेतुः। अजितेनेति सामर्थ्यम्। पार्थ इति हेतुः॥२०॥

एतत्तु पूर्वं जातमप्यसम्भावनया जिज्ञासाभावान्न ज्ञातवान्। प्रभासे तु,

अधिकारिणो देहपरित्यागार्थं तत् स्थानमिति, तत्र गतो बहिश्चित्त इव जातः।
ततः शुश्रावेत्याह—

SRI SUBODHINI: He, who is “pure” at all times, he only is allowed to remain in a divinely blessed holy place (Devadesa). Sri Vidurji had desired, even from the beginning, to reside in a holy place. Now, his desire got fulfilled, and he attained this result, that he was able to roam, for many years, in the holy place of this Bharatavarsha! He came back to Prabhaasa, after much time. Everything had got changed here. There was only one “army” in the country, which was protecting the country. The entire Bhārat had come under one king, and no one else was ruling the entire Bhārat. The country extended up to the ocean of Prabhaasa territory. Because the entire country was under a virtuous and strong king, Sri Vidurji also could go to all the holy places in Bhārat. **THROUGH OUR LORD’S DESIRE ONLY, TRUE BHAKTHAS OF OUR LORD, ATTAIN RULERSHIP (WEALTH AND PROSPERITY). HE BLESSES HIS DEVOTEES WITH WEALTH, SO THAT THE DEVOTEE CAN RENDER WORSHIP AND SERVICE TO OUR LORD THROUGH SERVICE AND WORSHIP TO HIM IN THIS CREATED UNIVERSE I.E. FOR ALL BEINGS!** The word “Ajita” (unconquered) is used to convey the meaning, that it was our Lord only, who had given this king, the power to attain this unconquerable status, and the vast kingdom. The king’s name is “Paartha” viz. King Yudhishtira!

King Yudhishtira had become the king much earlier. But, as Sri Vidurji was not interested to know, he did not know about this. Only deserving devotees

get the knowledge of his sorrow! He began, later, to

come to Prabhaasa to give up their bodies. This place is such, that those deserving devotees, who die in this place, get rid of their circle of births and deaths! After coming here, his mind became wavering and disturbed. Whatever he heard about, later, is being told, through the following verse.

तत्राऽथ शुश्राव सुहृद्विनष्टिं वनं यथा वेणुजवह्निसंश्रयम्।
संस्पर्द्धया दग्धमथाऽनुशोचन् सरस्वतीं प्रत्यगियाय तूष्णीम्॥२१॥

VERSE 21 Meaning: "Later, he heard, there, the news of the destruction of his relatives. Like in a forest of bamboo trees, due to the friction of these trees, fire gets generated, and burns up the entire forest and makes it into ashes! In the same way, Sri Vidurji realized, that all his relatives had fought with each other, through hatred, and had got perished! He became silent, and with full of sorrow, he came to the front side of the Saraswati river, from Prabhaasa."

श्रीसुबोधिनी : तत्राथेति। अथेति भिन्नक्रमे। सुहृदां विनष्टिं श्रुतवान्। तस्य शोकहेतुत्वाय विशेषणम्। सुहृद्विनष्टिमेव निरूपयति—संस्पर्द्धया दग्धमिति। अनुवादे धर्मप्राधान्यम्, निरूपणे धर्मिण इति वैपरीत्यमवस्थाभेदेन। औदासीन्यशोकनिरूपणार्थं उपपादन एव विशेषणम्। वनं यथा वेणुजवह्निसंश्रयमिति। वेणुजो वह्निः सम्यगाश्रयो यस्य, सम्यक् श्रयते यमिति वा अर्थः। संस्पर्द्धया दग्धमित्यन्यायनाशः। तत्र प्रभासे। संस्पर्द्धिनां भवतु नाशः, तत्संबन्धात्सर्वेऽपि सुहृदो नष्टा इति शोकः। नाशे दृष्टान्तः। वेणुभ्यां जातो वह्निर्न तावन्मात्रं नाशयति, किन्तु वनमेव सर्वम्। तद्वत् कौरवपाण्डवसंस्पर्द्धयेति नाशे हेतुः। अनेनाऽनुपयोगनाशः सूचितः। अत एवाऽनुशोकः॥२१॥

SRI SUBODHINI: A new topic is being dealt with now. He heard, here, the destruction of his relatives. He got great sorrow on listening to this, as he had

a good heart (Suhrudaha). How did they die, even though, they were all related to each other? On this, it is said, through “envy and hatred”, they all got burnt up! This unfortunate event happened due to “divisions” (Bheda). Sri Vidurji was not interested at all, as regards the Kauravaas, and even after listening to their destruction, he did not get perturbed. But, when he heard, that his relatives had all got destroyed, like the bamboo forest gets destroyed through a spark of fire, originated through their mutual “scratching” only, then, he got sorrow — especially, when the destruction had taken place through mere “fighting” only, caused by envy and hatred!

सरस्वती धर्म हेतु र्जल संस्कार रूपिणी।

भक्ति हेतुस्तु यमुना सत्सङ्गात्तैजसी स्मृता।

ज्ञान हेतुस्तु गङ्गा स्यात् बुद्धि संस्कारकत्वतः॥१॥

प्रत्यक् स्रोतोऽभिमुखम्। तुष्णीं शोचन्नित्यप्रकटत्वाय।

द्वारकागमनाभावायवैमुक्तम्॥२॥ ॥२१॥

ननु भगवद्वासभूतद्वारकात्यागेन वृथाऽन्यत्र गत इत्याशङ्क्य, तत्र कृष्णस्मारकाणि बहूनि सन्तीत्याह। तस्यामिति द्वयेन—

KARIKAS 1 and 2 Meaning: “The actual form of the virtue of purification through water is symbolized by the holy Saraswati river! The holy Yamuna river is the cause for the rise of Bhakthi to our Lord and through the association with saintly persons, this “Bhakthi” becomes brilliant. The holy river of Ganges, purifies the intellect and confers “Jnana” on the devotees.”

(1)

“Sri Vidurji suffered the hidden sorrow in his mind only. He did not desire, that others should get the knowledge of his sorrow! He began, later, to

walk and proceed, against the flow of the Saraswati river. He didn't go to Dwaaraka city." (2)

Going to a different place, other than to Dwaaraka,, which is the holy place of our Lord's residence,, is a "waste" only. On this "doubt", it is said, that wherever he went, all those places were connected to our Lord's "Leelas" only — This is explained through the next two verses.

तस्यां त्रितस्योशनसो मनोश्च पृथोरथाग्नेरसितस्य वायोः।

तीर्थं सुदासस्य एवां गुहस्य यच्छ्राद्धदेवस्य स आसिषेवे॥२२॥

VERSE 22 Meaning: "He went in the opposite direction of the flow of the Saraswati river! Here, he had the blessings of the 11 pilgrim centers and holy places with the names of Trita, Usana, Manu, Prithu, Agni, Asita, Vayoo, Sudaasa, Gow, Guha and Sraddhadeva."

श्रीसुबोधिनी : तस्यां सरस्वत्यामेकादशतीर्थानि प्रसिद्धानि। अत्र व्युक्रमो जलप्राधान्याज्जलक्रमानुरोधेन। तत्र सरस्वत्यामेव त्रिकूपमस्ति। तत्प्रथमं निर्दिशति, कूप्यानामेवाऽपि प्राथम्यात्। एवमन्यान्यपि ज्ञातव्यानि। उशनसादीनां (?) तपःस्थानानि तानि। **मनुः** स्वायम्भुवः। **पृथुर्वैन्यः** तीर्थचतुष्टये सेविते शोकादयः सर्वे व्यावृत्ताः। त्रितस्तु कूपे पतितस्तस्मात्सङ्कटात्रिस्तीर्णः, तथाऽयमपि शोकसङ्कटात्रिस्तीर्णः। उशानास्तत्र मृतसञ्जीविनीं विद्यां प्राप्तवान्, तथाऽयं मृतो जीवितः। मनोस्त्वष्टसिद्धिर्ज्ञानरूपा, अस्याऽपि शोकनिवृत्तिर्ज्ञानोत्पत्तिस्तत्र। पृथुस्तु पूर्वजातसर्वदोषनिवर्तकः। एवं चतुर्भिः पूर्वावस्था गता, तेन प्राप्ता। अतः परमथ भिन्नक्रमेण विशोकस्तीर्थानि कृतवानित्याह—अग्नेरिति। असित ऋषिः वायुर्देवता, सुदासो राजा, गवाम् गोसत्रस्थानं गोतीर्थम् गुहः कुमारः, **श्राद्धदेवो** वैवस्वतमनुः। एतानि सप्ततीर्थान्यवश्यं सप्तधातुशोधकानि॥२२॥

अन्यानि प्रकीर्णकानि प्लक्षजापर्यन्तं निरन्तरं कृतानि सर्वशोधकानि जातानीत्याह—

SRI SUBODHINI: On the banks of the holy Saraswati river, there were 11 holy centers. There was a well of Trita — as “well water” is considered as the “best”, in comparison to other “holy waters”! The other places are those, where Sukra and others had done penance. The holy place, where Swayambhu Manu had stayed also was visited by Sri Vidurji. The other place is the pilgrim center, where King Prithu (who got originated from Vena) had lived. By going to these 4 holy places, Sri Vidurji got rid of his sorrow and unhappiness. Like Trita, who had fallen into the well, was undergoing suffering, and when he was taken out of this well, he got relieved of his sorrow. In the same way, Sri Vidurji also got rid of his sorrow. Sukra had attained the knowledge on “Mritasanjeevani” (the power to raise the “dead” to life) here only. In the same way, Sri Vidurji also got rid of the fear of “death”! Swayambhu Manu desired to get the power of “Jnana”, and he had attained the same in this place. In the same way, Sri Vidurji also got rid of his sorrow, and attained “Jnana”. King Prithu had the capacity to dispel the “blemish” of everyone, even from the beginning (as he was our Lord’s incarnation). Sri Vidurji now got back his earlier state and, he got rid of his sorrow! Now, he began to go to the other pilgrim centers, without any sorrow. He went to the holy places of Agni, Rishi Asita, Vayudeva, King Sudaasa, Gosatra Theertha of Lord Kaartikeya and of Vaivaswata Manu (Sraddhadeva). In this way, he visited 7 holy places, which purify the

proceeded to the prosperous Sautashtra territory.

“7 elements” in the body! In other words, the “body” of Sri Vidurji also became holy and purified!

Sri Vidurji came up to the “origin” place of Saraswati river, without any difficulty. He visited all the other holy places, in between also. His entire body became purified, along with all its “limbs” (parts) — as per the following verse.

अन्यानि चेह द्विजदेवदेवैः कृतानि नानाऽऽयतनानि विष्णोः।
प्रत्यङ्गमुख्याङ्कितमन्दिराणि यद्दर्शनात्कृष्णमनुस्मरन्ति॥२३॥

VERSE 23 Meaning: “Apart from the holy pilgrim centers, as described in the above verse, Sri Vidurji visited many other pilgrim centers such as, (1) those temples, where the main weapons of Lord Vishnu have been put as symbols, made by Brahmins and the celestial deities, (2) those temples, getting “Darsan” of which, Sri Vidurji got the remembrance of our Lord Sri Krishna. Sri Vidurji went to all these holy places and worshipped our Lord there. He, in this way, got himself fully purified and sacred!”

श्रीसुबोधिनी : अन्यानि चेति। एतानि तपः करणाल्लोके तथा ख्यातानि नित्यान्येव। अन्यानि तु द्विजदेवैर्ब्राह्मणैर्देवैश्च कृतानि, अत एव नानाऽऽयतनानि नानास्थानानि येषु तीर्थेषु। किञ्च। तेष्वायतनेषु विष्णोः प्रत्यङ्गमुख्याङ्कितमन्दिराणि सन्ति। प्रत्यङ्गान्यायुधानि, तेषु मुख्यं सुदर्शनम्। चक्राङ्कितानि चक्रणोपरिचिह्नितानि भगवन्मन्दिराणी भवन्ति। किं तावतेत्यत आह—यद्दर्शनात् कृष्णमनुस्मरन्तीति। भगवत्स्मरणं बहुजन्मसुकृतेन भवति। तदत्र चिह्नदर्शनेनैव भवतीति तीर्थानामाधिक्यम्। साङ्गस्य भगवतस्तत्र स्थितिरित्यपि। अनेन स्मारकदर्शनाच्चिरं स्थित्वा तत्र तत्र गत इति लक्ष्यते। अत एव कालविलम्बात् यदकुलनिवृत्तिरपि जाता॥२३॥

एवं तीरगमनेनैव सर्वे देशा अतिक्रान्ता इत्याह—

SRI SUBODHINI: All the holy places, mentioned in the previous verse, have come into existence, due to “penance” being done, by great Mahaatmas and devotees of our Lord. Hence, these are well known in this world, and they also are of permanent nature. The others have been made by holy Brahmins and celestial deities. In this way, there were many places (temples). In these temples, the “weapons” of Lord Vishnu are worshipped, the most important of which is the ‘Sudarsana discus’. This “discus” is put as a sign on temples of Lord Vishnu! By just having “Darsan” of this sign, everyone begins to remember our Lord Sri Krishna. OUR LORD’S REMEMBRANCE TAKES PLACE ONLY, WHEN WE HAVE DONE GOOD DEEDS IN MANY “LIVES”. But this “remembrance” of our Lord takes place, just by seeing the “discus” of our Lord! Our Lord was present in all these places, with His divine form. In all these temples, there were signs and symbols, which made one remember our Lord, continuously. As our Lord’s “remembrance” came to Sri Vidurji continuously, in these holy pilgrim centers, Sri Vidurji stayed here for a long time. As, much time passed away in between, it is said, that even the Yaadavaas were destroyed on this earth, in the meantime.

In this way, proceeding on the banks of the Saraswati river, Sri Vidurji went to many places as per the following verse.

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं सौवीरमत्स्यान् कुरुजाङ्गलांश्च।
कालेन तावद्यमुनामुपेत्य तत्रोद्धवं भागवतं ददर्श॥२४॥

VERSE 24 Meaning: “From there, Sri Vidurji proceeded to the prosperous Sauraashtra territory,

Matsya and Kurujangala territories. After some time he came to the banks of the holy Yamuna river. Here, he got the "Darsan" of our Lord's foremost devotee, Sri Uddhavji!"

श्रीसुबोधिनी : ततस्त्वतिव्रज्येति। ऋद्धमित्यनेन तत्र भगवान्स्तीति ज्ञापितम्। सौवीरदेशो गुर्जरदेशः, मत्स्यास्ततोऽर्वाक्। कुरुजाङ्गलदेशः कुरुक्षेत्रदेशः। सर्वत्र ग्रामैकरात्रविधिना समागमने षट्त्रिंशद्वर्षा जाताः। तदाह-कालेन तावदिति। यावत्कालं भगवान् स्थितिः, मौरालं च जातम् तावद्यमुनामुपेत्य तावता कालेन यमुनां गतस्तत्रोद्धवं ददर्शेति संबन्धः। दर्शने हेतुः-भागवतमिति इदं दर्शनं प्रत्ययजनकम्। यावतोद्धवः प्राप्तस्तावता स्वयमपि तत्र गत इति॥२४॥

अततःपरं सत्सङ्गेन अग्निसंयोगवत् स्वस्याऽपि तेजःप्राप्तिरिति तं विशिनष्टि-

SRI SUBODHINI: This "Sauraashtra" territory was prosperous, as our Lord had resided there! After this, he went through the Matsya territory, Kurujangala territory (i.e. Kurukshetra). As per the rule, he stayed, for one night, in each of the villages and thus, he took 36 years to cover all these pilgrim centers, after the destruction of the Kauravaas. OUR LORD ALSO HAD RESIDED, ON THIS EARTH, ONLY FOR 36 YEARS! At this time, the origin of iron "pistle" (Musala) took place. At this time, Sri Vidurji had reached the banks of the holy Yamuna river and GOT THE "DARSAN OF SHRI UDDHAVJI". The reason for this "Darsan" was, that SRI UDDHAVJI WAS A GREAT SERVANT AND DEVOTEE OF OUR LORD SRI KRISHNA! This "Darsan" gave, great faith and confidence, in the mind of Sri Vidurji. Shri Uddhavji had also come there, at this time only!

Like, through the relationship with "fire", there is "light", through this "Satsangha", "brilliance" began

to be present in Sri Vidurji. With a view to indicate this, Sri Sukadeva is explaining the glory of Sri Uddhavji, through the next verse.

स वासुदेवानुचरं प्रशान्त बृहस्पतेः प्राप्तनयं प्रतीतम्।
आलिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद्भगवत्प्रजानाम्॥२५॥

VERSE 25 Meaning: “Well acquainted, having learnt the scripture of justice, from Lord Brihaspati himself, of peaceful mind and being the servant of our Lord Sri Vaasudeva, Sri Uddhavji was warmly embraced by Sri Vidurji, with great love. He then asked about the welfare of his relatives and friends, who constituted the “subjects” (people) of our Lord Sri Krishna!”

श्रीसुबोधिनी : स वासुदेवानुचरमिति। भगवद्भक्तत्वेऽपि सेवकत्वं विशेषः। वासुदेवसेवकत्वात्मोपयोगित्वं तद्दर्शनस्य। अनेन संभाषणीयत्वं सूचितम्। प्रकटेऽपि नीतिज्ञत्वादयं न बोधयिष्यतीति विशेषणम्। बृहस्पतेः प्राप्तनयमिति। बृहस्पतेः सकाशात् प्राप्तो नयो नीतिशास्त्रं येन। प्राक्तनयमिति पाठे पूर्वमुद्भवः पुत्रत्वेन स्थित इति देवगुह्याभिज्ञः। प्रशान्तत्वान्न स्वयमासज्जते। प्रतीतत्वान्न परिहारः सम्भवति। आलिङ्ग्य गाढमित्युभयोर्भगवदीयत्वात् पूर्वस्नेहः सूचितः। प्रणयेनेत्युभयत्र। स्वानां भद्रत्वे हेतुः-भगवत्प्रजानामिति। भगवत्परिपाल्यानाम्, भगवतांशावतारेणोत्पादितानां वा। तस्मिन् दृष्टे स्वयमपि भगवत्संबन्धी जात इति, तदीयानां स्मरणेन पञ्चभूतेषु वायुः संस्कृतः॥२५॥

भगवदीयानां कुशलं द्विविधम् सामान्यविशेषरूपेण। तत्र सामान्यं भगवत्पोष्याणां कुशलं भगवत्स्थितिसाध्यमिति प्रथमं हेतुभूतां भगवत्स्थितिं पृच्छति—

SRI SUBODHINI: TO BE A SERVANT OF OUR LORD IS HIGHER THAN BEING A “BHAKTHA” OF OUR LORD! Sri Uddhavji was the servant of our Lord Sri Vaasudeva. Hence, he was the “best” among the “Bhakthaas”. His “Darsan” is useful to attain

"liberation". Due to this, a "dialogue" with him will confer the highest benefits! We had seen earlier, that Sri Vidurji had hidden his identity by becoming an "Avadhoota". Hence, it was difficult to spot him. But he presented himself to Sri Uddhavji upright! For this sake only, Sri Uddhavji is hailed here, as a student of Lord Brihaspati himself — the Guru of the celestial deities. He was living, with a view to learn, as a "son" of Lord Brihaspati, and due to this, he was aware of even the secret matters of the celestial deities. He had learnt the system of "justice" from Lord Brihaspati.

The word "Prasaantha" denotes, that by himself, he did not want or desire to meet anyone, as he thought, that his "peace" may get disturbed due to this! But Sri Vidurji was well acquainted, even from the beginning, and he was also eager to meet him. Sri Vidurji warmly embraced Sri Uddhavji, as both of them were "belonging to our Lord" (Bhagawadeeya). They had strong love and regard for each other, even from earlier times. The "embrace" was done with "love". When he had asked for the welfare of his relatives and friends in Dwaaraka, he never asked this, from a worldly point of view - but all these relatives and associates were the "subjects" (people) of our Lord Sri Krishna, and they all deserved to be protected by our Lord, in every way! In fact, our Lord had originated the Yaadavaas, from a "part" of His own self only, and all of them, were seen by everyone, as being connected to our Lord! In this way, by remembering those, who belonged to our Lord, Sri Vidurji purified the element of "vital air" (Praana) in him!

The welfare of those, who really “belong” to our Lord, is of two kinds viz. (1) The common one, (2) the special one. On these, those, who are protected by our Lord Himself- their welfare is conferred, when our Lord is present actually. Hence, the question regarding our Lord’s “staying in this, world” is being asked.

कच्चित्पुराणौ पुरुषौ स्वनाभ्यपाद्मानुवृत्त्येह किलाऽवतीर्णौ।
आसातउर्व्याः कुशलं विधाय कृतक्षणौ कुशलं शूरगेहे॥२६॥

VERSE 26 Meaning: “No doubt, due to the prayers made by Lord Brahma, who took birth from the lotus flower, which emanated from the navel of our Lord, our Lord manifested Himself in two forms, though He is the highest primordial Purusha! The Lord through His two forms (as Lord Sri Krishna and Sri Baladeva) have conferred the highest welfare on this earth. He is the one, who gives joy and bliss to everyone! Is He staying with the highest welfare, in the house of Sri Vasudeva?”

श्रीसुबोधिनी : कच्चिदिति। अवतारावेशाभिप्रायेण द्विवचनम्, स्वगतभेदाभावाद्भगवन्मूर्तीनाम्। पुराणाविति पुरुषोत्तमौ। जीवर्वैलक्षण्यायोक्तम्। अविशेषेण कार्यमाह-नाभौ भवे पद्मे आविर्भूतो ब्रह्मा स्वनाभ्यपाद्मः, तस्यानुवृत्तिः प्रार्थना। किलेति पुराणादौ तथा प्रसिद्धत्वात्। भूम्याः कुशलं भारावतरणं कृत्वा, सर्वेषां कुशलं यथा भवति तथा दत्तावसरौ कृतक्षणौ, निश्चिन्ततया स्वानन्दानुभवे निर्मितक्षणौ वा। वसुदेवगृहे किमासाते? इति प्रश्नः। अनेन सर्वेषां साधारणं कुशलं पृष्टम्॥२६॥

विशेषं पृच्छति।

SRI SUBODHINI: The plural gender of “Puraana-Purushow” is to indicate, that both the “forms” are the incarnations of one Lord only – one, as full “incar-

nation", and another, as "ingress of our Lord's power" (Aavesa). The emphasis is also, that they are "primordial Purushas", and not "Jeevas" — as they are the divine manifestations of our Lord Sri Purushothama Himself!

In the navel of Sri Narayana, a lotus flower had got born, and from this flower, Lord Brahma got originated. Through his "prayer", our Lord had taken this incarnation. "Kila" denotes, that there is no "doubt", on this at all! Especially our Lord's "Leelas" are well known, in the Puraanas and other scriptures! Our Lord removed the "burden" of this earth, and conferred all types of "benefits" on her. He also gave to everyone the opportunity to have bliss and joy from His own divine self. In other words, our Lord gave bliss to everyone, without any anxiety or worry on their parts i.e. freely! He is present in the house of Sri Vasudeva. In this way, through this question the "ordinary" welfare of everyone was asked.

Through the following verse the "special" question is asked.

कच्चित्कुरूणां परमः सुहृन्नो भामः स आस्ते सुखभङ्ग! शौरिः।
यो वै स्वसृणां पितृवद्ददाति वरान् वदान्यो वरतर्पणेन॥२७॥

VERSE 27 Meaning: "Oh Sri Uddhavji! Is Sri Vasudeva, our sister's husband — who, like a doting father, gives away whatever is desired by the husbands of his sisters, and by the sisters themselves, with a view to please them and make them happy, and who is the best friend of the Kuru family — is he happy and cheerful? (at Dwaaraka)."

श्रीसुबोधिनी : कच्चित्कुरुणामिति। प्रथमं वसुदेवकुशलप्रश्ने हेतुः—कुरुणां सुहृत् नो भामश्च। ‘भामस्तु भगिनीपतिः’। प्रतिविवाहसम्भावनया देवक्यपि स्वभगिनीत्यभिप्रायेणोक्तम्। कौरवगृहे वा तस्याऽन्यो विवाहः। पृथापेक्षया वसुदेवस्य ज्येष्ठत्वात् देशन्यायेन कनिष्ठभगिनीभर्ता शालक इति भावुकत्वम्। किञ्च। न सम्बन्धमात्रं वसुदेवे, किन्तु उपजीव्य इत्याह—यो वै स्वसृणामिति। शूरः श्वशुरो ददात्येव, स्वयमपि भगिनीनां ददाति। वरानभिलषितार्थान्। अविहितत्वान्न चतुर्थी। अधिकदाने हेतुः—वदान्य इति। भगिनीनां भर्तृतर्पणमपि कृत्वा॥२७॥

यादवानां मध्ये सर्वत उत्तमं प्रद्युम्नं पृच्छति—

SRI SUBODHINI: The reason for asking the welfare of Sri Vasudeva is being told — that he was a good friend of the Kuru family, and our “sister’s husband”. Mother Devaki is regarded, as the sister of Sri Vidurji, due to “cross-marriages” in the family. Sri Vasudeva had married, a second time, taking a girl from the Kauravaas. Sri Vasudeva was elder to Kunti. Not only was there, this relationship, but Sri Vasudeva was a great benefactor — as, like his father Soorasena, he also gave in plenty to his sisters, and to their husbands — whatever they desired for! Though the scriptures do not provide for this, Sri Vasudeva gave away in plenty to his sisters, as his father will do! This was due to his generosity (Udaaraha). He made not only his sisters, but also their husbands very happy!

Through the next verse, the welfare of the “best among the Yadaavaas” viz. of Lord Pradhyumna, is being asked.

कच्चिद्वरूथाधिपतिर्यदूनां प्रद्युम्न-

आस्ते मुखमङ्ग! वीरः।

यं रुक्मिणी भगवत्तोऽभिलेभे-

आराध्य विप्रान् स्मरमादिसर्गे॥२८॥

VERSE 28 Meaning: "Oh Sri Uddhavji" mother Rukminiji had pleased noble Brahmins, through her service and worship, and was blessed by our Lord to have Lord Pradhyumna Himself, as her son! He was earlier, the creator Kaamadeva Himself! He is the commander-in-chief of the Yaadavaas, a great and brave warrior! Is Lord Pradhyumna happy?"

श्रीसुबोधिनी : कच्चिदिति। वरूथाधिपतिः सेनापतिः। यदूनां मध्ये वीरः। यदूनां वा वरूथाधिपतिः। स्वतो वीरः, सेनातो जन्मपरम्परया च। तदाह-प्रद्युम्न इति। प्रकृष्टधनात्मकः। अतो राजापेक्षया प्रथमं पृष्टः। किञ्च। स पूर्वं सर्गहेतुः कामः। यं रुक्मिणी भगवन्तं प्रार्थयित्वा, वंशजननार्थं विप्रानाराध्य, धर्मसिद्ध्यर्थं तपः कृत्वा (रुक्मिणी तं) लेभे। आराध्य विप्रानिति तदर्थं शक्त्यतिशयाधानं कृतं गम्यते। भगवत्त इति पुत्रार्थमेव यत्नः॥२८॥

SRI SUBODHINI: Lord Pradhyumna was the chief of the army, a great warrior! As he was a great and brave warrior, he was made the commander-in-chief of the army. The holy name of "Pradhyumna" has come from the quality of "being the form of the highest wealth". That is why, his welfare has been asked, even before the welfare of the king. Before this incarnation, he was the cause of creating Kaamadeva Himself!

Mother Rukmini had got him, as her son, after praying to our Lord, through the service and worship of noble Brahmins, and after doing "penance" for the sake of attaining her goal! The Brahmin's worship got her the grace of our Lord, in the form of this

very strong son — that our Lord had endowed him with his strength, which even Lord Siva, could not defeat or conquer!

कच्चित्सुखं सात्त्वतवृष्णिभोजदार्हाकाणामधिपः स आस्ते।
यमभ्यषिञ्चच्छतपत्ननेत्रो नृपासनाशां परिहृत्य दूरात्॥२९॥

VERSE 29 Meaning: “Is King Ugrasena, who had given up the desire for his kingdom, to be got in the future, through his son and grandson, but through the grace of our Lord, with His lotus like eyes, had seen to it that he was anointed, as the king of the Saatwata, Vrishni, Bhoja and the Daasarha clans, - is he happy and prosperous?”

श्रीसुबोधिनी : कच्चित्सुखमिति। राज्ञो राज्यं तु काकतालीयन्यायेनाऽऽगतमित्याह-यमभ्यषिञ्चदिति। मृतपुत्रस्य दुःखाभावेन राज्यस्वीकारे हेतुः-शतपत्ननेत्र इति। दृष्ट्यैव सर्वतापहारी कमलनयनः दूरादिति पुत्रपौत्रद्वाराऽपि॥२९॥

निरतिशयस्वरूपसामर्थ्यसद्भवात्साम्बादीन् माहात्म्यस्वरूपे वदन् पृच्छति-

SRI SUBODHINI: The kingdom of Mathura was got by Ugrasena, on the basis of “Kakataaliya” rule i.e. “the fruit fell, when the crow sat on the branch” — i.e. he got the kingdom, by itself! How did he accept the kingdom, although he had the sorrow of his son Kamsa, having been killed? Answering this, it is said, that he accepted this kingdom, as it was our Lord Sri Krishna, of lotus like eyes, who had willed and desired to “anoint” him, as the king! In other words, he got rid of his sorrow, on the vision of our Lord’s lotus like eyes, falling on him! He accepted the kingdom, due to the wish of our Lord, despite the fact, that he had almost given up his desire

to become the king — that too, through the help of his son or grandson!

In Saamba and others, there were limitless powers and brilliance, and hence recanting their glory, Sri Vidurji is beginning to ask, the related questions, from the following verse.

कच्चिद्धरेः सौम्य! सुतः सदृक्ष-

आस्तेऽग्रणी रथिनां साधु साम्बः।

असूत यं जाम्बवती व्रताढ्या-

देवं गुहं योऽम्बिकया धृतोऽग्रे॥३०॥

VERSE 30 Meaning: “Oh! The best of all noble saints! Queen Jaambavati had been blessed with the son by the name of Saamba, through many “vows”! He was earlier Lord Kartikeya, being born from mother Ambika (mother Parvathy). He was a son, equal to our Lord Hari! — being the head of all Mahārathis! Is he happy and well?

श्रीसुबोधिनी : कच्चिद्धरेरिति। संबोधनानि तत्र तत्र कथने हेतुभूतानि। हरेरेव सदृक्षो रथिनामग्रणी साधु आस्त इति। साम्बपदेन च पार्वत्या सहितो महादेव एवाऽवतीर्ण इति ज्ञायते। अत एव तस्यजननं न प्राकृततया शक्यमित्याह—असूत यं जाम्बवती व्रताढ्येति। जाम्बवान् बले भगवतुल्यो भक्तश्च, तस्य कन्या ततोऽपि व्रताढ्या तस्य स्वरूपतः साशर्ध्यमाह—देवं गुहमिति। गुहस्य देवत्वमुत्कर्षो भूतगणमध्यपातित्वाभावाय। अम्बिकया अग्निपत्न्यामन्तर्भूतया। अयमपि तस्योत्कर्षः॥३०॥

शूरानुक्त्वा शूरभक्तमाह।

SRI SUBODHINI: Saamba, who is equal to our Lord Sri Hari — is he happy and well? This holy name is indicative, that Lord Siva and mother Parvathy had taken the incarnation with this “form” of

Saamba! Hence, his “birth” is supernatural. Moreover, his “birth” took place, after mother Jaambavati had observed many “vows”. Jaambavan had equal strength with our Lord, and he was also a great “Bhaktha” of our Lord. His daughter was greater than Jaambavan, as she always observed various “vows”, for the sake of our Lord. Saamba was of the same form of Lord Kartikeya earlier. Lord Kartikeya is not considered as one of the “Bhootagana” (Bhoots of Lord Siva) but as the highest celestial Lord - Devasenāpati — the commander-in-chief of all celestial deities. Another special factor in him was, that mother Ambika (mother Parvathy) had given his birth!

After asking about the question on the warriors, now the question is asked on the welfare of our Lord’s “warrior-devotees” — as per the following verse.

क्षेमं स कच्चिद्युधान आस्ते यः फाल्गुनाल्लब्धधनूरहस्यः।
लेभेऽञ्जसाऽधोक्षजसेवयैव गतिं तदीयां यतिभिर्दुरापाम्॥३१॥

VERSE 31 Meaning: “Saathyaki, who had got to learn the secrets of the science of archery from Arjuna-had attained, also, the highest devotion to our Lord through His worship and service of our Lord, having chosen to tread the path of our Lord’s Bhakthi! This is rare even for the Saadhus and Sannyasins to attain! Is Saathyaki (Yuyudhaana) happy?”

श्रीसुबोधिनी : क्षेमं स कच्चिदिति। युयुधानः सात्यकिरर्जुनशिष्यः।
गतिं परमभक्तिं फलरूपाम्। तत्र साधनं भगवत्सेवैव, न तु
ज्ञानमपीत्याह—यतिभिर्दुरापामिति॥३१॥

परमभक्तमाह।

SRI SUBODHINI: Saathyaki was the disciple of

Arjuna. He had attained the highest "Bhakthi" to our Lord, through his service and worship of our Lord. Knowledge (Jnana) cannot enable a person to attain this "Bhakthi". That is why, it is specially told here, that even the "Saadhus and Sannyasis, who trod the path of "Jnana", cannot hope to attain this result of the highest Bhakthi to our Lord (Parama Bhakthi).

A question is asked about the "highest devotee" (Akrura) — as per the following verse.

कच्चिद् बुधः स्वस्त्यनमीव आस्ते श्वफल्कपुत्रो भगवत्प्रपन्नः।
यः कृष्णपादाङ्कितमार्गपांसुष्वचेष्टत प्रेमबिभ्रन्नधैर्यः॥३२॥

VERSE 32 Meaning: "Is Sri Akrurji happy and well? — as he has fully surrendered to our Lord, with pure devotion! His intellect is praised by everyone! He had, through his intense love for our Lord Sri Krishna, had rolled himself, on the foot prints and symbols of our Lord, imprinted on the sand of the streets of holy Vraja!"

श्रीसुबोधिनी : कच्चिद् बुध इति। अत एव बुधः। अनमीवो नीरोगः। कृष्णासेवायोग्यत्वाय तथा प्रश्नः। श्वफल्कपुत्रोऽक्रूरः भगवत्प्रपन्नः शरणागतः। तस्य भक्तिलोके प्रसिद्धेत्याह—यः कृष्णपादाङ्कितेति। मार्गपांसुस्त्यन्तमपवित्रः सोऽपि कृष्णपादाङ्कित इति गङ्गापेक्षया तस्योत्तमत्वं मत्वा तत्र लोटं कृतवान्। अचेष्टतेति भक्त्यावेशेन लौकिकपदार्थज्ञानाभावः सूचितः। प्रबोधितोऽपि भक्त्याविष्टो न प्रबुद्ध इत्याह—प्रेमबिभ्रन्नधैर्य इति। धीरो हि सर्वग्रहणे समर्थः॥३२॥

यद्भक्त्या पुत्रत्वमपि प्राप्तो हरिः, तामतिभक्तां पृच्छति।

SRI SUBODHINI: Sri Akrurji is hailed here, as a "wise" person, only because, he had accepted and totally surrendered to our Lord's holy feet! The word

“Anameevaha” means “is he without any illness?” Usually, diseases occur only, due to “sins” committed in one’s life (past lives also). Here, the question asked is, as to whether Sri Akrurji is sinless. Due to this “sinless” nature only, Sri Akrurji will get the deserving authority, to do service and worship of our Lord. Here reference is made to Sri Akrurji as the son of “Swaphalka”. He is told as “totally surrendered to our Lord” (Bhagawat Prapannaha). Sri Akrurji’s “Bhakthi” to our Lord Sri Krishna is well known in this world. It is said, that he did not wait till he gets the “Darsan” of our Lord. On seeing the holy signs and symbols of the holy feet of our Lord, imprinted on the dust on the streets of holy Vraja, (as the Lord had gone that way), Sri Akrurji began to “roll” himself, on this dust! Though the “dust” of the street is considered as most “unholy”, he rolled on this dust, as he saw the signs and symbols of our Lord’s holy feet, imprinted on the dust! He now regarded this “dust”, as more sacred and holy, than the “Ganga” itself! He was fully affected by intense “Bhakthi” to our Lord, at this time! He never could think the “dust”, as a “material or object” of this world! He regarded it, as our Lord’s holy feet only! He had lost his usual behavior, due to his intense love (Prema) for our Lord! He would not come back to his “conscious” self, even after being goaded to become aware of his surroundings! — as he was fully immersed in the love for our Lord, as his usual “courage” had been lost!

Through the next verse, the welfare of mother Devaki is being asked - as due to her “Bhakthi”, our Lord Sri Hari had become her “son”!

कच्चिच्छिवं देवक भोजपुत्र्या विष्णुप्रजाया इव देवमातुः।
या वै स्वगर्भेण दधार देवं त्रयी यथा यज्ञवितानमर्थम्॥३३॥

VERSE 33 Meaning: “Is mother Devaki, the daughter of King Devaka of the Bhoja clan, well and happy? Mother Devaki is the mother of our Lord Sri Vishnu, like the mother of the celestial gods Aditi! Like the holy chanting (Manthraas) of the three Vedas, hold within themselves, the true and endless meaning of the sacrifices and other rituals, mother Devaki had, in the same way, carried our Lord Sri Krishna, in her stomach!”

श्रीसुबोधिनी : कच्चिच्छिवमिति। भोजेति वंशनाम। देवक एव भोजः। पुत्रत्वमघटमानमाशङ्क्य दृष्टान्तः अदितिर्यथा वामनमाता विष्णुरेव प्रजा यस्याः। देवानां मामेति सर्वदेवास्तस्यामाविर्भूता इति भगवानपि स्वयमाविर्भूतः। पुत्रत्वं च गर्भस्थितिमात्रेण, न जननात्। तदाह—या वै स्वगर्भेण दधार देवमिति। धारणमपि सर्वलोकार्थं तदाह—त्रयी यथेति। गर्भस्थितिमात्रेण जनकत्वं वारयन्माहात्म्यमुक्तं भवति। अर्थमिति सहजसम्बन्ध-रूपत्वादन्तर्यामितया विद्यमान एव प्रादुर्भूत इति सूचितम्॥३३॥

अनिरुद्धे जीवस्योत्कर्षाभावेनाऽऽविष्टस्य भगवत एव माहात्म्यं वदन् स्तौति—

SRI SUBODHINI: “Bhoja” is one of the “clans” of the Yaadava dynasty and King Devaka was a “scion” of this clan (also known as “Bhoja”). Our Lord does not manifest Himself, as the “son” of “non deserving” persons. This is explained through an example. Mother Aditi was the mother of our Lord Vaamana, a manifestation of our Lord Sri Vishnu. Mother Aditi was also the mother of celestial deities. Hence, our Lord also got manifested from mother Aditi. Our Lord’s “birth” is never taken through the ordinary “human”

way! Here, mother Aditi is told as “bearing” the celestial deities in her “stomach”. In the same way, our Lord had only manifested Himself in the “stomach” of mother Devaki. This “bearing” (Dhaaran) was also done, for the welfare and benefit of this Universe. Another example is given here, with a view to explain this further. Like the three Vedas, with a view to expand the role and influence of the Vedas, hold within itself (in the Manthraas) the subtle “meanings” - like the factor of “sound”, is a natural associate of “meaning” (Sabdam and Artham), in the same way, our Lord also, as the “indwelling” (Antaryaami) Lord is always present in all “beings”. The purport of this reference is that NOW, THIS INDWELLING LORD ONLY HAS MANIFESTED HIMSELF “OUTSIDE” — GIVING HIS “DARSAN” TO ALL OF US!

In Lord Aniruddha, there is the “ingress” of our Lord’s powers! He is considered as one of the “most blessed” manifestations. Hence, through the following verse, Lord Aniruddha is “praised”, while speaking about the glory of our Lord only.

अपिस्विदास्ते भगवान् सुखं वो यः सात्त्वतां कामदुघोऽनिरुद्धः।
यमामनन्ति स्म ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम्॥३४॥

VERSE 34 Meaning: “Is Lord Aniruddha happy and well? He fulfills the desires and prayers of all the devotees of our Lord Vishnu! He is the “4th” principle of the “mind” viz. the “inner mind”! Due to this only, He is regarded as the “the most valuable cause “of the Vedas and scriptures”!”

श्रीसुबोधिनी : अपीति। भगवाननिरुद्धः। सात्त्वतां वैष्णवानां

सर्वकामपूरकः। अनिरुद्ध एव हि पालकः। सहि मनसोऽधिष्ठात्री देवता। अत एव यं शब्दयोनिमामनन्ति। स्मेति प्रसिद्धे। 'मनः पूर्वरूपं वागुत्तररूपम्' इति श्रुतेः। हेत्याश्चर्यम्, तादृशस्याऽवतार इति। यतोऽयं मनोमयः, तद्देवतात्वेनैव प्रसिद्धः, अत एव न केनाऽपि रोद्धुश्क्यत इत्यनिरुद्धः। किञ्च। सत्त्वस्याऽन्तःकणस्य तुरीयं यन्मनस्तस्य परमार्थतत्त्वम्। अनेन सर्वात्मत्वं तस्य लोकसिद्धमपीत्युक्तम्॥३४॥

एवं कतिपयान् विशेषेण पृष्ट्वा, अन्यान् सर्वानेकेन पृच्छति—

SRI SUBODHINI: Our Lord Sri Aniruddha fulfils all the “desires” of the devotees of Lord Vishnu — as He is the protector of everyone! He is the presiding deity of “mind”, and due to this only, he is regarded as the “the most valuable cause” of “sound” (the Vedas). In the Vedas, it has been said, that the “mind” is the earlier form, and the “word” is the later form. Hence, there is an expression of great delightful astonishment, that, the manifestation of such divine personage, as Lord Aniruddha, has taken place now! Especially, He is of the form of “mind”, and is the presiding deity of the “mind”. Due to this reason, he can never be stopped by anyone, and hence his holy name is “Lord Aniruddha”! He is the 4th part of the inner mind, and Lord Aniruddha is the “principle” (Tatwam) behind this “mind”. Due to this, it is He, who has become all the “forms” (as the “mind”, is the basis of everything).

In this way, after asking about the “welfare” of everyone (through specific “mention”), now, a question is asked, on everyone, in “unison”!

अपिस्विदन्ये च निजात्मदैवमनन्यवृत्त्या समनुव्रता ये।

हृदीकसत्यात्मजचारुदेष्णगदादयः स्वस्ति चरन्ति सौम्यः॥३५॥

“birth” is never taken through the ordinary “human”

VERSE 35 Meaning: “Oh, cheerful Sri Uddharji! Is Sri Hrideeka, who follows, with one-pointed devotion, our Lord Sri Krishna, treating the Lord, as the Lord of his heart, well and happy? Are our Lord’s other sons viz. Chaarudeshna, and the sons of Queen Sathyabhaama and Gada and others, happy and well?”

श्रीसुबोधिनी : अपि स्वदन्ये चेति। निजश्चासावात्मा च चैतन्यरूपः, तस्याऽपि यो देवस्तादृशम्। अनन्यवृत्त्या सर्वभावेन ये तदेकनिष्ठा हृदीकादयः। सत्यात्मजाः सत्यभामापुत्राः। चारुदेष्णः प्रद्युम्नभ्राता। गदादयो भ्रात्रादयः। आदिशब्देन सर्वे संगृहीताः। तेषां चरित्रमापि किं समीचीनमिति प्रश्नः॥३५॥

युधिष्ठिरस्य कुशलं पृच्छति।

SRI SUBODHINI: Our Lord Krishna is the Lord of our “Aatma”! Sri Hrideeka and others had one-pointed “Bhakthi” to our Lord, with their total mind and soul! Are they doing well and happy? In the same way, is Sri Chaarudeshna (brother of Lord Pradhyumna) happy? Are the sons of Queen Sathyabhaama, together with Sri Gada, the brother of Lord Pradhyumna and all others happy and well? (Aadi). — with their exemplary conduct?

Through the next verse, a question is asked, on King Yudhishtira.

अपि स्वदोर्भ्यां विजयाच्युताभ्यां धर्मेण धर्मः परिपाति सेतुम्।
दुर्योधनोऽतप्यत यत्सभायां साम्राज्यलक्ष्म्या विजयानुवृत्त्या॥३६॥

VERSE 36 Meaning: “Is the Emperor Yushidhtira, protecting order and “Dharma”, with the help of his two hands viz. Arjuna and our Lord Sri Krishna? Duryodhana had become very unhappy, on seeing the glory and grandeur of the Goddess of wealth of the beautiful Assembly hall of King Yudhishtira, built by architect Maya!”

श्रीसुबोधिनी : अपि स्वदोर्ध्यामिति। असाध्यसाधने हेतुः-विजयाच्युताभ्यामिति। तौ हि नरनारायणौ, अनिरुद्धांशौ धर्मरक्षकौ। राजा च धर्मः। बाहुभ्यां चाऽऽत्मा रक्ष्यते, अत उक्तं स्वदोर्ध्यामिति। विजयोऽर्जुनः। अच्युतो भगवान् सेतुं मर्यादां परम्परागताम्। धर्मेण विहितप्रकारेण। किं परिपालयतीति प्रश्नः। धर्मत्वेन धर्मतः परिपालनं सिद्धमेव, किमिति पुनः पृच्छ्यत इत्याशङ्क्य सिंहासनस्याऽनर्थहेतुत्वमाह-दुर्योधन इति। विविधो जयो विजयस्तस्य परम्परा यस्याम्, तादृशलक्ष्म्या। विजयोऽर्जुनस्तदनुवृत्त्या सेवया साम्राज्यलक्ष्म्या च यत्सभायां दुर्योधनोऽतप्यतेति भिन्नं वा। राज्ञस्तु गुणद्वयमधिकमस्तीति सुतरां तापः सम्भवतीति भावः॥३६॥

भीमं पृच्छति।

SRI SUBODHINI: It is impossible to protect "Dharma" and "order" (Maryaada) to the fullest extent. But, King Yudhishtira was able to achieve this. What was the reason for this? It was due to the presence of the Sri Nara and Sri Narayana — Arjuna and our Lord Sri Krishna with the king! Our Lord, along with Arjuna, are the protectors of "Dharma", whose power and strength can never be stopped or affected by anyone else! Moreover, King Yudhishtira, by himself, symbolized "Dharma". He had two strong "arms" viz. our Lord Sri Krishna and Arjuna! These two divine personages helped the king to rule his kingdom, with "order" and "Dharma" — as per the scriptures. The question, as to whether, the king was ruling, as per the scriptures was asked. Why was this question asked when the king himself was a "symbol of Dharma"? Answering this, it is said, that "a throne is the root cause for sorrow, as also the basis of the Goddess of wealth, in the form of a kingdom". Due to the strength of Arjuna's army and prosperity of the kingdom, it is said, Duryodhana

got very hurt and unhappy (envy) — especially after seeing the grandeur of the royal Assembly created by Maya, the divine architect! Alternately, Duryodhana became very distressed, at seeing the wealth of King Yudhishtira's vast kingdom, and the devoted services performed by Arjuna!

Through the next question, the “welfare” of Bheemasena is being asked.

किं वा कृताघेष्वघमत्यमर्षी भीमोऽहिवदीर्घतमं व्यमुञ्चत्।

यस्याऽङ्घ्रिपातं रणभूर्न सेहे मार्गं गदायाश्चरतो विचित्रम्॥३७॥

VERSE 37 Meaning: “Bheemasena is so strong, that through his swirling of the mace and stamping of his feet on the ground, mother earth, though hard and very powerful, was not able to bear the pain and stress given by Bheemasena! Bheemasena also never forgave or pardoned the offence of the offenders at any time! Has Bheemasena, now given up his long-nurtured sense of enmity (to the Kaurava brothers) or not?”

श्रीसुबोधिनी : किं वेति कृतापराधेषु अमर्षी भीमोऽघमतिः। किमिति प्रश्नः। अघमत्या अमर्षी किमिति वा। अघमतिः पापमतिर्मारक इत्यर्थः। अघमत्या मारयिष्यामीति बुद्ध्या। अघमपराधं दण्डरूपम्, अत्यमर्षी भीम इति वा। अत्यमर्षित्वे दृष्टान्तः। दीर्घतमं दीर्घकालचिन्तितम्, पुत्रादिपरम्पराविषयमपि वा। अनेन प्रतीज्ञा भीमेन पालिता न वा, अर्जुनेन वा ते मारिताः? इति प्रश्नः। अशक्यं तु तस्य नास्तीत्याहयस्येति। यस्य भीमस्याङ्घ्रिपातं रणभूः कर्कशाऽपि न सेहे सोढुमशक्ता। अङ्घ्रेः पात उत्प्लुत्य पतनात्मकः। तस्याऽवसरमाह-मार्गं गदायाश्चरत इति। गदाया विवधशिक्षाप्रकारं कर्तुं चरतः। गदायुद्ध एव उत्प्लुत्यादिप्रकाराः॥३७॥

अर्जुनं पृच्छति।

SRI SUBODHINI: Bheemasena always punished the

“offenders” (i.e. never pardoned them). Is, he still nurturing this sense of enmity and harshness, in his mind? The word “Aghamati” means, that Bheema has got an intellect, which is sinful and he is prone to “kill”! Hence, it is said, that he is not prone, to pardon and forgive! The question asked now is, at to whether, Bheemasena has given up his hatred and sense of enmity? Here, Bheema is compared to a “serpent”, as the serpents do not forgive even a “little”! Bheemasena has nurtured this enmity, for a long time! He had also promised to wipe out the Kaurava brothers. The question may pertain, as to whether, he had carried out his promise? Or, did Arjuna kill the Kaurava brothers? Though, it was not difficult for Bheema to kill the Kaurava brothers — especially, when the “stomping” through his feet had given unbearable pain and stress to mother earth — such was his strength! How can she bear the “stomping and jumping” of Bheema, whose strength was supernatural? Moreover, he was swirling his mace, in so many ways, and was also simultaneously “stomping” his feet!

Through the next question, the “welfare” of Arjuna is being asked.

कच्चिद्यशोधा रथयूथपानां गाण्डीवधन्वोपरतारिरास्ते।

अलक्षितो यच्छरकूटगूढो मायाकिरातो गिरिशस्तुतो॥३८॥

VERSE 38 Meaning: “Arjuna had created a “web” through his arrows, and covered Lord Siva (who had taken with his power of “Maya”, the form of a hunter), and even after this, Lord Siva could not be identified by anyone! But, due to the courage and devotion of Arjuna, Lord Siva got pleased with him! Is Arjuna, the greatest of “Rathis” (warriors), the inspirer of the fame and honor

of his commanders, and the wielder of the Gaandeeva bow, happy and well? Just now, all his enemies would have become “silent”?”

श्रीसुबोधिनी : कच्चिदिति। रथयूथपानां यशोधा यशोधारकः। यशोहेति पाठे सर्वेषां यशो दूरीकरोतीति तत्र सामर्थ्य-गाण्डीवधन्वेति। यशोधाः कर्तिधारी। सर्वेषां कीर्तिं तन्मारणेन स्वयमेव विभर्तीति तथा तन्मध्ये वा। अनेन स्वतः परतश्च सामर्थ्यं सूचितम्। गाण्डीवधन्वेति तस्य त्रिषु लोकेष्वप्यरीणां विद्यमानत्वात्। उपरतारिर्जातो न वेति प्रश्नः। सामर्थ्यमाह-अलक्षित इति युद्धसम्बन्धार्थम्। मायाकिरातः अत एवालक्षितः। अत एव यच्छरकूटेन आच्छन्नः। एतादृशसामर्थ्यवतो जये विलम्बकारणं नास्ति, प्रतियोगिप्राप्तप्रभावव्यतिरेकेण। अतः सन्देहः, किं सर्वे प्रतियोगिनः प्राप्ता न वेति?॥३८॥

‘यमौ पृच्छति,

SRI SUBODHINI: Arjuna could defeat anyone in a battle i.e. he could make anyone give up his “fame” or pride! — as he was very great, and full of auspicious fame and capacity! He was the wielder of the famous “Gaandeeva bow”! He had vanquished all his opponents and had secured their “fame” unto himself! The question asked is, as to whether, he has now got rid of all his enemies, and become free of them? Here, his “confrontation” with Lord Siva, in a “battle”, is being referred to. Lord Siva, using his “Maya” power, had taken the form of a “hunter”, (Kiraata) and had come to fight with Arjuna. Arjuna was not able to identify Lord Siva at all! Due to this, Arjuna covered Lord Siva with a “web”, created through his arrows! Lord Siva, it is said, got so very much pleased, by the courage and strength of Arjuna (and blessed him). Hence, by now Arjuna’s “enemies”, due to his strength, must

have all got lost or perished? "Have they all come to fight with Arjuna to attain death or not?"

Through the next question, the welfare of both Nakula and Sahadeva, is asked.

यमावुतस्वित्तनयौ पृथायाः पृथैर्वृतौ पक्ष्मभिरक्षिणीव।
रेमात उद्वाय मृधे स्वरिक्थं परात्सुपर्णाविव वज्रिवक्रात्॥३९॥

VERSE 39 Meaning: "Like the eyes are protected through the eyelashes, in the same way, these two brothers (Nakula and Sahadeva) protect and serve the son of Kunti viz. Yudhishtira and others! Mother Kunti only had lovingly nurtured these two sons (of Queen Maadri). Are these brothers well and happy? These two brothers had taken away the kingdom from their enemies in such a way, like the two Garuda birds had taken away the "nectar" from the mouth of Lord Indra!"

श्रीसुबोधिनी : यमाविति। मातृभ्रातृसंमाननशत्रुजयसन्देहाभावेऽपि स्वतो रमणमस्ति नवेति सन्देहात्पृच्छति। माद्रीपुत्रावपि पृथायां समर्पणात्तत्पुत्रौ। परात् उद्वाय आच्छिद्य। सुपर्णाविवेति सम्भावनया गुरुदृष्टान्तः वज्रिवक्रादिति पीयमानमप्यमृतमाच्छिद्य नेतुं समर्थौ, यथा गरुडौ। परादिति वैकल्पिकः, छान्दसो वा। तेन शत्रुं जित्वा अजित्वा वा धनमानयत इति ज्ञापितम्॥३९॥

कुन्तीं पृच्छति।

SRI SUBODHINI: Nakula and Sahadeva had always enjoyed the love and affection of their mother (Kunti) and brothers. Due to their strength and protection given by their very strong brothers, they did not have any fear of defeat on the hands of their "enemies" i.e. there was no doubt on their "victory"! Even then, are they happy and joyful by themselves? This question is specifically asked, as they were the children of Queen

Maadri, who had died, and were reared by mother Kunti, as their step-mother! Here, a question is asked, as to whether, these two brothers have brought "wealth" (kingdom) by becoming victorious over their enemies, in the same way, the Garuda bird took away the "nectar" from Indra!

A question, regarding the welfare of mother Kunti, is asked.

अहो पृथाऽपि ध्रियतेऽर्भकार्थे राजाषिवर्येण विनाऽपि तेन।
यस्त्वेकवीरोऽधिरथो विजिग्ये धनुद्वितीयः ककुभश्चतस्रः॥४०॥

VERSE 40 Meaning: "What a wonder! Even though, the helpless Kunti had become, due to the death of her "sage-king" husband Paandu, almost lifeless, for the sake of these children only, (the 5 Paandava brothers) she had kept her "life" in tact! King Paandu, who was the "best" among the great warriors, had such remarkable prowess and strength, that, with the use of one bow only, he had conquered, single handed, all the four sides (quarters) of this Universe!"

श्रीसुबोधिनी : अहो इति। पृथाऽपि ध्रियते अर्थात् प्राणान्। अथवा, अर्भकश्च अर्थश्च अर्भकार्थे। छान्दसो नपुंसकभावः। तेन राजाषिवर्येण पाण्डुना विनाऽपि। भर्त्रा सहितावेव धनपुत्रौ रक्षणीयौ, तदभावेऽपि रक्षणादाश्चर्यम्। तस्य सामर्थ्यमाह—यस्त्वेकवीर इति। यस्य सहायापेक्षाऽपि नास्ति शत्रुजये। वीर इति स्वयमेव युद्धकर्ता। अधिरथ इति रथवद्भयः सर्वेभ्य एवाऽधिकः। चतस्रः ककुभो विजिग्ये विजितवान्। सहायो धनुरेव, मन्त्रादिना सिद्ध्या वा जयः सिद्धो भवेत्, नाश्चर्यकारि। अत उक्तं धनुद्वितीय इति ॥४०॥

एतावता कालेन पूर्वं येषु येष्वनुरागः स्थितः स सर्वोऽप्युक्तः। साम्प्रतं द्वेषमनुवदति। तत्र प्रथमं धृतराष्ट्रं शोचति—

SRI SUBODHINI: Is it? Even Kunti is holding on to her life — for the sake of protecting her children, and the wealth gained by them. She has been living, without her “sage-king” Paandu, for a long time! Usually, the husband protects the children and the wealth. But, what a wonder here! — that mother Kunti is protecting her children and wealth by herself — alone! King Paandu was a great king with glorious capacity. He never needed the help of others to conquer his enemies, as he was an extraordinary fighter, who can fight “alone” against hordes of armies! He had conquered all the four “quarters” of this world i.e. he had conquered all the kings of this world, with the help of his “one bow” only! Alternately, a person attains victory over others, through the help of sacred incantations! Of course, this sort of “victory” is never capable of causing “wonder”. That is why, it is said, that the King Paandu, became victorious, through the aid of his bow only, and not through “Manthraas or Yogic powers”!

Up to now, Sri Vidurji had asked questions, about his “loved” ones. Now, he begins to ask questions regarding his “detractors” (Dweshi). In the first instance, he asks about King Dhritaraashtra.

सौम्याऽनुशोचे तमधः पतन्तं भ्रात्रे परेताय च दुदुहे यः।
निर्यापितो येन सुहृत् स्वपूर्या अहं स्वपुत्रान् समनुव्रतेन॥४१॥

VERSE 41 Meaning: “Oh, cheerful Sri Uddhavji! I am indeed very sorrowful for Dhritaraashtra, who has been instrumental for his own fall! He was unfaithful to his dead brother! He always followed the demands of his own wicked sons, and even banished me, a true friend of his’, from this city!”

specifically asked, as they were the children of Queen

श्रीसुबोधिनी : सौम्यानुशोच इति। सौम्येति संबोधनं मित्रत्वज्ञापनाय। अन्यस्य स्थाने अवक्तव्यं न वक्तव्यमिति, स एव स्वयमधःपतन् शोचति। तमन्वहमपि शोचामि। शोके हेतुः—अधः पतन्तमिति। पाते हेतुः—भ्रात्रे परेताय च दुद्रुह इति। जीवदशायामप्यपकृतः। मणानन्तरमपि तत्पुत्रद्रोहेणाऽकृतः जीवन् भ्राताऽहमप्यपकृत इत्याह—निर्यापित इति। मया त्वपकारो न कृत इत्याह—सुहृदिति। स्वनगरादेवाऽहं निर्यापितः। पुत्रद्वाराऽपि कृतं स्वकृतमेव, यतः पुत्रान् स्वयमनुसृतः। एवं जीवन्मृतभ्रातृद्रोहादधःपातः। शोचे इतीदानीमपि शोचामि। तत्र कारणमस्ति नवेति प्रश्नः। एवमपकृतगृहे स्थित्वा जीवतीति॥४१॥

ननु यथा पुत्रापराधेन समर्थोपेक्षया घृतराष्ट्रस्याऽपराधित्वम्, तथा तवाऽप्युपेक्षादोषादुष्टत्वमित्याशङ्क्य धृतराष्ट्रभीष्मद्रोणादीनां वासुदेवमोहितानां प्रतिपक्षशङ्क्या स्वहितमेव कृतवानहमित्याह—

SRI SUBODHINI: “Oh cheerful one!” — this addressal of Sri Uddhavji, is made by Sri Vidurji, to show his friendship with the former. King Dhritaraashtra is sorrowful, as regards his own “decline and fall”! The cause for this “fall”, was his ingratitude and lack of faith to his “dead brother” (Sri Paandu). When King Paandu was alive, Dhritaraashtra had given him much sorrow. After his death also, his children were given great sorrow. “Even the only other living brother of his viz. myself, he had seen to it, that I was banished from the kingdom.” In this way, he has done great harm to me! I have never harmed him in any way! I have been his good “friend”! Even then, I was asked to go out of his kingdom! It may be said, that I was asked to go away only by his sons, and not by him, personally. But it is said, that whatever is done by the son, is regarded, as the “action” of the father only — especially, when he did not prevent this great harm, both to his “dead”, and “living” brother! This “sin”

is the cause for his "fall". Even, I am very unhappy, that he is still living in the house of the Paandavaas, to whom he had done so much harm!"

It may be said, that King Dhritaraashtra is the "offender", due to his taking the sides of his wicked sons. Likewise, the charge of giving up, on his own brother, may be leveled against Sri Vidurji. On this "doubt" arising, through the next verse, Sri Vidurji says, that due to the power of "infatuation" of our Lord Sri Vaasudeva, Dhritaraashtra, Bheeshma, Drona and others had a lurking fear, that Sri Vidurji may join the "enemy camp", on being outlawed! "Hence, with a view to erase this "doubt and fear", I took action, with a view to see, that it is beneficial to me, and also to remove their fear" — as per the following verse.

सोऽहं हरेर्मर्त्यविडम्बनेन दृशो नृणां चालयितुर्विधातुः।
नान्योपलक्ष्यः पदवीं प्रसादाच्चराभि पश्यन् गतविस्मयोऽत्र॥४२॥

VERSE 42 Meaning: "But, my dear brother! I never felt sorrow or anxiety due to this "expulsion" from the kingdom! Our Lord of the Universe and it's creator, Sri Krishna, enacts His "Leelas", just like the "human beings" and enchants and infatuates the minds of everyone! I too, through His grace, seeing His glory and greatness, kept myself from the "vision" of everyone else, by "roaming" around all places, with great bliss and joy (i.e. as an "Avadoota" — not recognized by anyone)!"

श्रीसुबोधिनी : सोऽहमिति। सोऽहमेवं धृतराष्ट्रादिभिरपकृतो विधातुः प्रसादात् गतविस्मय एव चरामि। अत्राप्यर्थे संदेहः, किं युक्तमयुक्तमिति। सर्वदुःखहर्ता भगवान्। स हि यथासुखं सर्वानभ्युदयनिःश्रयेसादिषु योजयति। तत्र ये प्रवृत्त्या सुखाधिकारिणो निवृत्त्या सुखमिच्छन्ति, तान् व्यामोहयति भगवान्। नृणां संबन्धयत् मर्त्यं देहस्तस्य विडम्बनेन अनुकरणेन। नृणां

विधातुरिति वा। कपटमानुषचेष्टया नृणां दृशश्चालयितुः। यदि न व्यामोहयेत् तदा तेषां सृष्टिं कथं कुर्यात्? पुनः पुनः सृष्ट्यर्थं तान् व्यामोहयतीत्यर्थः। यथा भगवान् केनाऽपि न ज्ञातस्तथाऽहमपि नाऽन्योपलक्ष्यः। अत एव तत्प्रसादो मय्यस्तीति ज्ञायते। अन्तस्तत्प्रसादसूचको विस्मयाभावः बहिस्तत्प्रसादसूचको लोके ज्ञानाभावः। अत एवाऽन्ये बद्धा मारिताः, अहं विचरामीति। नृणां भीष्मादीनामन्तःकरणवृत्तीर्भ्रामयतः। प्रसादात्कृतमप्य-पराधादिकं तदिच्छयेति जानन् गताभिमानस्तत्प्राप्त्युपायतीर्थाटनं करोमीत्यर्थः॥४२॥

ननु सर्वसमर्थः परमेश्वरः कथमुपेक्षितवानित्यत आह—

SRI SUBODHINI: Despite, being given up, and ignored by Dhritaraashtra and others, I am roaming around this earth, being astonished, at the “compassion and grace” of our Lord, who is the creator of this Universe! I too have doubts, as to whether, my action is correct or not! **OUR LORD IS SRI HARI – HENCE, HE REMOVES THE SORROW OF EVERYONE!** How does He do this? Our Lord only engages everyone into their respective “actions”, so that they get progress, with comfort and also attain “Moksha” (liberation). The persons who aspire, being of deserving nature, to attain happiness, through the path of “action” (Karma), are inspired by our Lord into “action”, to attain their due “results”. But if these persons, aspire to attain happiness through the path of “giving up” of actions (Nivruthi), then our Lord puts them in special “infatuation”! How? He takes incarnations, as though, He is a ‘human being’, with a “body” etc., and puts the mind and intellect of these persons, in a state of “delusion” (Bhrama). This is done by our Lord, so that this “creation” can go on and continue – especially of the “human” species! But, no one is able to identify or figure out this “play” of

our Lord i.e. no one is able to recognize our Lord. In the same way, "I too was not identified or recognized by anyone, as I am dressed up in this "artificial" attire! From this only, I can see, that the Lord has been very gracious to me (i.e. no one was able to recognize me). He has indeed blessed me, in my "inside" (in my mind) and that is why, I am no longer surprised, at the turn of events! Even, in the "outside", it is our Lord's grace only, is working! Due to this grace only, the people are not able to recognize or identify me — as a result of this, every type of "relationship and bond", has got lost for ever! These have died once and for all! I am roaming everywhere, without doubt or anxiety! Our Lord Sri Krishna has put the intellects and minds, of even Bheeshma and others in a state of "delusion"! Due to this Lord's grace only, I have lost, for ever, my "ego" (Ahamkaar). HENCE, I HAVE REALIZED, THAT ALL THE "MISTAKES AND OFFENCES", WHICH HAVE OCCURRED THROUGH ME, HAVE HAPPENED, DUE TO THE GRACE AND WILL OF OUR LORD ONLY! Hence, without any anxiety, respecting, that it is only His will and desire are happening, I am, without any pride or ego, seeking the ways and means of attaining our Lord. For this sake, I have been going to pilgrimage centers, due to the will and desire of our Lord only.

Why did our "omnipotent" Lord give up the "Kauravaas"? Sri Vidurji gives the answer, through the following verse.

नूनं नृपाणां त्रिमदोत्पथानां महीं मुहुश्चालयतां चमूभिः।
वधात्प्रपन्नार्तिजिहीर्षयेशोऽप्युपैक्षताऽयं भगवान्कुरूणाम॥४३॥

VERSE 43 Meaning: "It is certain, that these Kauravaas were victims of three kinds of pride viz. of

wealth, knowledge and family! Though these Kauravaas had committed many offences against our Lord, even then, our Lord gave them up only, because He wanted to remove the sorrow of His surrendered devotees, by destroying the wicked kings, who had joined the Kauravaas! These Kauravaas were going on the path of evil and “wrong doings”, and again and again, they had made this mother earth get “trembling”, through their huge armies!”

श्रीसुबोधिनी : नूनमिति। यद्यपि भगवान् दुष्टनाशार्थमेवाऽवतीर्णः, तथापि यत् दुर्योधनादीन् न हतवांस्तत्प्रपन्नार्तिजिहोर्षया। शरणागतभीमादिप्रतिज्ञापूर्णांमृत्युर्थः। त्रिमदा विद्याधनाभिजनाख्याः। विद्यामदो धनमदस्तथैवाभिजनो मदः इति। तेन त्रिमदेनोत्पथानां नृपाणां वधात्। ल्यब्लोपे पञ्चमी। वधं कृत्वाऽपि कुरूणां वधादुपेक्षां कृतवान्। यत ईशः, भक्तद्वाराऽपि मारयितुं समर्थः॥४३॥

एवं भगवच्चरित्रं सर्वमेवाऽहं तत्प्रसादाज्जानामीति स्वज्ञानं निरूप्य, भगवत्स्वरूपमपि जानामीत्याह—

SRI SUBODHINI: Our Lord has taken His incarnation for the sake of destroying the wicked persons only! Even then, He did not kill, by Himself, Duryodhana and his other associates, as He was eager to fulfill the “vow and promise” of His surrendered devotees like Bheemasena! There are three “well known” prides in this world viz. the pride of knowledge, the pride of wealth and the pride of family! Our Lord, while destroying those wicked persons, who were affected by these three types of “pride”, did not kill the Kauravaas (although they were also following this very same evil path only). Why? Because HE IS “ISAHA” — THE LORD OF THE UNIVERSE! He had willed, that the death of the Kauravaas will take place only, through the hands of His

“Bhakthas”. In this way, our Lord is “omnipotent” – to get everything done as per His will and desire! Hence, He gave up killing them – nay, He ignored them!

“Through His grace only, I am able to know about all the stories and “Leelas” of our Lord”. In this way, after explaining this knowledge, Sri Vidurji says, through the next verse, that he “knows even the real divine nature (Swaroopa) of our Lord!”

अजस्य जन्मोत्पथनाशनाय कर्माण्यकर्तुर्ग्रहणाय पुंसां।
नन्वन्यथा कोऽर्हति देहयोगं परो गुणानामपि कर्मतन्त्रम्॥४४॥

VERSE 44 Meaning: “Our Lord has taken His incarnation, only for the sake of destroying those wicked persons, who follow the opposite wrong path! Although, our Lord never does any ‘action’ by Himself, He looks and is seen as “being doing” actions! This is done by our Lord, with a view to instruct the humans! If this was not so, how come, He, who is beyond all the qualities, is seen as having got related to a “body”, which is under the control of “action”?”

श्रीसुबोधिनी : अजस्येति। अजस्य अकर्तुश्च जन्मानि कर्माणि च उत्पथानां दुष्टानां नाशाय, सतां शिक्षणाय च। न हि सूर्योत्पत्तिव्यतिरेकेणाऽन्धकारो नश्यति, न हि भगवदाचरणव्यतिरेकेण कश्चिद्धर्ममाचरति। अतो दुष्टनिग्रहशिष्टपरिपालनार्थं भगवतो जन्मानि कर्माणि विरुद्धान्यपि जायन्ते, अन्यथा कर्मपारतन्त्र्यरहितः कथं जन्म स्वीकुर्यात्। अनेन साधारणपक्षोज्ञायते, स्वेच्छया जनिते देहे अग्निद्भगवदावेश इति। गुणानामपि पर इत्यनेन गुणजनितकर्मपरतन्त्रः कथं भवेदिति महद्वैलक्षण्यं सूचितम्। देहमात्रस्यैव कर्मपरतन्त्रत्वं मन्यते। यथा सर्वमेव काष्ठमनित्यम्। तत्र प्रविष्टोऽग्निरपि सुतरामनित्याविर्भावो भवतीति भावः। यथा वा भार्यादेहो भर्तृवशोऽपि भार्याजीवाधीन एव, तथेश्वरपरिगृहीतोऽपि देहः कर्माधीन एवेति केषांचिन्मतम्। तथाऽयमपि मन्यते। तदग्रे दूषियिष्यत्युद्धवः॥४४॥

एवं स्वस्य सर्वबुद्धिमुक्त्वा, तेनाऽधिकारिदेहहेतुभूतवायुसंस्कारं निरूप्य,
संस्कृताकाशसिद्ध्यर्थं भगवच्चरित्रं पृच्छति-

SRI SUBODHINI: Our Lord is “action free” (Akartha) and “birth-less” (Ajanma). But, He incarnates Himself, with a view to destroy those wicked persons, who follow the evil path, and for bestowing His grace of “Jnana” (knowledge) on noble saintly Bhakthas! — Just like the rise of the sun only ensures the disappearance of darkness! No one can practice the rules of good conduct, except through our Lord’s own initiative and example. Hence, though, it is against His own natural quality of being “birth and action free stature”, our Lord takes His incarnation to destroy the wicked persons, and to protect the noble saints, in a total way! Our Lord is not under the control of any “action”. Hence, why does He will and desire to take a “body”? This is done by Him, only through His own desire and He, like the “fire” enters into the body, as an “ingress” (Aavesa). This “philosophy” was known to Sri Vidurji. Our Lord is beyond all the three “Gunas” (qualities). How does He, then, come under, these three qualities? Through this, our Lord’s “unique” supernatural divine nature is described. Sri Vidurji regards, here, that the “body” only is under the control of “action” (Karma) — like all “wood” is impermanent, and the “fire”, which makes it’s appearance in the “wood”, is also considered by him as “impermanent”! Or like the “body” of the wife is under the control of her husband — but really speaking the body is under the control of her “Jeeva” nature only! In the same way, Sri Vidhurji thought, that the “body” taken or accepted by our Lord, also is under the control of “actions”. Sri Vidurji had this “wrong” view, and later Sri Uddhavji will “refute” all these views!

In this way, Sri Vidurji spoke on the basis of the limited knowledge, which he had! After making his body “purified” through the purification by “air” (Vayoo), now, with a desire to purify his “heart”, through the next verse, he is asking the question, on the divine story and “Leelas” of our Lord.

तस्य प्रपन्नाखिललोकपानामवस्थितानामनुशासने स्वे।

अर्थाय जातस्य यदुष्वजस्य वार्ता सखे! कीर्तय तीर्थकीर्तेः॥४५॥

VERSE 45 Meaning: “Oh friend! All surrendered devotees and the protectors of this Universe, like Lord Indra and others, always obey the orders of our Lord! Please describe to me the stories and “Leelas” of our Lord Sri Krishna, who had taken His incarnation, among the Yadavaas, with a view to fulfill the actions/needs as desired by the celestials — of our Lord, who is really BIRTHLESS, AND WHO IS OF EVERLASTING “FAME” AS THE HIGHEST AND HOLY CENTER OF LOVING WORSHIP!” (LIKE A HOLY PILGRIM CENTER).

श्रीसुबोधिनी : तस्येति। प्रपन्नाखिललोकपानाम्। प्रपन्नाश्च ते अखिललोकपाश्च, सर्वे हीन्द्रादयो भगवत्प्रपन्नास्तदाज्ञाकारिणश्च। अतस्तेषां कार्यार्थमाविर्भूतस्य यदुकुले, वस्तुतो जन्मरहितस्य । वार्ता कथयेति तृतीयः प्रश्नः। तीर्थयात्रार्थं कृतसङ्कल्पः कथमन्यच्छ्रोष्यतीत्या- शङ्क्याऽऽहतीर्थकीर्तेरिति। तीर्थरूपा कीर्तिर्यस्या सखे! इति संबोधनं युक्तमयुक्तं वा पृष्टं वक्तव्यमेवेति ज्ञापनार्थम्। एवं भगवच्चरित्रे भगवदीयानां चरित्रे शुश्रूषुः, प्राप्तसत्सङ्गः तीर्थार्थतनैः कृतपुण्यपुञ्जः योग्यं देहं प्राप्याऽधिकारी भवति-इति भगवदधिकारसर्गे भूतसर्गो निरूपितः॥४५॥

इति श्रीभागवतसुबोधिण्यां श्रीमदलक्ष्मणभट्टात्मज-

श्रीवल्लभदीक्षित विरचितायां, तृतीयस्कन्धे प्रथमाध्यायविवरणम्॥१॥

SRI SUBODHINI: All the protectors of this Universe, such as Lord Indra and others, have surrendered themselves to our Lord! They always obey our Lord's "orders". Our Lord, in reality, is unborn – i.e. birthless! But, with a view to fulfill the needs of the celestial deities, has now "appeared", as an incarnation, in the Yaadava clan! "Please describe His stories and Leelas!" If Sri Vidurji is asked, as to why, he undertook this "long-period" pilgrimage, instead of concentrating on listening to our Lord's "Leelas" only, he says, that **OUR LORD'S FAME IS, BY ITSELF, THE HIGHEST AND HOLIEST PILGRIM PLACE ("THEERTHA KEERTHETI")**.

"Oh friend!" - this addressal is made, with a view to declare Sri Vidurji's situation. "Please tell all those, which I may ask, as appropriate or inappropriate!" In this way, Sri Vidurji got a desire to listen to the Leelas and stories of our Lord and His devotees. He also had secured the "Satsangha" – the association with the noble devotees of our Lord! He had attained the result of good deeds (Punyam) of having done this pilgrimage, and having got the "Darsan" of many celestial forms of deities, installed and worshipped at several holy places (temples). He had now secured a "deserving appropriate body", and had also attained the "authority" to receive "higher" instructions!

In this way, in this "Adhikaari Sarga", we have explained the creation of all the "elements"!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 1 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

श्री भागवतं - तृतीयस्कन्धः - द्वितीयोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 2

अधिकारार्थसर्गे हि भूतसर्गो निरूपितः।

मात्राणामेव सर्गोऽत्र द्वितीये विनिरूप्यते॥१॥

KARIKA 1 Meaning: "With a view to show the continuity of the second chapter from the first one, in this first "Kaarika", we have explained the "meaning" of both these two chapters — like the first chapter deals with the "creation of the elements" ("Bhootas") and the second chapter deals with the "creation of the qualities of elements ("Maatraas")."

मुख्याधिकारिणो भक्तौ क्रियाज्ञानविभेदतः।

अलौकिकचरित्रेण माहात्म्यं विषयो मतः॥२॥

KARIKA 2 Meaning: "Due to difference in "action" (Kriya) and "knowledge" (Jnana), our Lord has enacted different, but supernatural "Leelas". The knowledge of the glory (Mahaatmyam) of these "Leelas" of our Lord only, becomes the cause and reason, for the development of "Bhakthi", for the most important deserving person."
(Sri Uddhavji)

[NOTES: Our Sri Mahaprabhuji has said, through the first “Kaarika”, that this second chapter will deal with the “subtle principles and their creation” (Maatra Sargam). But here, the topics of the stories regarding Sri Uddhavji is also seen, like a “worldly” story. How can, then, we presume, that this chapter deals with the “creation of the “qualities of elements” ? This “doubt” is removed, through the use of the words, in this “Kaarika”, viz. “the most deserving devotee” — i.e. the description of the glory of our Lord was necessary to benefit Sri Vidurji, and hence, the inner meaning of this chapter is indeed “creation of elements”, but the true purport of creating this situation, is to enable Sri Vidurji, to attain true “Bhakthi” to our Lord.]

क्रिया तु भगवत्येव नाऽन्यत्रेति निरूप्यते।

षड्भिस्तु मनसा तानि षट्कर्माणीन्द्रियैर्यतः॥३॥

KARIKA 3 Meaning: “All “actions” are “centered” in our Lord only! — as, at no other place, can we see, this power of action! The purification of the “qualities of elements”, (Tarmaatra) has been explained through 6 verses — especially, when these are purified, only through the senses of action (Karmendriyaas). Along with the “mind”, the sense organs of “action” are 6 in number.”

[NOTES: (1) Once again, we have to see that, in the chapter dealing with the “creation of “qualities of elements”, the story of Sri Uddhavji’s glory has also been told. In the first instance, our Lord’s “glory” has also been described. Is there any contradiction in this? Not at all! Through this “Kaarika”, our Sri Mahaprabhuji has removed all doubts, which may arise due to this. The inner purport of this, is that the “glory” of Sri

Uddhavji is really the "glory" of our Lord only! Hence, there is no contradiction! (2) How can we explain, the traditionally accepted "5 "qualities of elements" through 6 verses? Answering this, it is said, that the "sense organs", which will purify these "5 "qualities of elements" are 6 in number. Hence there are 6 verses.]

षड्गुणैश्वर्यसम्पन्नो भगवानेक एव सः।

सप्ताधिकेन विंशत्या तावन्तो भगवद्गुणाः॥४॥

तत्त्वतो विषयाः प्रोक्तास्ते देवाः सर्व एव हि॥४१/१॥

KARIKAS 4 and 4½ Meaning: "Our Lord, who is invested with the glory of the 6 qualities (Aishwaryam) is "one" only! Through 8 verses, the "glory" of our Lord has been described. Through 20 verses, our Lord's "qualities" (Gunaas) have been described. All these "subjects" have been told, through the medium of "principles", (Tatwam) as all these are, "celestial deities" only."

[NOTES: When the "creation of "qualities of elements" has been explained, through 6 verses, then, what is the necessity or significance of making the same description, through 28 verses? This "doubt", is removed by our Sri Mahaprabhuji, through this "Kaarika". He has explained, that through 8 verses, the "glory" (Mahaatmyam) of our Lord Himself has been described. Through the later 20 verses, His "qualities" (Gunaas) have been explained. In other words, all these "Yaadavaas" were indeed "celestial deities" (Devas) only (whose "purification", will be known). Hence, this has been explained with a view to enable us to understand the two factors of the "purification, and of those, who will get purified"!

कथायां त्रिभिरध्यायैरधुनोत्तरमुच्यते॥५॥

सामान्यकुशले त्वत्र त्रेधाऽप्युत्तरमुच्यते।

लोकद्वये च भक्तौ च दुर्भाग्या यादवा इति॥६॥

तत्र प्रथमं विदुरेण पृष्ट उद्धवो नोत्तरमुक्तवानित्याह षड्भिः।

KARIKAS 5 and 6 Meaning: “Now, through three chapters, after telling the “story”, the “answers” are given. Here, there are three types of “answers” given, for the ordinary questions asked, on the welfare of the Yaadavaas, who are “unfortunate” in three ways! — in their “Bhakthi” to our Lord — as explained in 2 verses.”

[NOTES: (1) What is described here, is the “view” of both Sri Sukadeva and Sri Vyaasji. There are 4 chapters here, in this “dialogue of questions and answers”, between Sri Uddhavji and Sri Vidurji. (2) The questions regarding “welfare” have been answered, in three ways, and through 28 verses. The remaining 10 verses deal with the “answer” to the “third question”, pertaining to the main “story”.]

Sri Vidurji had asked the question first, to Sri Uddhavji, but Sri Uddhavji did not reply. The reason for this, is given through the following 2 Kaarikas.

भक्त्युदेकोद्धवे षड्भिःस्तादृशोक्तं फलाय हि।

अशक्तिभक्तिलिङ्गं हि हेतूक्त्या तस्य साधनम्॥१॥

सर्वव्यापारराहित्यं भक्तिलिङ्गस्य दर्शनम्।

तथापि कृष्णमाहात्म्यकथनाय समुद्यमः॥२॥

KARIKAS 1 and 2 Meaning: “Due to the intensity and growth of “Bhakthi” in Sri Uddhavji (as explained through 6 verses, in this second chapter), it is indicated, that a devotee attains the desired result, only on the awakening of this intense “Bhakthi” to our Lord! Sri

Uddhavji had now become “incapable” of giving “replies” to Sri Vidurji! – DUE TO THE GROWTH OF THE INTENSITY OF “BHAKTHI” TO OUR LORD! When “Bhakthi” grows, then, such situations arise, as this is the sign and symbol of the rise of Bhakthi to our Lord! Through this “incapacity” (powerlessness), only, the description of the attitude and nature of Sri Uddhavji have been described, and this constitutes his “spiritual effort” (Saadhan) also.” (1)

“The actual “Darsan” (Realization) of true “Bhakthi” will consist of “becoming, without any type of actions”! Though, Sri Uddhavji had attained this “state”, he put new efforts to tell about the glory of our Lord Sri Krishna!

Sri Sukadeva is now speaking, about the ‘incapacity and powerlessness’ of Sri Uddhavji, through the following verse.

श्री शुक उवाच—

इति भागवतः पृष्टः क्षत्रा वार्ता प्रियाश्रयाम्।

प्रतिवक्तुं न चोत्सेह औत्कण्ठयात्स्मारितेश्वरः॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “In this way, Sri Vidurji asked the great “Bhaktha” Sri Uddhavji, to tell about our Lord’s stories, as He is the beloved Lord of His devotees! But, on being asked in this way, about the “Leelas” of our beloved Lord Sri Krishna, Sri Uddhavji got intense remembrance of our Lord, and a great ardent desire to “meet” Him! (To get united). Due to this, he did not get any enthusiasm to give a suitable reply!”

श्रीसुबोधिनी : इति भागवत इति। इतिशब्देन पूर्वाध्यायार्थः प्रकाशविशेषादवक्तव्यत्वाय संगृहीतः। तत्र हेतुः—भागवत इति। एतादृशीं

कथामन्यो वक्तुं शक्तः, न तु भागवतः। तथापि पृष्ठश्चेद्भगवानिव स्वयमप्यन्तर्हितशक्तिरेव भवति। तत्राप्यज्ञेन कुशलेन पृष्ठः। तदाह—पृष्ठक्षेत्रेति। सा हि वार्ता प्रियाश्रिता, उत्तरे तु निराश्रया, न हि निराश्रया केनचिद्वक्तुं शक्या। तदाह—प्रियाश्रयां प्रतिवक्तुं नोत्सेह इति। चकारान्निषेधेऽप्यशक्तो न प्रष्टव्य इति। इन्द्रियसामर्थ्ये विद्यमानेऽपि ज्ञानांशसहायेऽपि क्रियांशं मन उत्साहात्मकं तत्र न जातमिति नोत्सेह इत्युक्तम्। प्रत्युत कथाश्रयान्वेषणार्थं प्रवृत्तं चित्तं भगवन्तं स्मारयितुमुत्कण्ठामुत्पादिवत्। अनेन भक्तिर्वचनप्रतिबन्धिका जातेत्युक्तं भवति। ईश्वरत्वाच्च न प्राणोद्गमः॥१॥

एवमशक्तिं निरूप्य तस्या भक्तिलिङ्गत्वं बदन् हेतूक्त्या तां साधयति द्वाभ्याम्—

SRI SUBODHINI: The word “Yiti” (thus) is used to explain, that the true meaning of the first chapter being very “special”, it cannot be fully described. The reason for this is, that Sri Uddhavji is a great “Bhaktha”, (Bhaagavataha) and due to this, he was not able to tell! Like, in the case of our Lord, the “strength” of the Bhaktha also gets disappeared when a question is asked, when they are in such an exalted state of “Bhakthi”!

The question asked by Sri Vidurji pertained to our Lord Sri Krishna, who is the beloved Lord of both of them! By giving the “answer”, he will become “without a refuge”, (Niraashrayam) and he will not be able to tell the story of our Lord at all! Hence, Sri Uddhavji was not enthusiastic to tell the “Leela and stories” of our Lord! The syllable “Cha” (and) indicates, that Sri Uddhavji became “powerless”, to tell about our Lord’s “Leelas” to Sri Vidurji — as if, Sri Uddhavji desired to tell him, “Please do not ask about this “story” of our Lord”! Why, did this “lack of enthusiasm” take

place? Were, his sense organs, incapable and powerless? Did he lack "knowledge"? (Jnana). On this, it is answered, that the senses of Sri Uddhavji were, in tact, (i.e. they had the necessary power) and he also had the full realization of the knowledge, about the "Leelas" of our Lord! But, the main organ of action viz. the MIND, lacked enthusiasm (Utsaha)! His mind got eager to "search" for our Lord, who is the beloved Lord of everyone! This increased the intensity of remembrance of our Lord in his mind! — which, in turn, made his "eagerness" to reach high levels of intensity (Utkhanta). In this way, the growth of his intense "Bhakthi" to our Lord, prevented the "words" from being uttered. But, he did not lose his life, due to this rise of "Bhakthi", to our Lord!

Thus, this powerlessness and incapacity, symbolized the "signs and symbols" of true "Bhakthi" to our Lord! Now, through the next two verses, the "Bhakthi" of Sri Uddhavji is explained, along with the "reasons" thereof.

य पञ्चहायनो मात्रा प्रातराशाय याचितः।

तन्नेच्छदचयन् यस्य सपर्या बाललीलया॥२॥

VERSE 2 Meaning: "Sri Uddhavji used to get merged in our Lord, when he was only 5 years old, during his worship and service of our Lord, while spending his time for "play"! (i.e. he utilized his time of play for worship). He was so much immersed in our Lord, that he would not come, even when his mother had asked him, to have his morning meal!"

श्रीसुबोधिनी : यः पञ्चहायन इति। पञ्चवार्षिको हि सेवायामधिकारी। बालस्य प्रातर्भोजनं संपूर्णदिवसे बलजनकम्, मात्रा लालनमुत्साहजनकम्, तदद्वयं तस्य पूर्वमेव नासीत्। बलं तु सपर्ययैव। उत्साहस्तु लीलयैव।

बालत्वं तु तदानीन्तनं कीर्तितम्। तदुभयमिदानीं नास्तीति न बलम्, न प्रोत्साहः। अत एवाऽशक्तिर्भक्तिलिङ्गम्। अनेन हस्तव्यापारो भगवत्येवेति निरूपितम्। मनोव्यापारस्तु प्रथमे स्पष्टः। मात्रा याचित इति। लौकिकवैदिकधर्मापेक्षाऽपि निराकृता। इच्छाभावेन भगवदीयानां पदार्थानां लौकिकापेक्षया अतिबलीयस्त्वं निरूपितम्। यस्येति कृष्णस्य। सपर्यां परिचर्या। क्रीडार्थं भगवदधिष्ठानं पारिकल्प्य तत्र राजोपचारैः क्रीडनं बाललीला॥२॥

एवमशक्तेर्भक्तिलिङ्गत्वं निरूप्य प्रकृते हेतूक्त्या अशक्तिं साधयति

SRI SUBODHINI: A boy of 5 years is “deserving” to do service and worship of our Lord! The morning meal for a boy, gives the strength for the entire day. Moreover, mother’s love in giving this meal, makes the boy more enthusiastic, to partake this food! But, both of these were absent here! Sri Uddhavji got strength through the worship of our Lord. Usually boys get “enthusiasm”, through playing only; at the present moment, Sri Uddhavji did not have both strength and enthusiasm. When he was a small boy, (of 5 years) his mother had called out to him, for his morning meal. But, he did not respond to his mother’s call – as he did not give much importance to the worldly requirements or Vedic duties! By not being very “eager” to eat his meal, it is indicated, that in comparison to the “worldly” needs, our Lord’s worship and service are considered as more “powerful”! Hence, when he was a small boy, Sri Uddhavji, did not play games, with other boys, as he regarded the worship and service of the Lord only, as his “play”! He used to, with a view to play, create an ideal place for our Lord to sit. Then, he used to invite our Lord, to be present, and occupy the seat/place, provided for Him. Afterwards, he worshipped our Lord, with all ingredients, befitting a “king” (Rajopachara). This was his “play”, during his childhood!

In this way, after showing, that this sort of “powerlessness” is a sign of “Bhakthi” to our Lord, Sri Uddhavji’s “helpless” nature is once again explained by giving the reasons thereof!

स कथं सेवया तस्य कालेन जरसं गतः।

पृष्टो वार्ता प्रतिब्रूयाद्धर्तुः पादावनुस्मरन्॥३॥

VERSE 3 Meaning: “It is said, that the saintly Sri Uddhavji spent his entire life doing worship and service of our Lord. He has now become old. How can he reply to anyone, who asks him about our Lord, as he gets the remembrance of the holy feet of our Lord and forgets his entire self!”

श्रीसुबोधिनी : स कथमिति। तस्य बाल्य एव तथात्वं न, किन्त्वाजन्म भगवदीयैरेव सामर्थ्यम्, यतः सेवयैव सह जरां प्राप्तः। अनेन तस्य सेवा जराभावादर्थमपि न व्यापृता। आनुषङ्गिकं तु न जातम्, कालस्य बलीयस्त्वादित्याह—कालेनेति। जरसं वार्द्धक्यम्। पूर्वसिद्धस्य शक्तिहेतोरभावात्कथमिति शक्त्यर्थं प्रश्नः। अत एव वार्ता कथं ब्रूयात्? अग्रेऽपि वार्ता पृष्टो माहात्म्यं कथयिष्यति। तत्तु सर्वदा साश्रयमेव, अलौकिकत्वात्। वार्ता तु लौकिकी। न चात्र भक्तिविरोधः, प्रकारान्तरेण भक्तेः क्रियमाणत्वात्। तदाह—भर्तुः पादावनुस्मरन्निति। भर्तृपदेन तस्यैवं लीला श्रुतिसिद्धा युक्तेति सूचयति। ‘भर्ता सन् श्रियमाणो बिभर्ति’ इत्यादिश्रुतेः। पादाविति द्विवचनं भक्तिमार्गख्यापनाय। अन्विति उपदेशानतिक्रमाय। अनेन बहिर्वागिन्द्रियविषयनिवृत्तिरुक्ता॥३॥

अशक्तिर्न केवलं वागिन्द्रिये, किन्तु सर्वत्रैवेति सर्वव्यापारराहित्यमाह—

SRI SUBODHINI: Sri Uddhavji was like this, during his childhood, and later also i.e. throughout his life! He always, since his birth, derived strength, only from objects/events, connected with our Lord. That is why, it is said here, that he became “old”, while he

was continuously doing worship and service of our Lord. From this, we can realize, that he did not attain the “lower” result of doing worship to our Lord viz. not to get into old age! Whenever anyone asked him the question on our Lord and His “Leelas”, Sri Uddhavji used to remember our Lord’s holy feet and merge his mind in our Lord – thus becoming incapable of speaking about our Lord! Even then, if he is asked about our Lord, then, Sri Uddhavji will certainly speak about our Lord’s “glory”! – as our Lord’s glory is based, always on the Lord Himself! IN OUR LORD’S GLORY, IS THE PRESENCE OF OUR LORD, AT ALL TIMES! OUR LORD’S GLORY IS SUPERNATURAL (ALOUKIK). Hence, though the “words” are “worldly”, there is nothing wrong in speaking about the glory of our Lord and certainly, it is not against “Bhakthi” to our Lord! In fact, listening to the glory of our Lord is also an act of “Bhakthi” – as listening to our Lord’s glory enables a devotee to remember His holy feet. The word “Barthru” (master – husband) is used to emphasize that the “Leelas” of our Lord are evidenced by the Vedas too! In fact our Lord only, through His “Leelas”, has established firmly, this path of “Bhakthi”! The preposition of “Anu” in “Anusmaran” (remembrance) emphasizes, that the advice and instructions of our Lord, should not be transgressed. Moreover, it is also hinted, that our Lord, on whom the question has been asked and reply is to be given, is not anymore in this world! (ie, at that time).

It was not, that Sri Uddhavji had lost his “strength” of “speech”, but he had lost the “strength”, in the entire body! – as per the next verse.

श्रीसुबोधिनः । पुनश्चैतद्वासवाङ्मयं इति । पुलकः । रोमोद्गमैश्चिह्नानि

स मुहूर्त्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया भृशम्।
ताव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः॥४॥

VERSE 4 Meaning: “Due to the union of his mind with our Lord, through intense “Bhakthi”, Sri Uddhavji got immersed himself in the nectar of the lotus feet of our Lord! He felt immense bliss due to this, and he kept quiet for some time!”

श्रीसुबोधिनी : स मुहूर्त्तमिति। मुहूर्त्तमात्रमेव भगवति स्थितः। स हि कलारूपः, पादस्मरणेन च पादान्तिकं नीतः। तूष्णीमिति सर्वेन्द्रिय-व्यापाराहित्यम्। तस्य सद्योमुक्तिमाह—कृष्णाङ्घ्रिसुधया निर्वृत इति। ब्रह्मानन्दं प्राप्त इत्यर्थः। सुधापदेन च तत्र प्राणलयाभावः सूचितः, स्मरणे तदानन्दविर्भावाभावात्। तदर्थमुपायमाह—तीव्रेण भक्तियोगेन साधु निमग्न इति। तीव्रेणेति। बहिर्व्यापारोच्छेदनसामर्थ्यं सूचितम्। भक्तिरत्र प्रेमलक्षणा। स चोपायभूतः सर्वदा विद्यमानः। न हि योगेन निमग्नः शीघ्रमुत्तिष्ठति। अनेन क्रियारूपस्पर्शेन्द्रियव्यावृत्तिरुक्ता। विषयोऽपि भक्तानामनेन निरूपितः॥४॥

एवं सर्वव्यापारराहित्यं निरूप्य तस्य भक्ति लिङ्गजनकत्वम् अन्यथा तद्व्यर्थमिति तदाह,

SRI SUBODHINI: In this way, Sri Uddhavji was immersed in our Lord, during this long silence! He was taken to the nearness of our Lord, due to the remembrance of our Lord’s lotus feet! By becoming “silent”, it is said, that he had given up the actions of all his sense organs, and at this time, he had attained the state of “instant liberation” (Sadhya Mukthi). He had become immersed in the “bliss” of the nectar of our Lord’s holy feet i.e. he had become fully “liberated”! In other words, he had attained the highest bliss of “Brahman”! The word “Sudha” (nectar) indicates, that he did not merge his “vital air”, (life force) in the holy feet of our Lord. He also did not get this bliss by just

remembering our Lord — as the Lord had withdrawn Himself from this world. In this way, though Sri Uddhavji had attained the “instant liberation”, his “vital life force” did not get merged in our Lord. That is why, it is said, that due to intense union of Bhakthi, he had merged his mind in our Lord, due to which, he could not come out of this “merger”. He had got, now, the capacity to cut himself off, from all “outside events and objects”. This was a sure sign of loving devotion to our Lord i.e. in this “Bhakthi” there is no influence of “action” (Karma) or “Jnana” (knowledge). This sort of “Bhakthi” is surely of our Lord only (Bhaagawati). This “Bhakthi” is there always, as a way, to attain our Lord! This also indicates, that all the “senses” of the devotee, gets withdrawn from all “worldly” objects outside! What is then, the subject on which, a true “Bhaktha” of our Lord gets attached to? - ONLY LOVING DEVOTION TO OUR LORD! (PREMA BHAKTHI).

In this way, Sri Uddhavji had withdrawn, from all his “outside” actions! This also is a sign and symbol of “Bhakthi”. In other words, without “Bhakthi” to our Lord, this sort of withdrawal from outward “action” has no meaning!

पुलोद्भिन्नसर्वाङ्गो मुञ्चन्मीलदृशाऽशुचः।

पूर्णार्थो लक्षितस्तेन स्नेहप्रप्सरसंप्लुतः॥५॥

VERSE 5 Meaning: “At this time, all the senses and limbs of Sri Uddhavji were in a state of bliss! From his closed eyes, tears were flowing out! He was drowned in the pool of his love to our Lord! He was seen, in this “state”, at this time!”

श्रीसुबोधिनी : पुलकोद्भिन्नसर्वाङ्ग इति। पुलकैः रोमोदनमैरुद्भिन्नानि

सर्वाङ्गानि यस्य। अनेनाऽऽनन्दः पूर्णो मध्ये जात इत्युक्तम्। बहिरपि निर्गच्छतीत्याह-मुञ्चन्मीलदृशाऽशुचइति। मीलदिति अन्तर्भोगो निरूप्यते, न तु जलनिमग्नवत् केवलमन्तःपूर्णता। अशुच आनन्दाश्रूणि। अनेन शोक निवार्य स्वयं निर्गच्छन्तीति सूचितम्। एवं रोमोद्गमादीनां भक्तिलिङ्गानामुत्पत्तिमुक्त्वा तेषां लिङ्गत्वमाह-पूर्णार्थो लक्षित इति। अर्थो भगवानानन्दरूपः पूर्णो यस्मिन् तेन विदुरेण, नेत्रोदकादिना वा। तस्य भक्तिदर्शनेन स्वस्याऽपि भक्तिर्जाता। स्वात्मानं विकलीकरोतीति, भक्तेरतिपूरेणाऽयं बहुदूरे प्लावित इत्यपि लक्षितः। भक्तेः प्लावकत्वं न सम्भवतीति स्नेहस्य प्रसर उक्तः। सा हि शास्त्रतो जायमाना यावत्कार्यमेव जायते। अनेन विसर्जन क्रिया निरूपिता। एवमेव सर्वेन्द्रियाणां भगवद्विषयत्वम्॥५॥

तादृशोऽपि भगवन्तं दृष्ट्वा लब्धाश्रयोभगवन्माहात्म्यकथनार्थं विदुरंकृतीर्थीकर्तुं भगवदिच्छया भगवन्तमाश्रयभूतं गृहीत्वैव सावधानतया समागत इत्याह—

SRI SUBODHINI: Sri Uddhavji felt intense bliss and horripilation in his body! This indicated, that he was filled up with “bliss” inside himself, and this “bliss” was also coming “outside”! This is explained through the flow of copious tears from his eyes! He was tasting inside himself, the bliss of our Lord! This “bliss” of our Lord enabled him to give up his sorrow, and it now came out of himself, as “tears” through his eyes! He was now filled up, with our “blissful” Lord. On seeing this extraordinary “Bhakthi”, Sri Vidurji also got intense Bhakthi to our Lord! This “Bhakthi” was making Sri Vidurji’s “Aatma” disturbed! Due to the intensity of “Bhakthi”, Sri Uddhavji gave up all “worldly” actions and all his “senses” now attained the state of being with our Lord only!

Thus, Sri Uddhavji attained the “refuge” of our Lord, on getting our Lord’s “Darsan”. Due to the will

and desire of our Lord, with a view to describe the glory of our Lord, and also to make Sri Vidurji get fulfilled, he took the “refuge” of our Lord again, carefully - as per the next verse.

शनकैर्भगवल्लोकान्मूलोकं पुनरागतः।

विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्तमयन्॥६॥

VERSE 6 Meaning: “Sri Uddhavji came back slowly, from the world of our Lord, to this world of the “humans”! He wiped away the tears of his eyes, and smilingly began to reply to Sri Vidurji!”

श्रीसुबोधिनी : शनकैरिति। शनकैरिति सावधानत्वम्। न तस्य स्मरणमात्रं जातम्, किन्तु व्यापिवैकुण्ठे गत्वा समागत इत्याह— भगवल्लोकान्मूलोकं पुनरागत इति। पुनःपदेन च पूर्वमप्युद्धवो वैकुण्ठादेव समागत इति ज्ञायते, अन्यथा ‘स्वधाम नय मामपि’ इति तस्य कामना प्रतिहता स्यात्। पूर्वं तु भगवत आज्ञापरिपालनार्थं समागतः, इदानीं तु भक्तस्य। नेत्रे विमृज्येति। निद्रापायोत्थित्वं सूचितम्। स्वस्य पूर्णत्वेन महत्त्वमल्पेष्वगतं गर्वाय भवतीति तन्निवृत्त्यर्थमाह—उत्तमयन्निति। उच्छब्दो विवृतिवाची हासवन्मुखविकासं बोधयति। तादृशो भूत्वा प्रत्याह॥६॥

एकेन साधारणमुत्तरम्—

SRI SUBODHINI: “Very slowly” — these words indicate the carefulness of Sri Uddhavji. Sri Uddhavji not only had got the remembrance of our Lord, but he had attained the all-pervasive “Sri Vaikuntam”, and had come back from there! (Bhagawat Lokaat). The word “Punaha” (again) indicates, that even on earlier occasions, Sri Uddhavji had attained this highest “Sri Vaikuntam” of our Lord! This is proved by the fact, that Sri Uddhavji had prayed to our Lord, “Please take me also to your holy abode”! Then, why did Sri Uddhavji come back from this abode of our Lord? Answering this,

it is said, that he had come back, with a view to fulfill the "orders" of our Lord only! He has, now, remained back in this world, for protecting and showering his grace on all the devotees of our Lord!

The words "wiping away the tears of his eyes" has an inner meaning. It is said, that all the "Jeevas" go and remain with our Lord only, in deep sleep (Sushupti). Then, they come back into this world, after their sleep is over! In the same way, Sri Uddhavji also came back into this world, to bless Sri Vidurji. Petty minded persons feel "pride", if they were to render any help to anyone! But, Sri Uddhavji never felt this pride. Hence, smilingly, he began to reply. Due to this smile, his face got blossomed (happy), and this showed his lack of "ego". He replied now, without any "ego".

A "common" answer is given through the following verse.

उद्धव उवाच—

कृष्णाद्युमणिनिम्लोचे गीर्णेष्वजगरेण हि।

किं पुनः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम्॥७॥

VERSE 7 Meaning: "Sri Uddhavji said, "The sun of our Lord Sri Krishna has set! Due to this, the python of darkness, has swallowed all the homes! As a result, all types of "brilliance" (Shree) have vanished from everywhere! What welfare, can I speak of, when I have to describe, this sort of (sorrowful) situation?"

श्रीसुबोधिनी : कृष्णद्युमणीति। कृष्णो हि सदानन्दः सर्वदा द्युमणिरेव। न हि कदाचिदपि सूर्यो भूमौ समायाति, तत्र स्थित एव परमिदं जगत् प्रकाशयति; तथा भगवान् व्यापिवैकुण्ठ एव स्थितोऽस्मदादिरूपां पृथ्वीं प्रकाशितवान्। स इदानीमबहिर्मुखान् अस्मत्परभागस्थितान् प्रकाशयितुं

निम्लोचति। तस्य निम्लोचे सति सर्वमेव जगत् पूर्वं तत्प्रकाशितमन्धकारेण गृह्यते। सह्यन्धकारोऽजगर आधिदैविकः। इदं हि लोके परिदृश्यमानं तम आधिभौतिकम्। 'हृतरूपं तु तमसा वायौ ज्योतिः प्रलीयते' इत्याध्यात्मिकम्। 'आत्मप्रस्वापनं तमः' इत्यधिदैविकम्। महत्तत्त्वं तु मुख्यो ब्रह्मो। अजस्य गरणं गिलनं येनेति। 'गृ निगरणे' इति धातोः। येन महत्तत्त्वमपि भक्ष्यते, भगवत्प्रकाशावसाने तेनैवैते भक्षिताः। स हि अमुक्तानामभक्तानां च भक्षको नियतः। तदाह—हीति। हेति पाठे भगवदीयानमेतन्महदाश्चर्यम्। कुशलं हि विद्यमानमुच्यते। एतावत्तु जातम्, अतः परं किं कुशलमिति न जान इत्याह—किं पुनः कुशलं ब्रूयामिति। किञ्च। कुशलं सर्वं लक्ष्मीकार्यं भगवत्कार्यं च। तत्र भगवता न तेषु किञ्चित् कुशलं कृतम्। लक्ष्मीकृतं गृहे स्त्रीषु च भवति, तल्लक्ष्म्यामपि गतायां गतश्रीषु गृहेषु सत्सु किं कुशलं ब्रूयामिति सर्वकुशलनिवृत्तिः। अहमित्यहमेवोर्वरित एतादृशः, अतो मां दृष्ट्वैव ज्ञातव्यं यज्ज्ञातव्यम्। वक्तव्यं तु नाऽवशिष्यत इत्यर्थः॥७॥

ननु भगवता ते कथं नोपकृताः? तत्राऽऽह—दुर्भगेति त्रिभिः

SRI SUBODHINI: Our "always-blissful" Lord Sri Krishna is indeed the "sun" only — i.e. the Lord who gives "brilliance". The "sun" never comes down, to this earth, as it gives "brilliance" to the whole world, by remaining at the same place! In the same way, our Lord, remaining in the "all-pervasive" Sri Vaikuntam, gives brilliance to earth and to the entire Universe! Now, the Lord had gone away from this earth — perhaps to give brilliance to the regions and persons, situated above this earth, and to bless those, who are not "externally oriented" (i.e. who are fully devoted to our Lord only). Due to this "setting sun" (of our Lord), this earth has become enveloped with darkness. This "darkness" is the "celestial python"! Usually, we see the "darkness" in this world, which is physical. Here the word "Aja" (Brahma) is used in the word "Ajagar" (the one, who swallows Lord Brahma also). When our

Lord's "brilliance" is absent, then those, who are not devoted to Him, and those, who have not attained "liberation", are "eaten up" by this "python"! What Sri Uddhavji is now telling is this. "How can I speak anymore, of any type of welfare and happiness to anyone, when every type of "brilliance" has been lost, through the "going away" of our Lord, from this Universe? When the "basis" of welfare itself has gone away, how can there be any "welfare", left in this world? This is the wonderful thing — that the question itself is misplaced!

All "welfare" is bestowed by Goddess Laxmiji and our Lord. Goddess Laxmiji bestows her grace on the "homes and on women". Now, even this Goddess Laxmiji has gone away with our Lord! Due to this, every "home" is bereft of Goddess Laxmiji. How can there be "welfare and happiness" anywhere? In this way, every type of "welfare" has been lost.

"Even now, I am remaining like this. On seeing me, in this unenviable state only, you can assume the nature of my and others' "welfare"! You may now presume, in your own way, and understand. There is nothing else of any importance, remaining in this world!"

A "doubt" may arise, here, as to why, our Lord did not shower the "benefits" on Sri Uddhavji? (as he is in sorrow now). Sri Uddhavji removes this "doubt", through the following verse.

दुर्भगो बत लोकोऽयं यदवो नितरामपि।

ये संवसन्तो न विदुर्हरिं मीना इवोडुपम्॥८॥

VERSE 8 Meaning: "It is indeed a matter for great sorrow! This world is indeed very unlucky and unfortunate! Of all, these Yaadavas are very unlucky

indeed! In spite of their staying along with our Lord Sri Krishna, for such a long time, on a continuous basis, they did not identify or understand the Lord of the Universe! — in the same way, the fish were unable to understand or know about the nectarine moon, when it was still remaining there, for a long time!” (ie with them)

श्रीसुबोधिनी : तामसादिगुणैस्ते भगवन्तं न जानन्ति। सामान्यतोऽज्ञानम्, अन्यथाज्ञानम्, विरुद्धं च ज्ञानमस्तीति भगवता ते नोपकृताः। तेषां सामान्यतोऽज्ञानं सहेतुकमुपपादयति। **अयं लोको भूलोकः**, दुर्गतं भाग्यं यस्य तादृशः। **बतेति** खेदे। न हि भाग्ये विद्यमाने स्वयं तिष्ठति भगवति गते। अभाग्यं तु नास्ति, कियत्कालं भगवदनुभवात्। यथा दुर्भगा तथाऽयं लोकः। एतावता वर्तते एव दुर्भगता परमन्यस्याम्। **अयमिति** जनात्मकः। तथा स्वयं भगवति व्यवहृतवान्, **येन** दुर्भगो जातः। यादवास्तु सुतरामेव तथा जाताः। ये चक्षुष्मन्तोऽप्यन्धा इव कूपे पतिताः। सर्वतोमृत्युरयं लोकः, यादवास्त्वन्योन्यघातेन तथैव जाता इतिभावः। अन्धत्वमाह—**ये** सम्यगेकत्र वसन्तोऽपि न विदुरिति। ज्ञाते किं स्यादित्याशङ्क्य दृष्टान्तेन विपरीते फलाभावमाह—**मीना इवोडुपमिति**। पूर्वं समुद्रे मत्स्याश्चन्द्रश्चैकत्र स्थिताः। ते चेच्चन्द्रं प्रार्थयेयुस्तदा अमृतपानेन अमरा भवेयुः। सह्यमृतमयः, अमृतं च दातुं शक्तः। मत्स्याश्च सर्वतोमृत्यवो ज्ञातिघातिनश्च। तेषामप्रार्थनायामज्ञानमेव मूलम्। तथा यादवा भगवदज्ञानात् मुक्ताः, किन्तु सर्वतोमृत्यवो जाता इत्यर्थः। तस्य दानसामर्थ्यमाह—**उडुपमिति**। तदमृतलेशेनैव नक्षत्राणि प्रकाशन्ते तत्तिरोभावेऽपि एवं भगवत्तिरोभावेऽप्येते प्रकाशं प्राप्नुयुर्यदि जानीयुः, सर्वदुःखहर्तृत्वाद्भगवतः॥८॥

किञ्च। मीनानां ज्ञानसामर्थ्यमपि नास्ति, एते तु ज्ञानसमर्था अपि न ज्ञातवन्त इत्याह—

SRI SUBODHINI: Due to the influence of qualities such as “Tamas” etc. we are not able to understand our Lord at all. In fact, many have the “common” ignorance in them, about our Lord. They also have wrong or

untruthful ignorance, or even the “inimical ignorance or knowledge” about our Lord!

All the persons in this world are really “unlucky and unfortunate”! This is indeed a matter, for great regret and sorrow! If, they were really lucky and fortunate, they would have gone away with our Lord, and not remained here! They are thus of “ill luck or little luck” only! We also cannot call them, as “lacking fortune”, as they would not have experienced the bliss with our Lord, up to now, if they were lacking “luck” at all!

This world has become like a “widowed lady” or a lady given up by her husband! This earth, which enjoyed the bliss of our Lord, up to now, is now “unfortunate”, and of “small luck” only!

As regards these Yaadavas, they have willfully fallen into a well, with their “open eyes!” Hence, these Yaadavas are very very unfortunate! Though, in this world, on all the four sides, the factor of “death” is present, the foolish Yaadavas destroyed themselves, by fighting against each other only! What a shame, and how regrettable it is!?

The “blindness” of the Yaadavas is explained, in the latter portion of this verse. All these Yaadavas stayed with our Lord, in one place only. Even then, they could not recognize, that the Lord of the Universe was living in their midst! In fact, they would have benefited immensely, if they had recognized the Lord. An example is given to make us understand this better. In fact, their inability to recognize our Lord, led to the “opposite” result! In other words, they did not attain the bliss of our Lord (Vimoksha). Like, the fish refusing to recognize

the full moon, had lost their own immortality! It is said, that in earlier times, both the moon and the fish lived together in the ocean. But, the fish were unable to identify and recognize the quality of “nectar”, in the moon! They lost this benefit from the moon, and the “stars” took away this benefit. The moon symbolizes “nectar”. The fish, though living along with the moon, did not recognize the glory of the moon! They did not pray to get the nectar. In fact, they would have become “immortal”, if they had prayed and got the nectar! The root cause for this, is “ignorance”, (Ajnana) and due to this, even now, the fish die very quickly, in many ways!

In the same way, the Yaadavas were unable to recognize the Lord, as the Lord of the Universe. Due to this, they were “cheated” of the exalted benefit of attaining liberation. They died on all the four sides, by fighting against each other. Like, on the disappearance of the moon, the “stars” begin to shine, in the same way, on the disappearance of our Lord, these Yaadavas would have also attained “brilliance”, if only they had recognized and understood our Lord. How?

AS OUR LORD IS THE REMOVER OF SORROW OF EVERYONE!

But the “fish” did not have the “knowledge” to recognize and identify the glory of the nectarine moon! All these Yaadavas had the “power of Jnana” (knowledge) in them to recognize our Lord. Even then, they were not able to “recognize” our Lord. This is being told, as follows.

इङ्गितज्ञाः पुरु प्रौढा एकारामाश्च सात्त्वताः।

सात्त्वतामृषभं सर्वे भूतावासममंसत॥१॥

VERSE 9 Meaning: “These Yaadavas were very efficient, and were quick to recognize all types of indications and signs. They always lived and resided (relaxed) with our Lord Sri Krishna. They knew, very well, that our Lord, who is the master of all the “Vaishnava” devotees, is also the indwelling Lord, seated in the heart of all beings.”

श्रीसुबोधिनी : इङ्गितज्ञा इति। भगवतश्चेष्टितमपि जानन्ति, काचिद्भगवान् किञ्चिच्चिकीर्षया दिगादिकमपि पश्यति, तदैव जानन्त्येतत् करिष्यतीति। एवं ज्ञानशक्तिरुक्ता। पुरु अधिकं पौढा अतिक्रियाशक्तियुक्ताः। अत एव ज्ञानक्रियाशक्तित्वादेकारामाः, भगवता सह एकत्रैवाऽऽरामो येषाम्। शक्तिद्वयस्य फलमेतत्। सात्त्वता इति वैष्णवाः। एवं लौकिकप्रकारेण ज्ञानक्रियातत्फलभक्तियुक्ता अपि न जानन्तीत्याह—सात्त्वतामृषभमिति। समस्तवैष्णवानां स्वामिनम्, मुक्तानामपि कामपूरकम्। भूतेष्वावासो यस्य। पाञ्चभौतिकदेहे स्थितम्, कारणभूतदेहे स्थितं वा। अमंसत ज्ञातवन्तः। अनेन विपरीतज्ञानं तेषां स्थितमतो ज्ञातुमपि न यतन्त इति भावः॥१॥

एवं श्लोकद्वयेन अज्ञानम्, स्वसाधारण्येनाऽन्यथाज्ञानं चोपपादयन् रागमुपपाद्य द्वेषमुपपादयति—

SRI SUBODHINI: These Yaadavas were very intelligent, and they always understood the “actions” of our Lord! No sooner, our Lord saw, they immediately were able to recognize, that the Lord would do, a particular action! In this way, their power of knowledge was manifested. They were also equipped with extraordinary powers of “action” (Kriyasakthi). In this way, they resided and “relaxed” with our Lord, with all their powers of action and knowledge! As a result of these “powers”, they were hailed as “Vaishnavas” (true devotees of our Lord). Thus, they had “Bhakthi” to our Lord, through their “worldly” powers of action

and knowledge. Even then, they became incapable of truly recognizing our Lord. The reason, for this “incapacity”, is told here. These Yaadavas had the “wrong or the opposite” knowledge about our Lord – as being only the “indweller” in the body, made up of 5 elements – although our Lord is much, much higher than this viz. He is the “Swami” of all the Vaishnavas, and the “fulfiller” of the desires, of even the “liberated” Jeevas! In this way, they had the “opposite” knowledge, and due to this, they did not put any effort to understand the true glory of our Lord, as the Lord of the Universe! (ie they thought, that our Lord was only “human”)

Through the above two verses, the “ignorance” of the Yaadavas is described. They thought, that our Lord “was a Yaadava only, like all of us”! But, our Lord had intense love for the Yaadavas! Through the following verse, the factor of “Dwesham” (dislike – animosity) is described.

देवस्य मायया स्पृष्टा ये चाऽन्यदसदाश्रिताः।

भ्राम्यते धीर्न तद्वाक्यैरात्मन्युप्तात्मनो हरौ॥१०॥

VERSE 10 Meaning: “But, infatuated with the “Maya” power of our Lord, these Yaadavas ignored our Lord! Others, like Sisupaala, bore feelings of enmity to our Lord, for no reason! Thus, despite this condemnation of our Lord, and their taking of refuge in wicked persons, saintly devotees and Mahaatmas, who had merged their “Aatma” in our Lord (i.e. truly devoted to our Lord) did not get deluded at all! (i.e. they knew that our Lord Sri Krishna, was the Lord of the Universe).”

श्रीसुबोधिनी : देवस्येति। देवस्य ज्ञानात्मकस्य मायया व्यामोहिकया

केचन स्पृष्ट्वा आत्मानं परं च जानन्ति, पशुवद्भगवति व्यवहरन्ति। ये च पुनः मायया सम्यग्व्याप्ताः शिशुपालादयस्ते असद् द्वेषमेवाश्रिताः। यदसदन्यद्भवति, भगवत्संबन्धं दूरीकरोति। अथवा। केचिदन्यदेवाश्रिताः, येन भगवता भिन्ना भवन्ति। अहङ्कारं गर्वसहितमित्यर्थः अन्ये पुनश्चकारोक्ताः सर्वथा तत्पदायोग्या अपि पाषण्डा असद्भगवन्निन्दामेवाऽऽश्रिताः। अनेन ये केचिज्ज्ञातुमपि यतन्ते तानपि ते नाशयन्तीति भावः। तर्हि सर्व एव नष्टाः, तथा सति भगवदवतारफलं न जातमित्याशङ्क्याऽऽह—**भ्राम्यते धीरिति।** न हि सर्वेषां बुद्धिं ते भ्रामयितुं शक्ताः। ये तद्वाक्यं मन्यन्ते अदृढमूलाः शास्त्ररहितास्त एव भ्रान्ता भवन्ति, ये त्वस्मदादय आत्मरूपे भगवति उप्तात्मानस्ते न भ्रामन्ते। एकवचनं दुर्लभाभिप्रायेण। उप्त आत्मा येनेति। कृष्यादिना भूमिं भित्त्वा सर्वतः संस्कृत्य शुद्ध बीजं यैरुप्यते, तद्बीजं जाताङ्कुरंवायुना न गच्छति; अमूलं पतितं तृणादिमेव गच्छति। आत्मशब्देन च अन्तःकरणस्य शुद्धता उक्ता। भगवांस्तु स्वयं स्वचरणायोरुप्तं चित्तं केषामपि न दूरीकरोति, सर्वदुःखहर्तृत्वात्। इत्याह—हराविति॥१०॥

अत एव भगवान् ज्ञापनार्थमागतः प्रायेण सर्वानेवाऽनधिकारिणो ज्ञात्वा स्वरूपमुसंहतवानित्याह—

SRI SUBODHINI: Our Lord's power of "illusion" makes those affected by it, to lose their knowledge and capacity, to realize their own, and our Lord's divine status! They behaved with our Lord, in an ordinary way — like animals do! Even, persons like Sisupaala, behaved in this way, as they were affected "specially", through our Lord's power of "Maya"! They "hated" our Lord. All other wicked persons also broke their relations of love to our Lord! They all now became dependent upon wicked persons or began to worship other celestial deities (when the Lord of the Universe Himself was present amongst them). They became "proud", due to this, and ignored our Lord, by turning away their faces from Him! They were "atheistic", and in every

way, condemned and abased our Lord. They tried their best to persuade, even other devotees of our Lord, from following our Lord! But, did everything, in this way, get lost? This doubt is removed by saying, that although many hated our Lord's incarnation, these persons could not influence the intellect of everyone! Only those persons, who did not have firm "Bhakthi" to our Lord, and were ignorant of the scriptures, were swayed through the "words" of these wicked persons! But, those great and noble saints, who had merged their "Aatma" in our Lord, were not influenced through the "words" of these wicked persons. Here, the word describing such exalted saints, is used in the "singular" way – to emphasize and tell, that such great saints are very rare! (Durlabham) i.e. it is very difficult to come across such noble saintly Bhakthas! Here, our Sri Mahaprabhuji is giving a very appropriate example. He tells, that usually, after the plouging of this earth, the seeds are sown. When these seeds get "germinated", then, it is not uprooted by the wind. In other words, only those, without firm "roots" get uprooted – like grass fallen on the earth without roots gets blown away! In this way, noble saintly devotees, rooted in the love for our Lord, do not get affected.

By using the word "Aatma", the purity of the inner mind is indicated. In other words, these noble saintly devotees have placed their inner mind, at the lotus feet of our Lord. Our Lord in turn, does not turn away these devoted minds from Him i.e. He accepts them as "His own"! – AS OUR LORD IS SRI HARI AND HE REMOVES THE SORROWS OF EVERYONE! That is why, in this verse, our Lord's holy name of "Harou" (Sri Hari) has been "specifically" mentioned.

Our Lord had manifested Himself with this beautiful form, only with a view to enable everyone to get acquainted (to understand) with His divine stature! But, realizing, that almost everyone was “not deserving”, He decided to “hide” His real divine stature — as per the following verse.

प्रदर्श्याऽतप्ततपसामवितृप्तदृशां नृणाम्।

आदायाऽन्तरधाद्यस्तु स्वबिम्बं लोकलोचनम्॥११॥

VERSE 11 Meaning: “Even, for those persons, who had not purified their bodies through penance, our compassionate Lord, gave them the “Darsan” of His divine form, for all this time! But, now, without fulfilling and satisfying their eagerness, by hiding His holy divine form, which is capable of enchanting all the three worlds of this Universe, it looks, as if, our Lord has taken away their “eyes” themselves!”

श्रीसुबोधिनी : प्रदर्शयेति। स्वोपेक्षादोषाभावाय प्रकर्षेण दर्शयित्वा। इन्द्रियाणां बहिर्मुखत्वेन दर्शनकरणायोग्यत्वेऽपि स्वसामर्थ्यं दत्त्वा प्रदर्शनं प्रशब्दार्थः। तेषां दृष्टीनां साधनान्तराभावामाह—अतप्ततपसामिति। ‘अतप्तनूर्न तदामोऽश्नुते’ इति श्रुतेः। येन न तप्तं तपः स त्वामोऽपक्वः, नहि स जलाधारो भवितुमर्हति। जलनिकटे स्थितेऽप्यामघटे न जलं प्रक्षिप्यते, स्वरूपनाशशङ्कया। तथा भगवानपि स्वरूपं तेषां दृष्टौ न स्थापितवान्, तपोव्यतिरेकेण भगवत्यन्यथाबुद्धिसम्भवात्तत्राश एव स्यात्। तर्ह्येतावत्कालं कथं स्थापितवास्तत्राऽऽह—अवितृप्तदृशामिति। न विशेषेण तृप्ता दृष्टिर्येषाम्। वस्तुसामर्थ्यात् वस्तुविचारमकृत्यैव रूपमेव पश्यन्तः स्थितास्तृप्तप्राया जाताः। सर्वथा तृप्ताश्चेदन्यथा जानीयुः। अत एव उपसंहृतवानित्यर्थः। नृणामिति राजसत्वम्। आदायेति धर्मद्वारा तेषां प्रविष्टं तत् आच्छिद्य स्वयमप्यन्तर्हितवान्, मध्ये वा स्थापितवान्। अविवन्मेषवद्वा तृप्तादृष्टिर्येषाम्। तेह्यधोमुखा नीचदृष्टयः। अत एवाऽऽदाने सुगमता। स्वबिम्बमिति स्वयमादित्यो बिम्बं रूपम्। अनेन विदुरज्ञानं परास्तम्। यथा तेजोरूपं बिम्बम्, तथाऽऽकृतिः

सच्चिदानन्दरूपेति। किञ्च। तद्रूपं लोकानां लोचनं ज्ञानरूपम्। न हि पदार्थबोधव्यतिरेकेण चक्षुषा किञ्चिज्जानाति। 'चक्षुषश्चक्षुः' इति श्रुतेर्लोचनमेतदेव। न हि लोचनं दृश्यं भवति निमेषमात्रेण च तिरोभवतीति तस्य तिरोभावो युक्त इत्यर्थः। तुशब्देन रूपान्तरेण तिष्ठतीति सूचितम्॥११॥

तद्रूपं सच्चिदानन्दरूपमिति निरूपयितुं सदुत्कर्षं चिदुत्कर्षमानन्दोत्कर्षं चाऽऽह त्रिभिः—

SRI SUBODHINI: Our Lord manifested His divine form by Himself, and gave "Darsan" of His divine form to even those persons, who were not "ripe", with proper penance! i.e. undeserving persons were also given "Darsan" by our Lord! But, the eyes of these people did not get fully satisfied. Even then, our Lord "hid" this form, by disappearing from their midst! Why did our Lord give them His "Darsan", although, they were not "ripe" with penance, and had not done any spiritual practice to "deserve" this "Darsan"? Answering this, it is said, that our Lord had thought that, "If I do not give them My "Darsan" properly, then I will get the "blemish" of "ignoring" them! Hence, let me give them My "Darsan"!" In fact, those persons, whose "senses" were always "externally" oriented, did not deserve to get this "Darsan" at all. Even then, our Lord blessed these "senses", with His power, and allowed them to have His "Darsan". (This purport comes out through the use of the preposition "Pra" — special). Why did they not deserve to get this "Darsan"? Answering this, it is said, that all of them lacked the necessary spiritual practice, to make them get entitled to get the "Darsan" of our Lord! Hence, our Lord made them get His "Darsan" through His power and capacity only! The other "deserving" factor is "penance", which, these persons

always lacked! In the scriptures, it has been said, that "a person without penance is "unripe", and due to this, he cannot enjoy the bliss of our Lord's divine self" — like in an uncured mud pot, we cannot store water! Both the pot and water will get wasted! In the same way, our Lord, eager to save Himself of the "blemish" of ignoring His devotees, gave the "Darsan" of His divine form, on His own initiative and will! But, the Lord did not establish Himself and His divine stature firmly (forever) in their "eyes and vision"! This was due to the fact, that these persons, could get the "opposite" knowledge about our Lord, as they lacked the penance necessary to realize the true divine nature of our Lord! This sort of "opposite intellect" is usually temporary, and also gets destroyed.

Why then, our Lord gave His "Darsan" up to now — all this time? Answering this, it is said, that these "eyes" did not get satiated, even after seeing the Lord for such a long time! They were only "seeing" our Lord's form, and had never put efforts to understand His true divine nature of status! They did not realize, that the Lord's divine form was of "SAT-CHIT-AANANDA" nature. They always thought, that His divine body was made up of 5 elements only (such as theirs'). Due to this, as no purpose will be served anymore, our Lord also withdrew His form from there, and got "disappeared"! The word "Nrinaam" is used to emphasize the "Raajasik" attitude of these persons.

Our Lord withdrew His divine form, with His divine qualities. Here, our Sri Mahaprabhuji has explained the nature and attitude of the Yaadavas, comparing them to "sheep", — that they had become happy, like the sheep, whose face and eyes are always

lower — so that, they are able to draw all their desired objects very easily. In the same way, our Lord enabled the Yaadavas to absorb our Lord's divine form very easily!

Our Lord is now compared to the reflection of the sun. In other words, He and His form are not different! Sri Vidurji had the knowledge, that our Lord had entered into the body, made by "Maya", like "fire" enters into an object! Of course, this is a wrong view and notion. Why? Our Lord's divine form is brilliant by itself, and His divine form also is made up of "Sat-Chit-Aananda" only. The Lord is the "eye" of everyone's "eyes". i.e. he is of the divine form of "knowledge" (Jnana) itself! Usually the "eyes" are unable to understand the true nature of an "object", till the intellect and mind get to know the exact knowledge, about the object seen by the eyes! The Vedas have said, that our Lord is the "eyes" of all "eyes" (CHAKSHUSHA CHAKSHU). In this way, our Lord's "Jnana" is His "eye", or His "form" itself is the "eye"! Usually, the "eyes" cannot see themselves, and they get "shut", when the eyelids close! Hence, our Lord's "disappearance" is considered as appropriate. This is the true purport of this analysis. The syllable "Tu" (but) is used to indicate, that **ALTHOUGH OUR LORD HAD GOT DISAPPEARED, HE IS ALWAYS PRESENT HERE, AS THE "INDWELLING LORD" (ANTARYAMI) IN ALL BEINGS!**

Our Lord's divine form is made up of "Sat-Chit-Aananda" (truth-consciousness-bliss). With a view to describe this, the glory of these three "attributes" of our Lord is explained, through the following 3 verses.

यन्मर्त्यलीलौपयिकं स्वयोगमायाबलं दर्शयता गृहीतम्।
विस्मापनं स्वस्य च सौभगद्धैः परं पदं भूषणभूषणाङ्गम्॥१२॥

VERSE 12 Meaning: “Our Lord’s “divine form” has been manifested by Him, to be useful to enact His “Leelas” as a “human” being! He has adopted this “form”, only with a view to show His power of Yogamaya! Our Lord’s divine form is capable of making even our Lord to express, wonder and astonishment (of Himself).! His prosperity and His divine “parts” beautify, all types of exquisite ornaments!”

श्रीसुबोधिनी : यन्मर्त्यलीलौपायिकमिति। इदं ह भगवतो रूपं सद्रूपम्। पञ्चभूतप्रकारेण पञ्चभूतसममपि पञ्चभूतेभ्यो विशिष्यत इति सदुत्कर्षः। तत्र पृथिव्युत्कर्षमाह—यन्मर्त्यलीलौपयिकमिति। मृद्भावं वामर्त्याः, मृद्भावं त्यजन्तीति वामर्त्या। पृथिव्यां ये भवन्ति, तेषां या लीला स्वरूपक्लेशव्यतिरेकेण सर्वमनोहरचेष्टारूपा, तस्या औपयिकं योग्यम्। मर्त्यानां न लीलाधारत्वम्, अमर्त्येषु मर्त्यलीलाभावः, तथापि पार्थिवानां न योग्यता। अतोऽलौकिकमेव यन्मुप्यरूपसदृशं शुद्धं सद्रूपं तदेव लीलायोग्यम्, कार्यदोषराहित्यात्। किञ्च स्वयोगमायाबलं दर्शयता गृहीतम्। स्वस्याऽसाधारणरूपा साधनभूता सर्वभवनसमर्था या कारणरूपा माया, तस्या बलम्। परीक्षार्थं बलिना यथा महत् कर्म कार्यते, तथा सतोऽनन्तरूपकर्त्र्याः सर्वसामर्थ्यमेकत्र व्यापृतं प्रदर्शनीयमिति तादृशं रूपं निर्मितम्। नानाविधानि रूपाणि जलं स्वच्छतया गृह्णाति। तस्य जलस्योत्कर्षो माया वैकुण्ठस्थितमपि रूपं गृह्णातीति जलभावेऽपि जलोत्कर्षः। किञ्च, स्वस्याऽपि विस्मापनम्। स्वयं हि तेजोमयः सर्वप्रकाशकः सर्वमेव स्वरूपमन्येभ्यः प्रदर्शयति तस्य न किञ्चित् विस्मयम्, तादृस्याऽप्येतत् विस्मापनं विस्मयजनकम्, अहो मयेतादृशमपि लोके प्रदर्श्यत इति। तेजोरूपं सत्तेजसोऽप्युत्कृष्टम्। किञ्च, सौभगद्धैः परं पदम्। सौभाग्यस्यद्धैरणिमाद्यष्टैश्वर्यस्य च परमं स्थानम्। प्राणस्य योगस्य च कार्यमेतद्द्वयम्, तेन वायुरूपं सद्वायोः उत्कृष्टम्। सौभगमत्र सौन्दर्यातिशयः सर्वपुरुषरोचकत्वम्। ऋद्धिः समृद्धिः। पुरुषोत्तमस्याऽपि रुचिजनकमत एवैतद्रूपे भगवतोऽतिप्रीतिः, प्राणादप्यधिका।

किञ्च, भूषणभूषणाङ्गमिति। भूषणानां भूषणभूतानि अङ्गानि यस्य। भूषणान्यङ्गदादीनि कौस्तुभान्तानि, तेषां भूषणमङ्गमेव। यथेन्द्रनीलमणिः स्वर्णमणीनाम्। अनेन नभस्तले विमानविद्युदादय इव भगवद्रूपे आभरणानि शोभन्त इत्याकाशतुल्यमप्याकाशादुत्कृष्टम्॥१२॥

एवं सदुत्कर्षं निरूप्य चिदुत्कर्षमाह—

SRI SUBODHINI: The “form” of our Lord, which we see, as the vast Universe, is His “truthful form” (of Sat). Though this “form” looks as having been made from the 5 elements, it is much higher and better, than these elements. In this way, in this divine form, there is the glory of “Sat” or the principle of “truth”! This “form” is the “best” on this earth — as our Lord has taken this “human” form for the sake of enacting His “human” Leelas on this earth, with a view to enchant everyone’s mind! No other human being can enact, the type of “Leelas”, exhibited by our Lord! As, this is the truth, our Lord manifested Himself, in a “human” form, which is pure, supernatural and of the form of truth (Sadroopa), so that, He can use the same to enact His extraordinary “Leelas”. In the pure truthful supernatural divine form, there is not “play” or “influence” of the 6 changes, which the “bodies” of the ordinary humans are subjected to. Our Lord adopted this “form”, with a view to exhibit His power of ‘Yogamaya’ — as this “Yogamaya” is His power, which is the “cause” (Kaaran) for everything, ie of His omnipotent and of extraordinary nature! He took a “test” of His own power, and this “Yogamaya” power has used all her powers and capacities, to create our Lord’s divine form! In fact, through this, He has shown His omnipotence! It is like “water”, when it is clean and pure, and which takes many forms — as per the place, receptacle, force etc.

This "Maya" is always in Sri Vaikuntam, and is able to adopt to the needs of our Lord's "Leelas". It is said, that our Lord's "Yogamaya" has such a power, that it can put our Lord Himself in utter wonder and astonishment!

Our Lord by Himself, is full of "brilliance, and is the "illuminator" of everything. He shows this "form" to everyone — but many of these "humans" do not get any sense of "wonder" at all! Our Sri Mahaprabhuji says here, that the Lord would say to Himself, "I am showing such astonishing forms" in this world, which though made of the nature of "brilliance", is higher and better than "brilliance" itself! This "body and form" of Mine is the original basis of all fortune and the 8 Siddhis also!" Our Lord's holy form is enchanting to everyone, as the form is most beautiful! This "form", which is the symbol of all prosperity, is capable of giving "bliss" to even to our Lord Sri Purushothama (the highest divine Lord). That is why, our Lord Himself has great love for this form (as Lord Sri Krishna) as also the devotees, who love our Lord intensely! Our Lord's "various limbs" beautify the ornaments, which are worn on them! In other words, our Lord's various "limbs and parts" of His holy body are the "ornaments for all ornaments" i.e. they beautify all the ornaments, and not vice versa!

Our Lord wears His armlets, the Kausthubha gem, golden ornaments, with the blue sapphire gem and others. It is said here, that like in the sky, objects such as planes, lightning, etc. are seen as illuminated, in the same way, these ornaments are illuminated through the "holy body" of our Lord. It is these ornaments, which are beautified by being worn, on the holy body of our Lord!

[NOTES: But, our Lord is not visible to everyone. He says, in the Gita, that "I am covered by my power of Yogamaya! I am not, therefore, visible to everyone". (NAAHAM PRAKAASAHA SARVASYA YOGA MAYA SAMAAVRUTAHA).

In this way, after explaining the highest nature of the aspect of "truth" (Sat) of our Lord, the glory of "Chit" (consciousness) is being described, through the following verse.

यद्धर्मसूनोर्बत राजसूये निरीक्ष्य दृक्स्वस्त्ययनं त्रिलोकः।
कात्स्न्येन चाऽद्येह गतं विधातुर्वाक्सूतौ कौशलमित्यमन्यत॥१३॥

VERSE 13 Meaning: "During the Raajasoooya sacrifice, performed by King Yudhishtira, everyone saw, through their eyes, the most beautiful and enchanting divine form of our Lord Sri Krishna! All of them, in the three worlds, then got determined and understood, that Lord Brahma has exhausted and spent all his powers of exquisite and efficient creation, in creating this holy form of our Lord Sri Krishna!" (Ipso Facto, Lord Brahma cannot create any other "form", better and more beautiful than our Lord's form.).

श्रीसुबोधिनी : यद्धर्मसूनोरिति। धर्मे हि ज्ञानमभिव्यक्तं भवति। धर्माज्जातं धर्मादप्युत्कृष्टम्। तस्याऽपि राजसूययागो धर्मोत्कर्षरूपः। तादृशीमवस्थां स्मृत्या धर्मेणाऽऽह। बतेति हर्षे। सर्वेऽपियत् भगवद्रूपं दृष्ट्वा एवं ज्ञातवन्तस्तद्रूपं वर्णयति—दृक्स्वस्त्ययनमिति। दृष्टीनां स्वस्ति कल्याणरूपमयनं स्थानं सर्वेऽपि विषया दृष्टिनां नाशकाः, येऽपि भगवद्विषयास्तेऽपि स्वरूपतः कल्याणरूपा न। किं बहुना, विषयमात्रमेव तद्वृष्टिव्ययजनकम्, न तु पोषकम्। ज्ञानमेव तु दृष्टिपोषकम्। ज्ञानेन्द्रियाणां च तदेवायनम्। सजातीय एव प्रविष्टं सजातीयं वर्द्धते। तेन विषयपक्षेऽपि 'कश्चिद्धीरः प्रत्यगात्मानमैक्षत्' इति न्यायेन यदा ज्ञानमेव पश्यति चक्षुस्तदा स्वस्त्ययनं भवति 'चक्षुषश्चक्षुः' इति

श्रुतेश्च। तदा त्रिलोकस्य या बुद्धिर्जाता तामाह—इह चिद्रूपे भगवच्छरीरेकौशलं विधातुर्जगत्कर्तुर्गतम्। अर्वासृतावेव कौशलम्। इतोऽर्वाक् सत्त्वसृष्टावेव जगत्कर्तुः सामर्थ्यम्। अथवा, अर्वाक्सृतिर्मनुष्यसृष्टिर्वाक्स्रोतस्त्वात्, तत्र यत्कौशलं तदिह गतम्। अर्वाक्सृटिकौशलेन इदं कर्तुं न शक्यत इत्यमन्यत। तेन स्वस्त्ययनत्वात्, सर्वलोकप्रतीतिसिद्धत्वात्, सत्त्वसृष्ट्यतिरिक्त-मेतच्चिद्रूपमिति॥१३॥

आनन्दरूपतामाह—

SRI SUBODHINI: It is true, that by following the path of “Dharma” (righteousness) only, a person can attain “Jnana” (knowledge). Our lord is higher than this “Dharma”, and this was seen, during the performance of the “Raajasooya” sacrifice by King Yudhishtira — as this “sacrifice” is the expression of the highest form of “Dharma”. Sri Uddhavji is expressing his own “joy and bliss”, at the joy and bliss of everyone, who got the “Darsan” of our Lord during this sacrifice! A description of the “way”, through which everyone had the “Darsan” of our Lord, is made here. Our Lord’s holy form was an auspicious holy place for the eyes of everyone! Why? All other objects, in the end destroy, our eyes, and anything connected or related to our Lord, although in the end, destroy the eyes, but, as they originate “Jnana” of our Lord, as these sense organs of knowledge reside in our Lord only! (i.e. the basis of all these, is our Lord only).

Hence, our Sri Mahaprabhuji says here, that IT IS NECESSARY THAT OUR LORD, WHO IS OF THE FORM OF “JNANA” (KNOWLEDGE) SHOULD BECOME THE “SUBJECT” OF OUR SENSES OF “JNANA” (JNAANENDRIYAAS). Like, it has been said in the Upanishad, that “some courageous person has

seen the Lord, as His own "Aatma"! In the Vedas it has been said, that our Lord's divine form is the "eye" behind all the "eyes" in this Universe! In this way, when the devotee makes our Lord only, as his "subject" of deep love, then he becomes the "abode of auspicious welfare". He escapes, from being destroyed and progresses in his path towards our Lord!

It is said here, that after seeing the most beautiful and enchanting "form" of our Lord Sri Krishna, all the persons in all the three worlds thought, that the entire power and capacity of Lord Brahma had got exhausted totally, now! In what way? Whatever "cleverness" has been shown by Lord Brahma in creating the "humans" has no "value", here, in the case of our Lord Sri Krishna – who created His own very "special" body! The nerves of the "humans" flow downwards. But this "form" of our Lord Sri Krishna is made up of 'bliss and auspicious welfare' (Aananda and Kalyaana) and is made differently (i.e. not by Lord Brahma).

Our Lord's "blissful" nature and it's glory is being told, through the next verse. (ie "ĀANANDA")

यस्यानुरागप्लुतहासरासलीलावलोकप्रतिलब्धमानाः।

व्रजस्त्रियो हृग्भिर्नुप्रवृत्तधियोऽवस्थुः किल कृत्यशेषाः॥१४॥

VERSE 14 Meaning: "Through our Lord's loving sweet smile and speech, and through His most beautiful divine self and His "Leelas", all the Gopis of Vraja were treated with the highest love and regards by our Lord. Through this, their eyes always looked at our Lord only! Their inner mind got so much intensely merged in our Lord, due to their love to our Lord, that they used to give up their duties at home, and stand transfixed like inanimate images!"

श्रीसुबोधिनी : यस्यानुरागेति। स्त्रियो ह्यानन्दप्रधानाः, तासां दृष्टिरानन्द एव भवति। यत आनन्दार्थमेव प्रयतन्ते, साधने वा। प्रकृते साधनत्वाभावात् निरुपाधिकस्त्रीदृष्टिविषयत्वेन आनन्दत्वमुच्यते। यस्य भगवतोऽनुरागेण प्लुतो यो हासः, प्लुतो निमग्नोऽधिको वा, तत्सहितो यो रासः रससमूहात्मको बहुनर्तकीयुक्तो नृत्यविशेषः, तत्र यल्लीलावलोकनम्, तेन प्रतिलब्धो मानो याभिः। पूर्वमभिमानं परित्यज्य भक्तिमार्गानुसारेण भगवन्तं प्रपन्नाः। तत्र सख्यपर्यन्तं भगवद्भजने जाते अनुरागः प्रवृद्धः। हाससहितो रासो भावोद्वारी हृदये भगवदैक्यं प्रापयति। तत्र हास्यांशः काममध्ये प्रविष्टो भेदमपि बोधयेदित्यनुरागेण प्लुतः कृतः परमप्रेमात्मको जातः। उत्साहजनकत्वात् हासोऽप्यपेक्षितः। रासो वश्यतापादकः। अत एव तत्र वशीभूतस्य भगवतो यल्लीलावलोकनम्, तेन पूर्वं त्यक्तोऽपि मानो भगवता स्थापितो दृष्टिद्वारा दत्त इति प्रतिलब्धमाना भवन्ति। अनेन दीनतया भक्तिरस आक्षिप्तः। स्वतन्त्रा एव ता भगवदानन्दानुभवे समर्था जाता इत्यर्थः। **व्रजस्त्रियो** गोकुलस्त्रियः। व्रजतीति व्रजः, सदैकत्र स्थितिरहितः। तादृशीनां स्तब्धतयैकत्र रसास्वादनं स्वभावेन विरुद्ध्यत इति स्वभावविजयी भगवानानन्दमयः। कामसाधकत्वाभावमाह—**दृग्भिरनुप्रवृत्तधिय इति**। दृग्भिः सह अनूपवृत्ता धियो यासाम्। यथा दृष्टिर्भगवति प्रविष्टा, तत्सङ्गे चेतनाऽपि तत्रैव गता। अतो न स्वशरीरे तासां कामभोगापेक्षा, भगवत्स्वरूप एवानन्दानुभवात्। न कामेनानन्दो न घा स्वस्मिन् जातस्याऽऽनन्दस्याऽनुभवः, अन्तःकरणादीनां तत्रैव व्यापृतत्वात्। नाऽऽत्मन्यानन्दजननसामर्थ्यम्। अस्मिन्नर्थे न सन्देहः कर्तव्य इत्याह—**किलेति**। किञ्च। **कृत्यशेषा** एवाऽवतस्थुः। कृत्ये शेषो यासाम्। प्रतिक्षणं भगवदात्मकतामेव प्राप्नुवन्तीति गृहकृत्ये तासां कृत्यशेष एव तिष्ठति, देहस्मरणाभावात्। अतोऽपि स्वस्मिन्नानन्दोत्पत्तिः। यथा दूरे स्थितं दृष्टिर्विषयीकरोति, तथा दूरे स्थितं भगवन्तमप्यानन्दरूपं दृष्टिर्विषयीकरोति, अन्यथा आनन्दप्रेप्सूनामेवं स्थितिर्न स्यात्॥१४॥

एवं सच्चिदानन्दत्वं स्वरूपस्योपपाद्य, तत्र जीवस्येव भगवतोऽपि स्थितिर्वक्तव्येत्याशङ्क्य, तत्रैव सच्चिदानन्दरूपेऽक्षरे स्थितस्य पुरुषोत्तमस्याऽग्नवत्तत्र प्रादुर्भाव इत्याह—

SRI SUBODHINI: Women in general, being givers of bliss, always seek bliss and joy, as they have deep interest, in this seeking! They put effort to attain the highest bliss. Even, the holy “limbs and parts” of our Lord also, are not the instruments, for attaining the highest bliss – for those, who are attached to this world and it’s joys/pleasures. But, those blessed ladies, who have crossed the barriers of ignorance, (Upaadhi) regard our Lord’s holy body and parts as being the symbol of “bliss” (Aananda). Due to their love and deep attachment to our Lord, the Lord performed with the Gopis of Vraja, the “Mahaa Raasa” dance with great fun and laughter! Our Lord, through His enchanting “eyes”, made all these Gopis very happy i.e. gave them great regard and value. These Gopis gave up all their “pride”, and following the path of Bhakthi, had surrendered totally to our Lord! Their “love” for our Lord got increased, through their loving worship and service of our Lord! This “Mahaa Raasa” dance enabled the Gopis to become “united” with our Lord, in their inner mind! Our Lord gave back their “pride” (Abhimaana) to them, which they had renounced for His sake! They now began to enjoy the “bliss” of our Lord, through His enchanting eyes and sweet smiles!

Due to their regarding themselves as “poor and low” (Deenata), the Gopis had lost their bliss of Bhakthi earlier. Now, with the grace of our Lord, this bliss of Bhakthi became very strong!

“Vraja” means those persons, who cannot stay at one place, for a long time or always! Now, all of them, were made by our Lord, to stay in one place, (with Him) and were made, in this way, to conquer their “Swabhaava” – natural traits. Our Lord, after making

them "conquer" their own "natural traits", enabled them to enjoy His bliss, as He is of the form of "bliss" only!

The absence of "desire" (Kaaama) in them, is very specifically told here. When their eyes got fixed in our Lord's most beautiful "form", then, their "intellects" also went behind their "eyes", to our Lord. They lost their individual consciousness in our Lord, and due to this, they became free of desire and lust of their "bodies". WHY AND HOW? BECAUSE, THEY WERE ABLE TO ENJOY THE BLISS OF OUR LORD, THROUGH HIS GRACE! They could not, even if they so desire, enjoy the pleasures of the body and senses, as their minds and intellects were with our Lord! They could not experience also the joy and bliss, which got originated in themselves also! — as their inner mind had got enveloped by our Lord and in our Lord! Hence, they lacked the capacity to originate any "bliss" in themselves. The word "Kila" (yes, indeed) used here indicates, that we should never have any doubt on this.

The Gopis are also told here, to have given up the duties of their homes, and having stood transfixed like lifeless dolls or images! Every second, as they felt the "union", with our Lord, their duties at home, always remained unfinished (incomplete). This was due to their deep loving attachment to our Lord — that, they did not even know about the needs and duties of their body! Our Lord had given them the capacity to see Him, however far, He was standing! Due to this only, they always felt the "bliss" of our Lord, and attained the most exalted state of being 'united' with our Lord, as described above.

Our Lord's "body" (Swaroopa) is of the nature of "Sat-Chit-Aananda"! Is our Lord, also like the "Jeeva", who enters into a "body" i.e. the "Jeeva" is separate and the "body" is separate! With a view to remove this doubt, it is said, that this Imperishable Lord, who is of the nature of "Sat-Chit-Aananda", is our Lord Sri Purushothama, and His manifestation takes place like "fire"! Hence, the Lord does not enter into the body, like the "Jeeva". The "Jeeva" is separate from the "body", as this "body" is made of the 5 elements, and the "Jeeva" is part of our Lord, and is not made up of the 5 elements. Here, the Imperishable "Sat-Chit-Aananda" Lord also is not separate from our Lord Sri Purushothama. The Imperishable Lord (Akshara) is the "form" of our Lord Sri Purushothama, who gets manifested as "fire" in this imperishable "form"! This is being told in the following verse.

स्वशान्तरूपेष्वितरैः स्वरूपैरभ्यर्द्यमानेष्वनुकम्पितात्मा।

परावरेणो महदंशयुक्तो ह्यजोऽपि जातो भगवान् यथाऽग्निः॥१५॥

VERSE 15 Meaning: "When our Lord sees, that the celestial deities, who are His own manifestations, centered in the quality of "peace", are given troubles by the demons, who again are the other manifestations of our Lord only, then, our Lord, who is compassionate by nature, (i.e. in His inner mind) and who keeps under His own control, both the factors of "time" (Kaala) and "action" (Karma), mingles with His own principle of the "Great Tatwam" (Mahat Tatwam) and manifests Himself, like the manifestation of "fire", although He is birthless!"

श्रीसुबोधिनी : स्वशान्तरूपेष्विति। अक्षरस्यैवंप्राकरेणाविर्भावः, तत्र भगवदाविर्भावश्च निर्निमित्तं न भवति। अन्यद्वारा तमर्थं कारयन् विषमो

भवेत्। अतः पुत्रशिक्षावत् भगवान् दैन्यान् मारयतत्याह-स्वस्य शान्तेषु स्वरूपेषु देवादिरूपेषु अशान्तैरितरैः स्वरूपभूतैरेव दैत्यैरर्घमानेषु सत्सु दयाविष्टचित्तः सर्वांशोऽप्यज, उभयसमाधानार्थं स्वयं साक्षरः पुरुषोत्तम आविर्भूतइत्यर्थः। कालकर्मादिप्रेरणाभावार्थमाह-परवश इति। परः कालादिः, अवरः कर्मादिः, तेषां नियन्ता। ननु पुरुषो नारायणः प्रथमपुरुषो वा स्वानन्देन सहाऽऽविर्भावं लभताम्, किं पुरुषोत्तमाविर्भावेनेत्यत आह-महदंशयुक्त इति। महानंशो यस्य प्रथमपुरुषस्य, तद्युक्तः। सृष्ट्यर्थं स्वस्मिन् प्रकृतिपुरुषमन्तर्भाव्यैवाऽऽविर्भवति। अत एव स्वस्मिन् यशोदादिभिर्जगदुपलभ्यते। एतदेव हि ब्रह्मलिङ्गम्। अन्यव्यावृत्त्यर्थमाह-भगवानिति। यथाऽग्निरिति व्याख्यातम्॥१५॥

एवमक्षरपुरुषोत्तमत्वं भगवद्देहात्मनोरुपपाद्य लोकप्रतीतिविरोधं भगवद्वाक्यविरोधं च परिहर्तुमाह द्वयेन-

SRI SUBODHINI: The manifestation of our Lord with a "body", though, He is of the Imperishable nature of Sat-Chit-Ananda, and his "appearance" in this body - all these do not take place, without a cause! Our Lord also does not desire to get this done through anyone else! - as it may lead to more troubles! Hence, like a dutiful father, gives punishment to his son, with a view to educate him, our Lord also destroys the "demons"! This happens, when the peaceful celestial deities are troubled by the violent demons - although, both of them are His own manifestations only! At this time, our Lord gets compassion in his mind. Then, though, He is birthless at all times, with a view to make "peace" between them, our Lord, who is the Imperishable Lord Sri Purushothama, manifests Himself! We should not surmise, that He has manifested, due to the factors of "time" and "action", to which, the "Jeevas" are subjected to. He is the master and controller of both these factors. As such, the "servants"

cannot give orders to the master or inspire Him, to do a particular type of action!

What is the "benefit" of our Lord Sri Narayana (Lord Sri Purushothama) manifesting Himself along with His "Aananda"? (bliss). Answering this, it is said, that our Lord Sri Narayana, who is the primordial person, manifests Himself, along with His "great part" viz. the "great principle" (Mahat Tatwam). He hides within Himself, the twin aspects of "Purusha – Prakruti", which are the basic inspirers of "creation", and manifests Himself. Due to this reason only, in our Lord, everything can be seen – as mother Yasodha saw the entire Universe in our Lord and herself too! This is the sign and symbol of the highest truth of Brahman. The primordial person (Sri Narayana) and the twin aspects of "Prakruti – Purusha" are situated "inside" our lord, and an ordinary person is unable to "see" them! In fact, the quality of being able to create the entire Universe, and always exhibiting the "opposite natures" – these are the two sure signs and symbols of our Lord – who is Para Brahman.

The word "Bhagawan" used here indicates, that **THIS LORD SRI KRISHNA IS LORD SRI PURUSHOTHAMA ONLY!** He is not the Imperishable Purusha only or someone else! He is now told to be like "fire – to tell us, that, He, the Lord, only, who is everywhere, has now manifested Himself."

In this way, it is described clearly, in the above verses that, (1) OUR LORD'S "BODY" IS MADE UP OF "SAT-CHIT-AANANDA" and (2) OUR LORD'S "AATMA" IS SRI PURUSHOTHAMA – THE HIGHEST LORD OF THE UNIVERSE, AND "BEYOND"!

मां खेदयत्येतदजस्य जन्मविडम्बनं यद्वसुदेवगेहे।

ब्रजे च वासोऽरिभयादिव स्वयं पुरादव्यवात्सीद्यदन्तन्वीर्यः॥१६॥

VERSE 16 Meaning: “Our Lord took “birth” in the house of Sri Vasudeva, although the Lord is “birthless”! He, then, went and stayed in Vraj! Though having limitless powers and unconquerable strength, He “fled” away from His own city leaving it! All these “events” have originated “sorrow” in me!”

श्रीसुबोधिनी : मां खेदयत्येतदिति। भगवान् लोकवञ्चनार्थं प्राकृतदेहत्वं ख्यापयितुं वसुदेवपुत्रत्वादिविडम्बनं यत् करोति, तद्विडम्बनमपि तस्य सर्वथा अयुक्तमिति किं सर्वसमर्थस्य वञ्चनेनेति तथाकरणं मां खेदयतीत्याह—अजस्य जन्मविडम्बनमिति। तत्रापि वसुदेवगेहे वसुदेवस्य भार्यायां देवक्याम्। एतदपेक्षया स्तम्भ इव, जल इव ब्रह्मणो हृदयादिव आविर्भावविडम्बनं समीचीनमिति मां खेदयति। किञ्च, ब्रजे च वासो मां खेदयति। कुत्र व्यापि वैकुण्ठासी, लौकिकानामपि वासायोग्ये गोकुले किमित्यवात्सीदिति। किञ्च। अरिभयादिव जरासन्धादिभिर्भीत इव पुरान्मथुरातो व्यवात्सीदिति यत्, पुरात् पलाय्य स्थानान्तरं गतमिति यत्। विवासः परदेशवासः अयुक्तत्वे हेतुः—अनन्तवीर्य इति। ब्रजे चेति चकारो गुरुकुलादिसंग्रहार्थः। अरिभयादिति भयाभावादिवेत्युक्तम्। न हि सर्वात्मनोऽरयः सन्ति, न वा तस्य भयम्। अन्येषां भयनिवर्तकत्वाच्च। स्वयमिति नाशद्वारा॥१६॥

वाक्यविरोधं परिहरति—

SRI SUBODHINI: Our Lord, with a view to “hoodwink” this Universe, and to show, that His “body” is only “a natural” body — like that of every other human being — staged the “drama” of becoming the “son” of Sri Vasudeva! What is the gain for the Lord, who is omnipotent, for doing this “camouflaged” act? Sri Uddhava says now, “This sort of action of our Lord has made me unhappy. (Why the Lord has to

come down to this level?) He could have manifested from a pillar (as befitting, our Lord of the Universe) or from the heart of Lord Brahma, instead of, from the body of mother Devaki! His staying in Vraja has also made me unhappy. Where is His holy opulent abode of Sri Vaikuntam, and where is this Gokulam of Vraja? Here in Vraja, even very worldly persons do not want to reside. I am feeling very unhappy, that our Lord, like a coward, had given up His “Mathura” city, due to the fear of enemies like Jarasandha — that too by “fleeing” away! Due to this, our Lord had to stay in a different place. I consider all these “actions” of the Lord of the Universe, as not befitting Him and inappropriate! Only very weak persons do such actions. Our Lord is of limitless strength and powers. Even after this, our Lord’s “running” away has made me very unhappy — especially, when He is the “Aatma” of everyone and in reality, He does not have any enemies at all! He is also not afraid of anyone — as He is capable of making the “fear” of all others “flee” away! Then, why did He show Himself, as afraid? All these “Leelas” have been done by our Lord Himself and not through His “part” or anyone else! Due to all this, my “mind” is specially disturbed and unhappy.”

Through the following verse, Sri Uddhavji is making “amends”, for the words uttered by him, in sorrow, against our Lord.

दुनोति चेतः स्मरतो ममैतद्यदाह पादावभिवन्द्य पित्रोः।
ताताऽम्ब! कंसादुरुशङ्कितानां प्रसीदतं नोऽकृतनिष्कृतीनाम्॥१७॥

VERSE 17 Meaning: “Our Lord Sri Krishna, had told to His father Sri Vasudeva, while doing “prostrations” to him, “Oh dear father! Being afraid of

Kamsa, I am not able to repay the debt, for all the benefits conferred by you, on Me! Even though, we are ungrateful to you, please forgive me and be pleased!" When I remember these words of our Lord, I am feeling great sorrow in my mind!"

श्रीसुबोधिनी : दुनोति चेत इति। पित्रोः पादावभिवन्द्य कंसवधानन्तरं देवकीवमुदेवपादावभिवन्द्य भगवानेवमाह- हे तात! हे अम्ब! कंसादुरुशङ्कितानां किं करिष्यतीति शङ्कया अतिभीतानामस्माकमुपरि प्रसीदतं प्रसन्नौ भवतमिति। यदेतद्वाक्यं तत्स्मरतो मम चेतः, दुनोति दुःखितिं करोति। अनेन सर्वाण्येव भगवद्वाक्यानि 'मानुषीं तनुमास्थितम्।' 'वदन्ति वासुदेवेति वसुदेवसुतं हि माम्।' इत्यादिवाक्यानि लोकव्यामोहार्थमिति व्याख्यातानि। यदा भगवद्वाक्यानामेवैषा गतिः, तदा तैर्व्यामोहितानां वाक्यानां किं वक्तव्यमिति भावः॥१७॥

एवं सर्वविरोधं परिहृत्य, साक्षात्पुरुषोत्तमत्वमुपपाद्य, तस्य गुणकर्माणि निरूपयिष्यन्, भक्तिमार्गसिद्धये आदौ भजनीयान् गुणान् निरूपयति-

SRI SUBODHINI: After killing Kamsa, our Lord had come to see Sri Vasudeva, and prostrated to him. "The words spoken by our Lord to Sri Vasudeva, at that time, are making me very unhappy! The Lord had told then, "Oh father! Oh mother! We were afraid of Kamsa - that he may harm us! Due to this fear, I could not do anything, in return to you, all this time, for all the benefits conferred, by you! Even then, please be kind to us and forgive us!" These words of our Lord were remembered by Sri Uddhavji, and he says now, "this remembrance is making my mind very unhappy!" But the real purport of Sri Uddhavji telling all this is, that our Lord's words were all uttered with a view to "infatuate" this world (that everyone thinks Him to be a mere "human being" only). Especially, the words of our Lord, that "My name is Vaasudeva, as I am the

son of Sri Vasudeva! "When our Lord's "words" themselves are so "infatuating", what would be the power of "infatuation" of the words uttered by those, infatuated by our Lord's words!?

In this, after making "amends" to all his outpourings of words (opposing the Lord), and after establishing the Sri Purushothama nature of our Lord, Sri Uddhavji describes the qualities and Leelas of our Lord. With a view to establish the path of Bhakthi, he says about the "worshipful qualities" of our Lord.

को वा अमुष्याङ्घ्रिसरोजरेणुं विस्मर्तुमीशीत पुमान् विजिघ्रन्।
यो विस्फुरद्भ्रूवितपेन भूमेर्भारं कृतान्तेन तिरश्चकार॥१८॥

VERSE 18 Meaning: "Our Lord Sri Krishna's throbbing "eye-brows" represent the factor of "time" (Kaala). Through this "time", (Kaala) our Lord had thrown away the burden for this earth! (By destroying all the wicked kings and others). Will any devotee of our Lord, who has received the grace of being able to "smell" the dust of His holy lotus like feet, be able to forget our Lord at all!?" (i.e. no one can ever "forget" our Lord, even for a second).

श्रीसुबोधिनी : को वेति। भजनीयः स एव स्यात्, यः स्वयमभयः, सकृदपि प्रपन्नं सर्वतो भयान्मोचयति, ऐहिकामुष्मिकां च ऋद्धिं मोक्षं च प्रयच्छति, भजनसन्देहेऽपि अनुषङ्गादपि यो मुक्तिं प्रयच्छति, स्वयं च निर्दोषपूर्णगुणविग्रहः, अनधिकारिणोऽपि गतिं प्रयच्छति, परार्थं स्वकृतनियममपि विरुद्धं न मन्यते—एवं यः सप्तगुणो भवति, षडङ्गसहितभजनोपयोगिमहागुणवान् स भजनीय इति। सप्तस्वपि गुणेषु हेतुभूतं गुणत्रयमन्यच्चेत भवत्यतिसामर्थ्यम्, स्वरूपत एव सर्वोत्कर्षः, परमा दया च; स सर्वेषामुपास्यो भवति। तदाह—सप्तभिः श्लोकैः। प्रत्येकमेकैकेन सप्तगुणा। द्वाभ्यां त्रिभिस्ततो द्वाभ्यां तैरेव; स्थूलगुणा निरूप्यन्ते। तत्र प्रथममतिसामर्थ्यं

निरूपयन्नाश्रितसर्वदुःखदूरीकर्तृत्वमाह—को वेति। सर्वे हि प्राणिनः सर्वानेव भजन्ते। तद्गतगुणदोषैरनुरक्ता विरक्ताश्च भवन्ति। एवमत्र निर्द्धारः। भजनीयदोषव्यतिरेकेण सेव्यमानं न त्यजन्ति। लोके हि सर्वेषामेव देवानां मनुष्याणां वा सेवकास्तत्परित्यज्य भगवदीया जायन्ते, न भगवदीयाः कदाचिदप्यन्यस्य। यस्त्विमं शास्त्रार्थमन्यथाकरिष्यामिति भगवन्मार्गे समागत्य तं त्यक्तुमिच्छति कौतुकादपि, सोऽपि तथा कर्तुं न शक्नोति। तदाह—अमुष्याङ्घ्रिसरोजरेणुं सकृदपि विजिघ्रन् को वा विस्मर्तुमीशीतेति। अतः स एव ईश, यस्त्वीशितव्यान् वशीकरोति। रेणुघ्राणमार्गेणान्तर्गतः पूर्वोक्तस्तस्य सङ्घातं भगवदीयमेव करोति। स तदर्थोत्पादितसङ्घातः सर्वतो व्याप्तं तं रेणुं विस्मर्तुं न समर्थो भवेत्। ननु क्लिष्टः सङ्घातमपि विस्मरति, क्लेशनाशकमेवाऽधिमन्यत इति चेत्। तत्राऽऽह—यो विस्फुरदिति। अयं हि कल्पतरुः, यस्य भूः पर्णसहिता काचिच्छाखा। अनन्तशाखस्य सा एका शाखा संहारकर्त्री स्वभावतः। संतुष्टा तु सापि परमैश्वर्यं प्रयच्छति। अतस्तादृशशाखाया विद्यमानत्वात् स्वानिष्टनाशे का शङ्का? यतो भूमेरेव सर्वाधारभूतायाः कृतोऽन्तो येन। विशेषेण स्फुरता। यत्र भारसम्भावनाऽपि तत्र स्वयं गत्वा दूरीकरणस्वभावेन भूविटपेन भारमपि तिरश्चकार। यदर्थं सर्वेषामपि देवादीनां महान् यत्नः। यावत्ते दूरीकर्तुमायान्ति, तावत्स भारः पूर्वमेव तिरो भवति। यथा प्रथमोद्गतैः सूर्यकिरणैरेव सर्वतमोनाशः, सूर्यस्तु तमः पश्यत्यपि न, तथा भगवान् भक्तानामित्यर्थः॥१८॥

इष्टफलं तु भक्तानां न वक्तव्यमेव। यतो द्विषन्नाप भगवन्तमसुरोऽपि लोभाभिभूतः सर्वधर्मप्रतिपक्षो भगवत्संबन्धमात्रेणैव निषिद्धेनापि ज्ञानिनोऽपि दुर्लभं सायुज्यं प्राप्तवान्। अयं चाऽर्थः सर्वजनीनस्तदाह—

SRI SUBODHINI: He only can be worshipped and served, who has the “7 qualities”, along with “6 parts” of His glory, which enable a devotee to serve and worship Him! The seven qualities (Gunaas) are, (1) Swayam — He should be “fearless” by Himself. (2) If someone surrenders, to him, he should be in a position to give total refuge to the one who surrenders and free

him, from “fear” from all sides! (3) He is capable of bestowing the welfare and prosperity of this world and the other, and is also capable of blessing us with “liberation” (Moksha). (4) Even if the “worship and service” is doubtful (i.e. not “total”), he should be in a position to bless the devotee, with “liberation”, by the mere fact of being “related” to Him. (5) By Himself, he must be “blemish-free” and endowed with all auspicious qualities. (6) Be capable of blessing even an “undeserving” devotee with the benefit of “liberation”. i.e. he is capable of providing the “way” (Gati) for even such persons and (7) for the sake of “others” (His devotees) He should be tolerating the breaking of His own “rules and order”, and not “bothered” about this (i.e. giving up His own desires, words, rules and intended actions, to fulfill the desires of His devotees!

There are three “primary qualities” which are the basic causes for the above 7 qualities. (1) Great power and strength. (2) The highest stature of all – the best of everyone else. (3) Utmost and total compassion (Daya). ONLY OUR LORD, WHO HAS ALL THESE “QUALITIES”, IS DESERVING TO BE SERVED AND WORSHIPPED. This is being described in 7 verses – each verse describing “one quality” of our Lord (2 + 3 + 2 verses), and the cause for these “qualities” viz. the basic qualities or virtues.

In the first instance, describing our Lord’s “omnipotence” (ultimate capacity and power), it is said, that OUR LORD IS THE LOVING REMOVER OF THE SORROWS OF HIS SURRENDERED “BHAKTHAS”.

All beings, as per their own desires/attitudes/faiths, worship various celestial deities. They get devoted

(loving) to such celestial deities, either through the "virtues and qualities" in them, or "ignore" them on seeing their "blemish"! In other words, if they see "virtues" in these celestial deities, then, they love and respect them, and if they see any "blemish" in them, then, they leave the worship of these celestial deities i.e. cease following them! But, what we see in this world is unique. Ultimately intelligent devotees give up the worship of celestial deities, and the "humans", and take to exclusively get devoted to our Lord only! But our Lord's "devotees" (Bhagawadeeya) never try to serve and worship other celestial deities or the "humans"! Even if a devotee tries to get out of this path of exclusive devotion to our Lord (even out of innocent fun!), it is said here, by our Sri Mahaprabhuji, that this "devotee" will never be able to give up his path of exclusive "Bhakthi" to our Lord! Why? IT IS SAID, THAT IF A DEVOTEE HAS GOT THE FRAGRANCE OF THE LOTUS FEET OF OUR LORD, EVEN ONCE, THEN HE WILL NEVER BE ABLE TO GIVE UP THE "BLISS" (AANANDA) EXPERIENCED BY HIM! HENCE, OUR LORD IS THE ONLY "LORD", WHO IS ABLE TO ATTRACT AND KEEP HIS DEVOTEES UNDER HIS LOVING CONTROL, (VASAM) NO SOONER THESE DEVOTEES COME TO HIM! WHY? The "dust" of our Lord's lotus feet goes inside him, through his "nose", and transforms the body of this devotee as "being belonging to our Lord" (Bhagawadeeya). THIS DEVOTEE HAS, THEREFORE, TAKEN BIRTH FOR THE SAKE OF OUR LORD ONLY! HIS BODY HAS BECOME "BELONGING TO OUR LORD"! HE WILL NOT BE CAPABLE OF FORGETTING THE HOLY "DUST" OF OUR LORD'S HOLY FEET,

WHICH IS PRESENT EVERYWHERE!

A person, who has intense sorrow, very often, forgets about his body! He gives great respect to that person, who is able to remove his “sorrow”! Some may say like this. This is answered, through the latter part of the verse.

OUR LORD IS THE DIVINE FULFILLING TREE — THE “KALPAVRUKSHA”. His “eyebrows” are the branches of this “tree”! There are limitless branches! One of this “branch”, by nature, is prone to “destroy” only. But, when even this “branch” becomes pleased, then it has the capacity to confer immense benefits (prosperity and wealth). Hence, due to the presence of this “Branch”, no “doubt” arises in the mind of a devotee, about the removal of his sorrow and difficulties. It is this “branch” of our Lord, which has removed the burden of “sorrow” of this earth, by His manifestation! Our Lord ensures the removal of this sorrow, through His power of “infatuation” (Moham), even before the celestial deities come and strive to remove the darkness, on all sides — and in the way, the sun never ever sees the “darkness”, which is removed through its rays only — in the same way, our Lord does not see, actually, the sorrow of this earth or of His devotees, as His eyebrows, which are represented, by the factor of “time” (Kaala) removes and destroys the sorrow of His devotees and of mother earth!

Our Lord always gives the desired “results and benefits” to His devotees. There is no necessity to tell anything more on this aspect of our Lord’s love! Even those demoniac persons, fully attached to greed, living and acting against “righteous” ways, and who “ignore”

our Lord (i.e. disregard Him) are redeemed by our Lord, on getting related and belonging to our Lord – which is rare, even for “Jnanis” (devotees with knowledge). In fact, our Lord blesses His devotees, with the liberation of “union” with Him! This is applicable to all (i.e. who get related and belonging to our Lord) – as per the following verse.

दृष्टा भवद्भिर्ननु राजसूये चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः।
यां योगिनः संस्पृहयन्ति सम्यग्योगेन कस्तद्विरहं सहेत॥१९॥

VERSE 19 Meaning: “The Yogis have the desire to attain the “success”, through their patient and efficient Yogic practices – this “success” was achieved, very easily, through hatred by Sisupaala, during the “Rajasooya” sacrifice, for our Lord Sri Krishna! All of you have seen this miracle, through your very eyes actually! How can anyone, then, tolerate this insufferable separation from our Lord’s divine self? (i.e. how can anyone feel happy, through this separation?)”

श्रीसुबोधिनी : दृष्टेति। कृष्णं द्विषतोऽपि चैद्यस्य शिशुपालस्य राजसूयसभायां सर्वैरेव राजभिस्तत्र सेवायां क्रियमाणायां या सिद्धिः सायुज्यरूपा, सा भवद्भिरेव दृष्टा। नन्विति संबोधनं संमत्यर्थम्। यां सिद्धिम्। योगिनः स्वभावत उत्तमाः फलपर्यवसायिना सर्वसाधनसहितेनाऽपि योगेन वाञ्छामेव केवलं कुर्वन्ति, न तु भगवत्संबन्धव्यतिरेकेण तां प्राप्नुवन्ति। अतः को वा तत्संबन्धाभावरूपं भगवद्विरहं सहेतुं भगवत्संबन्धो हि कोटिकल्पवृक्षादप्यधिकः। स प्राप्तः केन वा त्युक्तुं शक्य इत्यर्थः॥१९॥

एवमिष्टसिद्धिहेत्वनिष्टनिवारकभगवद्गुणं निरूप्य, स्वरूपं निरूपयन्, संबन्धव्यतिरेकेणाऽपि केवलस्वरूपसंबन्धेनैव पूर्वोक्तादप्यधिकं फलं प्रयच्छतीत्याह—

SRI SUBODHINI: Our Lord Sri Krishna was intensely hated by Sisupaala. Yet, our Lord blessed him,

with the liberation of “union” with Him, in the royal Assembly of King Yudhishtira, where, everyone served and owed their allegiance to him!. “You have seen this too!” In fact, what is, told here by Sri Uddhavji is, that this “union” with our Lord, is eagerly sought by all the “Yogis”, who are noble and the “best”, through their all-capable and result oriented Yogic practices! BUT, THEY ARE NOT ABLE TO ATTAIN THIS “UNION WITH OUR LORD”, AS THEY ARE NOT RELATED OR BELONGING TO OUR LORD! Hence, he, who has secured the “relationship” with our Lord, will never be able to tolerate, or put up with the intense sorrow of “separation”! The relationship with our Lord is greater than getting related to even one crore “wish-fulfilling trees of Kalpataru”! WHO CAN EVER GIVE UP OUR LORD, ONCE HE HAS BEEN ATTAINED TO? This is the purport!

After describing the glory of our Lord’s “qualities”, which is the cause for the attainment of the desired goal of our Lord, and which causes the destruction of all types of sorrow and unhappiness, through the following verse, while describing our Lord’s divine form (nature), it is said, that our Lord is very “gracious”, that even without having the “relationship” with Him (in actual physical terms), if a devotee gets related to His divine nature and form (Swaroopā Sambandham), then also, he attains a better and more beneficial result, than the previous one!

तथैव चाऽन्ये नरलोकवीरा य आहवे कृष्णमुखारविन्दम्।
नेत्रैः पिबन्तो नयनाभिरामं पार्थास्त्रपूताः पदमापुरस्य॥२०॥

VERSE 20 Meaning: “In the same way, the warriors of this world and others were purified (killed) through

the arrows of Arjuna. At the time of their death, on the battle field, they drank deep the lotus face of our Lord Sri Krishna, which gives "bliss" to all, and through this, attained the lotus feet of our Lord!"

श्रीसुबोधिनी : तथैवेति। ये नरलोके वीराः, अन्ये भगवत्संबन्धरहिताः, भगवन्तं जानन्त्यपि नः, तेऽप्याहवे स्वरूपसौन्दर्येणैव व्यामुग्धाः, नेत्रैः नयनाभिरामं लावण्यामृतपुरं कृष्णमुखारविन्दं पश्यन्तो भगवत्सायुज्ये प्रतिबन्धकरूपमशुद्धं देहं निराकृत्य पार्थास्त्रैः पूता बहव एव व्यापिवैकुण्ठं तच्चरणारविन्दं प्रापुः॥२०॥

एतादृशे का फलचिन्ता? अत्र परमेकमेव बाधकम्, व्यामोहिका भगवल्लीलाः तयाचेत्र व्यामुग्धः। सा हि भगवतः सर्वोत्तमत्वादिगुणान् भजनीयतां च शास्त्ररहितानां बुद्धौ स्थितामपनयति। तत्र सावधानेन भाव्यमित्याह द्वाभ्याम्—

SRI SUBODHINI: There were so many great warriors in this world, and these were also not "related or belonging" to our Lord! They never even knew about the divine glory of our Lord. But, in the Kurukshetra war, they got infatuated, after seeing the lotus like beautiful face of our Lord Sri Krishna. They were hit by the arrows of Arjuna. As they saw our Lord's lotus like face, they were purified, through our Lord's gracious face and became deserving of attaining the liberation of "union" with Him! They were purified through the arrows of Arjuna, in this way, and after giving up their body, they attained the "all-pervasive" Sri Vaikuntam of our Lord's lotus feet! (From this, what we see is, that those persons who are "infatuated", with the Maya power of our Lord, do not attain liberation.)

If our Lord is of this "everlasting gracious" nature, why then, we have to be anxious and worried, over attaining our Lord? The only impediment on this attain-

ment of our Lord, is the “infatuating” Maya power of Lord, which has the ability to remove and destroy, the eagerness in the mind of everyone to attain our Lord, from the minds of those devotees, along with their attachment to the divine qualities of our Lord! Hence, a devotee is “cautioned” to be careful, with this “Maya” power of our Lord. This is told, through the next two verses as below.

स्वयं त्वसाम्यातिशयस्त्र्यधीशः स्वराज्यलक्ष्म्याऽऽप्तसमस्तकामः।
बलिं हरिर्द्विश्रिलोकपालैः किरीटकोटीडितपादपीठः॥२१॥

VERSE 21 Meaning: “There is no one Lord equal to or greater than our Lord in this world or in the Vedas! He is the ruler of all the three worlds! Our Lord has fulfilled, at all times, all His desires, by Himself, through His own internal glory of prosperity and Goddess Laxmi! (i.e. He does not need any other wealth or prosperity, from outside, to fulfill Himself). The protectors of this world, who bring oblations to our Lord, in service and worship, are still singing the “praise” of the throne of our Lord’s holy feet, through their, crores of crowns!”

श्रीसुबोधिनी : स्वयं त्विति। एषा लीला व्यामोहिका, या स्वयमीश्वरो भूत्वा सर्वोत्तमः सर्वाधमस्य, स्तब्धस्य, स्वयं तं तादृशं विधाय, कैङ्कर्यं करोतीति। येन (भ्रान्तानां हृदये) अयमेतादृश एवेति भ्रान्ता मन्यन्ते। तत्र प्रथमं तस्या सर्वोत्तमत्वमाह—स्वयमिति। तु शब्दो भ्रान्तप्रतीतिव्यावृत्त्यर्थः। न विद्यते लोके वेदे वा साम्यमतिशयश्च। यस्या यस्मात् स्वरूपतो गुणतश्चप्रसिध्दाऽपि त्र्यधीशः। किञ्च। अपेक्षितमपि किमपि नाऽवशिष्यते, यल्लोकिकन्यायेन कैङ्कर्यहेतुर्भवति। तदाह—स्वाराज्यलक्ष्म्या। स्वस्मिन्नेव यद्राज्यम्, सर्वमेव हि जगत् स्वस्मिन्नेव वर्तते; यः स्वस्मिन् राज्यं करोति। स सर्वस्मिन्नेव करोति। तत्र या लक्ष्मीः निरतिशयानन्दरूपा,

तयैव प्राप्ताः सर्वे कामा येन। 'अस्यैवाऽऽनन्दस्य अन्यानि मात्रामुपजीवन्ति'
इति श्रुतेः। किञ्च। लोकेऽपि तस्यैश्वर्यं सिद्धम्। यतो बलिं
हरद्विश्चिरकालीनैर्लोकपालैः किरीटकोटिभिरीडितं स्तुतं पादपीठं यस्या। यथा
पदार्थकरणपक्षस्तथा किरीटैरपि पीठस्य स्तोत्रम्। स्वयमपकृष्टभावेन नम्राः
स्वसंबन्धिनं सर्वोत्कृष्टत्वेन बोधयन्ति। घट्टनोद्गतशब्देनेति केचित्॥२१॥

एतादृशः स्वसिंहासने स्थितः स्वानन्दलक्ष्मीमनुभवन्नेव स्थातुं योग्यः,
न तु कैङ्कर्यं कर्तुं योग्य इत्याह—

SRI SUBODHINI: The “Leela” of our Lord only, as per His desire and will, puts a person in “infatuation”. The Lord does very interesting “Leelas” e.g. Although, He is the Lord of the Universe, and the highest than everyone, He made Ugrasena, the laziest and the lowest of all, as the “king of Mathura”, and called Himself, as his “servant”!? Ordinary persons had got “infatuated” with this “Leela”, and had thought in their mind, that after all, Sri Krishna is a servant only. This was a “ruse”, used by our Lord, to make everyone forget about His “divinity”! Hence, with a view to remove this “delusion”, in the first instance, the true glory and greatness of our Lord is being described. It is said here, that there is no one equal or greater than our Lord in this world or in the Vedas. Through His divine self (nature) and “qualities”, He is the Lord of all the three Universes! He is also the Lord of all the three “Gunas” (qualities)! He has no desire or demand for any object - that, He has to become a “servant”, in the worldly sense! Why? Our Lord is always, in a “self-fulfilled” state, through His internal “Goddess Laxmi” (i.e. having everything in Himself only) — In this way, all His “desires” are always in a “fulfilled” state!

Our Sri Mahaprabhuji tells us here, that the Lord showers this grace of His bliss, on everyone too! In this “internal kingdom” of our Lord, there is this most astonishing “Goddess Laxmi of a vast kingdom” (Raajyalakshmi), who is always “blissful” (Aanandaroopta). Our Lord has, all His “desires” got fulfilled, through this Goddess Laxmiji. The Vedas have also declared, that “Through a part of our Lord’s “bliss” only, all other beings are alive”. In this world, also, our Lord’s “opulence” is evidenced — as the everlasting “protectors” of this Universe, (LOKAPAALAS) come with their “offerings” (Bali) to our Lord, and sing the glory of the throne of our Lord’s feet, through crores of their crowns! THIS IS THE TRUE GLORY OF OUR LORD!

How can the dumb “crown” sing the glories? It is said here, that even those “objects without sound”, begin to release “sounds” i.e. they give “meanings”. Based on this dictum, the “crowns” are seen, as capable of singing the glory of our Lord! These crowns are “lowered” in great humility. They, while singing the glory of the thrones of our Lord’s lotus feet, speak of them, as the “best and the highest”! Sri Sreedhara Swami says here, that this “sound of singing the glory of our Lord”, arose due to the crowns getting scratched against each other, when they had prostrated to the holy feet of our Lord!”

Our Lord has such ‘matchless and incomparable’ virtues in Him. It was appropriate for Him, to enjoy His own internal “Goddess Laxmiji” (i.e. of His own kingdom), while being seated on His throne only! In other words, it was not appropriate for our Lord to be “servant” of anyone! — as per the following verse.

तत्तस्य कैङ्कर्यमलंभृतान्नो विग्लापयत्यङ्ग! यदुग्रसेनम्।
तिष्ठन्निषण्णं परमेष्ठ्यधिष्ये न्यबोधयद्देव! निधारयेति॥२२॥

VERSE 22 Meaning: “Oh friend! Our Lord used to show His “servitude” to King Ugrasena, who was seated on a high seat, as that of Lord Brahma himself! Our Lord used to stand before him and say, “Please bless me”! This sort of exhibition of servitude, by our Lord of the Universe, gives me great pain and sorrow — as I am totally protected by Him only, at all times!”

श्रीसुबोधिनी : तत्तस्य कैङ्कर्यमिति। किङ्करस्य भावः कैङ्कर्यम्। तदिति प्रसिद्धम्। तस्येति पूर्वोक्तस्य। ननु करोतु किमपि भगवान्, किं तवाऽनेन विचारेणेत्याशङ्क्याऽऽह-अलं भृतान्न इति। वयमत्यर्थं भगवता भृताः। धताः पोषिताः सेवार्थमेव वयं पोषिताः। यदि सर्ग इव सेवापि भगवतः कर्तव्या स्यात्, तस्मिन्नपि पक्षे वयं मुख्यसेवार्थमुत्पादिताः, अस्मद्वारैव कारयतु। तदर्थमस्मानुत्पाद्य पुनः स्वयमेव करणात्तत्कैङ्कर्यमस्मान् ग्लापयति। स्वयं ग्लायति, अस्मानपि ग्लापयति। ग्लाययतीति पाठे, ग्लयधातुर्ग्लापार्थः। अङ्गेति स्वदुःखख्यापनयोग्यमित्रस्य संबन्धनम्। उग्रसेनमिति। उग्रा सेना यस्य। कंसपिता, तम्। परमेष्ठ्यधिष्ये ब्रह्मणः स्थाने। अधिष्यं धिष्यमिति पर्यायः। तस्मिन्निषण्णम्। स्वयं तिष्ठन् समागतान् सर्वानेव न्यबोधयत्। हे देव! अयमागतो नमस्करोति, पश्येति न्यबोधयत्। इदं ह्यतिदीनदौवारिककृत्यम्। यद्यपि सर्वं कृत्यं भगवत्कर्तृकमेव, तथापि रूपान्तरमेव कृत्वा करोति। यदि स्वयमेव कर्तव्यम्, तदा विपरीतं किं न करोतीति चित्तक्लेशः। देवसभायां यत्र ब्रह्मा उपविशति, तद्राजासनमिति परमेष्ठ्याधिष्यमुक्तम्। अनेन ब्राह्मणेष्वपि तस्याऽनभ्युत्थानं निरूपितम्। अप्रतीकार्यश्चाऽयं क्लेशः॥२२॥

एवं रूपं मोहनं चोक्त्वा, तस्याभिप्रायापरिज्ञानादज्ञस्य तव क्लेश इत्याशङ्क्य, तदभिप्रायमपि जानामि, तथापि क्लेश इति वक्तुं तस्या दयां निरूपयति। क्लेशस्तु बुद्धिकृतो न भगवत्कृतः। स हि भगवान् सर्वानेव भक्तान् सेवकानात्मनोऽप्यधिकत्वेन ज्ञापयति। तत्रान्यासहनमयुक्तम्। उग्रसेनोऽपि न वक्तव्यः, भगवतैव तथा क्रियमाणत्वात्। विपरीतं च करोति, पूर्वश्लोके

तथैव कथनात् प्रमाणबलमतिक्रम्य प्रमेयबलेन तथा करोतीति तस्य प्रमेयबलं निरूपयन् भजनीयत्वं स्थापयति—

SRI SUBODHINI: “This sort of showing “servitude”, by our Lord, makes my heart wring in pain” — so says Sri Uddhava. “Let the Lord do anything, as it pleases Him! Why are you so concerned, with this?” For these questions, the answer is given by Sri Uddhava. “It is our Lord only, who has protected us all these times, in an exemplary way! A devotee can attain the status of a “servant” (Daasa) of our Lord, only through the will and grace of our Lord. In fact, the Lord has created us only with a view to render this most important service to Him! Hence, it is our desire, that all service, should be performed by us only. But, I see that the Lord is doing service, by calling Himself, as the “servant”! Naturally, we are unhappy on seeing this “servitude” of our Lord! Moreover, when our Lord gets stress and strain, due to this “servitude”, we feel the pain, all the more!

“Oh friend!” (Anga) — this addressal indicates, that you are such a “friend”, in front of whom, I can exhibit my own sorrow! The name of king “Ugrasena” also means, that the king had a “terrible and fierce army”, and he was also the father of Kamsa. Our Lord had made him sit on a throne, which was worthy, for even Lord Brahma! Our Lord is said to have stood before him, and introduced everyone, who had come to the royal assembly, to the king! He is supposed to have said, “Oh Lord! he has come, and he is prostrating to you ‘please see’ — in this way, our Lord introduced everyone to the king, as a royal servant would do! (ie The work of petty gatekeepers). BUT OUR LORD IS

THE "DOER" OF EVERYTHING! Now, He has changed this "role" and is doing by Himself, all these types of jobs. A question arises in my mind as to why, He did not desire or will to do the king's "task", and He took upon Himself to do the task of a servant only? Due to this only, my mind has become unhappy! It is said here, that Ugrasena did not "get up" even when, noble Brahmins came to visit him! The scene is clear, that Ugrasena was seated, and our Lord was standing and serving! Sri Uddhava says, that "there is no way, through which this sorrow and pain can be mitigated"!

After describing our Lord's "form" (nature) and His power of Maya, which is infatuating, Sri Uddhavji says as, to why, he has got the pain and sorrow. Was he an "ignorant" (Ajnani) person? Did he get this sorrow, due to his lack of understanding of our Lord's "opinions and will"? Sri Uddhava knew the will and mind of our Lord. Even then, he got sorrow and pain! With a view to explain this, Sri Uddhava is speaking about the "Daya" (compassion) of our Lord! He says, that this "pain" has occurred, through his intellect and not through our Lord! This is due to the fact, that it is our Lord's nature to make His own devotees more happy and famous, in this world, than Himself! Hence, if the Lord were to bless Ugrasena more, there is, nothing to feel unhappy about it, or be intolerant, about our Lord's behavior! We cannot blame Ugrasena either! - because, all this has been done by our Lord only! Our Lord, sometimes does things, which are even of the "opposite nature" only! In the previous verse, we, have already explained, about this aspect of our Lord. He does all these, through His strength of "love" (Prameya)

and not through His strength of “evidence” (Pramaana — as proof). Through the following verse, His strength of “love” is being described by telling, that OUR LORD ONLY IS ENTITLED TO BE WORSHIPPED AND SERVED.

अहो बकीयं स्तनकालकूटं जिघांसयाऽपायदप्यसाध्वी।
लेभे गतिं धात्र्युचितां ततोऽन्यं कंवादयातुं शरणं व्रजेम॥२३॥

VERSE 23 Meaning: “Putana (who was a “demoness bird” in her “real form”), with a view to kill our Lord, made our Lord drink the most dangerous poison of “Kaalakoota”, through the milk of her breasts! But, our Lord (instead of punishing her) blessed her with the spiritual attainment, which virtuous “mothers” only will get (i.e. liberation)! How can I surrender to or take refuge of anyone else, than our Lord, who is so very compassionate?”

श्रीसुबोधिनी : अहो इति। यथा भगवतः साधनं सर्वाश्चर्यकरम्, फलपूर्णस्य तुच्छफलसाधकम्; तथा तुच्छस्य साधनरहितस्याऽपि पूर्णफलदानमित्यहो आश्चर्यम्। बकस्य भगिनी दैत्यबकरूपा, तद्वृत्त्या सन्तोऽपि न मुक्ता भवन्ति। इयमिति बुद्ध्या भगवत्सङ्गे साऽप्युपस्थिता। स्तनकालकूटमिति। स्तने विद्यमानं कालकूटम्, कालानां कूटं समूहः। सहस्रं हि काला मृत्यवः सन्ति, ते सर्वे तस्याः स्तन्ये एकीभूताः अतः कालानां कूटं यत्र, तादृशं स्तन्यमपाययत्। ज्ञानहेतुपक्षेऽपि तस्यां दुष्टत्वमाह—जिघांसयेति, हन्तुमिच्छया। पूर्वमपि तस्या दुष्टत्वमाह—असाध्वीति। अनेन दैत्यधर्मोऽपि तस्यां नास्तीत्युक्तम्, ते हि जितेन्द्रियाः। तथाप्याकृतिक्रियोर्यशोदातुल्यत्वात्। तद्व्रतं दोषमविचार्यैव क्रियाफलं दत्तवान्। अनेक भगवत्स्वरूपं यथाकथञ्चिदपि संबद्धं साधनान्तरनिरपेक्षं फलं साधयतीत्युक्तम्। भगवांश्च गुणानेव गृह्णाति न दोषान्। अतः परम-दयालुरित्याह, कं वा दयालुमिति अन्यस्तु दयालुर्दैन्यमपेक्षते न मग्नता वा दोषाभावं वा। अयं तु किमपि नापेक्षत इति ततोऽन्यं कं वा दयालुं शरणं

व्रजेम। शरणपदेन च सेवाभक्त्यादिकमपि निवारितम्॥२३॥

ननु 'निबन्धायाऽऽसुरी मता' इति आसुर्या संपदि जाताः कथं मुच्यन्ते? 'तानहं द्विषतः क्रूरान्' इति भगवतैवाऽन्यथाप्रतिज्ञानात्। तत्राऽऽह—

SRI SUBODHINI: If our Lord, who is full of limitless bliss and grace (of bestowing blessings on His devotees) does an action, which gives only some "petty" results, then, everyone will get surprised and astonished at this "behavior" of our Lord! On the contrary, if the Lord blesses a "petty person, not deserving, (through proper spiritual practice)", with His entire "bliss" (i.e. total blessing), then also, everyone gets surprised and astonished! The sister of Bakaasura viz. Putana was also known as "Baki" (a bird, which is demoniac). Even, very virtuous persons cannot hope to get the benefit of "liberation" from our Lord, for such a "behavior", which Putana had exhibited at Vraja! It is said here, that Putana also, using her intellect, came to get "related" (Sangha) of our Lord. Through this "relationship", an attitude of "friendship" developed in her mind, for our Lord! In her breasts, she had brought the entire gamut of "time" (Kaala) — which is death itself — In other words, all types of "deaths" were now present, in the milk of her breasts. She made our Lord drink such a poisoned milk. But, our Lord is "indestructible" (Avinaasi). Hence, the poisoned milk can never affect Him! The demoness had come with a view to kill our Lord. In other words, she was bad, wicked and cruel, even from the first instance! (Asaadhwī). She lacked even the usual qualities of the "demons" — as the demons are known for their conquest over their sense organs (Jitendriya). This demoness was not an ideal "demoness", as she lacked this virtue! But, she acted, as though, she was

like mother Yasodha (even in her form and dress too). Due to this, our Lord tolerated her "sin and blemish", and blessed her, with the "result of making Him drink the milk"! THIS SHOWS THE FACT – THAT, IN WHATSOEVER WAY OR HOWSOEVER MANNER, A PERSON GETS RELATED TO OUR LORD, OUR LORD, WITHOUT DEMANDING OR CARING FOR ANY OTHER SPIRITUAL PRACTICE, BLESSES THIS PERSON, WITH THE "RESULT" OF GETTING "RELATED" TO HIS DIVINE SELF! In other words, our Lord seeks and accepts only the "qualities" (Gunas) and ignores the "blemish"! DUE TO THIS REASON ONLY, OUR LORD IS HAILED HERE, AS BEING VERY "COMPASSIONATE" (PARAMA DAYAALU). That is why, it is declared, that "HOW CAN I TAKE REFUGE IN ANYONE ELSE?" Here, the word "surrender" (Saranam) emphasizes, that this devotee might not have done also service and worship of our Lord! i.e. he has only surrendered himself completely!

In the Gita, our Lord has declared that, (1) "In the "demoniac birth of bondage" and (2) "Those cruel and hateful persons, are made by Me only, to take birth in demoniac Yonis"! In this instance of Putana's redemption, has our Lord, broken His (above) words? This "doubt" is removed, through the following verse.

मन्येऽसुरान् भागवतांस्त्र्यधीशे संरम्भमार्गाभिनिविष्टचित्तान्।
ये संयुगेऽचक्षत तार्क्ष्यपुत्रमंसेसुनाभायुधमापतन्तम्॥२४॥

VERSE 24 Meaning: "I consider all those demoniac persons, as being "belonging to our Lord" only, who, during a war, get the vision of our Lord, having been seated on the shoulders of the Garuda bird, and

through intense "anger", (and hatred for our lord) merge their mind, in our Lord, who is the Lord of all the three worlds!"

श्रीसुबोधिनी : मन्येऽसुरानिति। असुरानहं भागवतानेव मन्ये 'मामप्राप्यैव' इति वचनात्। ये प्राप्नुवन्ति भगवन्तं दृष्ट्यादिनाऽपि, तेषामधमगत्यर्थमप्राप्त्यभावात् मुक्ता एव भवन्ति। ये तु 'मामात्मपरदेहेषु प्रद्विषन्तः' इति द्वेषसाधना भगवदप्राप्तिसाध्या निरूपिताः, ते जगद्रूपमेव भगवन्तं द्विषन्ति, न तु साक्षात्। ये तु साक्षात् द्विषन्ति ते प्राप्नुवन्त्येव। केनचिदन्तःकरणधर्मेण ते भगवत्संबन्धिन इति भागवताः। ये तु सहजा दानवाः 'दानवास्तु तमोलयाः' इति वैष्णवैर्निरूपिताः, ते वेदेऽपि देवप्रतिपक्षत्वेन निरूपिता न मुच्यन्त इति केचित्। ततश्च मुच्यमानेषु पूतनादिषु न सहजासुरत्वम्, किन्त्वसुरावेशः। स तु भगवत्संबन्धे गच्छतीति तेषां मुक्तिर्युक्तेति। एतदर्थं भेदवादं वैनानाशिकीं च प्रक्रियाम्, मोहकवाक्यवत् स्वबिरुद्धं भगद्वाक्यं वेदवाक्यानि च मन्यते, ते बहुवाक्यविरोधाच्चिन्त्याः। भक्त्यर्थं वा तथा वदन्तीति लोकशिक्षार्थं वा। असुराणां भगवत्प्राप्तावुपायमाह—संरम्भमार्गाभिनिविष्टचित्तानिति। क्रोधसंरम्भ एव भगवत्प्रापको मार्गः, तत्राऽभिनिविष्टं चित्तं येषाम्। क्रोधमार्गेण तेषां चित्तं भगवति प्रविशतीत्यर्थः। ज्ञानेच्छाप्रयत्नानामिव भगवद्विषयत्वेन क्रोधस्यापि भगवन्मार्गत्वम्। भगवतः परमदयालुत्वसिद्ध्यर्थं क्रोधस्यापि मुक्तिहेतुत्वं निरूप्यते, अन्यथा दयालुत्वं न स्यात्। तस्माद्वैष्णवैरेकमङ्गीकर्तव्यम्, दैत्यानां मुक्त्यभावो वा, भगवतो दया वा। तत्राऽपि बलिष्ठा दयेत्याह—ये संयुगेऽचक्षतेति। ते हि युद्धे मर्तुं समायान्ति। तेषु चेद्भगवतो दया न भवेत्, तदा परोक्षे स्थितोऽन्येन वा मारयेत्, न तु स्वयं प्रत्यक्षो भवेत्। ननु तथा सति भक्तिमार्गविरोध इति चेत्तत्राऽऽह—ताक्ष्यपुत्रमिति। अंसे सुनाभं चक्रमायुधं यस्य तादृश गरुड पश्यन्ति। अंसेसुनाभायुधमित्यलुक्समासः। एतावान् भेदो भक्तदैत्ययोः, भक्ताः सर्वरूपं सर्वदा भगवन्तं पश्यन्ति, गरुडाधिरूढं च, अन्यैः सह संयुगे च; दैत्यास्तु संयुग एव गरुडमेव पश्यन्ति। परं भगवादारूढम्, भगवानारूढो यमिति। अयमर्थः। कालात्मको गरुडः, तदुपरि च भगवान्, अतः कालं प्राप्य भगवन्तं प्राप्नुवन्ति, न तु जीवन्त इति विशेष इति॥२४॥

एवं भगवतः स्वरूपगुणानुक्त्वा, विदुरस्य तद्विषयकमज्ञानं दूरीकृत्य
पृष्टकथायामुत्तरं वदन् पञ्चाऽपि मात्रा निरूपयति दशभिः श्लोकैः—

SRI SUBODHINI: In the Gita, our Lord has declared, that those persons, who are not able to “attain” Him, suffer the fate of staying in “lower” regions/status (hell etc.). But, those demoniac devotees, who, through their “vision and devotion” to our Lord “attain” our Lord (i.e. even, when they see, through their eyes our Lord, at the time of their death, after our Lord having “killed” them) are considered, by our Lord, as “His own” (i.e. belonging to Him) only! These “demoniac” persons also are blessed by our Lord, with “liberation”. The purport is, that no sooner, these demoniac persons get “related to our Lord”, their “journey” and fate of attaining the “lower” regions/status, get stopped, and, instead, due to our Lord’s grace, they attain the highest status of “liberation”!

What do these “demoniac” persons indulge in? They “hate” our Lord, who is present, not only in themselves, but also in every “being” in this Universe! This “inimical” attitude to our Lord, deprives them the prospects of attaining our Lord (equal to “liberation”). But these persons also attain our Lord, once they get “related” to our Lord, either through hatred, fear or desire! — i.e. through intellect, mind or thoughts! By getting “related” to our Lord, our Lord regards them, as being “belonging” (Bhagawadeeya) to Him, and blesses them with “liberation”! Such is the unique nature of our Lord’s grace!

Our Sri Mahaprabhuji has made a detailed analysis of this “subject” through his (following) commentary. Many scholars say, that persons of “demoniac” nature,

usually, are “fated” to attain, the lowest regions of “darkness”. This has been emphasized also in the scriptures of “Vaishnava Tanthraas”. The word “Daanava” (demons) denotes hatred to the “good and virtuous celestials” (as per the Vedas). They are, it is said, not entitled to get “liberation” (Moksha).

But, demoness like Putana and others “did” attain liberation! For this, it is replied, that Putana and others were not “really demons” — as only the “demoniac” nature had come upon them, as an “ingress” (Aavesha). This “demoniac” nature got removed, from them, no sooner, they came into contact with our Lord! In this way only our Lord had blessed them with “liberation”!

We have to go into this aspect deeper, as many Vedic and scriptural utterances are “seemingly” (superficially) contradictory to each other — especially with reference to our own Lord’s “words”. Usually wherever, there is this “seeming” contradiction, those “utterances” are considered as “infatuating” (Mohak) in nature (i.e. to beguile undeserving persons) or they are considered, as having been spoken only, with a view to further the progress of the path of “Bhakthi”! — or for “educating” this Universe!

In the scriptures, therefore, many “ways” have been provided for the “demons” also, to attain our Lord! They can attain our Lord, through their intense “anger” (Krodha) to our Lord! i.e. they have to put their “fully concentrated mind”, through “anger” in our Lord! They do attain “liberation” — as this “anger” also is considered, as a “way” to attain our Lord — like through the paths of knowledge (Jnana), desire (Ichcha)

and efforts (Prayatna). How come? Answering this, it is said, that THIS PATH BRINGS OUT THE HIGHEST COMPASSIONATE NATURE OF OUR LORD! If the Lord were to bless only ideal devotees, who love Him, with "liberation", and deny this, to those persons, who remember Him always, although with "anger", then the Lord's "compassionate" nature will be "doubted"! People will say, that the Lord is not "compassionate" at all! In view of this, our Sri Mahaprabhuji says, that the true devotees of our Lord (Sri Vaishnavaas) have to accept either of these two: (1) That, the "demons" will not get "liberation" or (2) the "compassionate", nature of our Lord! (i.e. our Lord is "compassionate" and He blesses the "demoniac" persons also with "liberation" through this nature). Out of these two views, the latter view viz. the compassionate nature of our Lord is "stronger"! In this verse, it is said, that these "demoniac" persons come to fight with our Lord, with a view to attain "death", through His hands! If our Lord, were to deny "compassion" on them, by getting them killed, through someone else, and also deny them, His actual "Darsan", then, everyone will consider these "actions" of our Lord, as being contrary, to the established traditions of the path of "Bhakthi" to our Lord! Hence, it is said, that our Lord, at the time of their death, gives them the "Darsan" of His most beautiful "discus" in His hand, and the Garuda bird! — i.e. not His entire beautiful form!

If the above, brings out the highest virtue of "compassion" (Daya) of our Lord, what is the difference between, an ardent loving "Bhaktha" of our Lord, and these "demoniac" persons? In this verse, their "difference" is also indicated. The true devotees of our Lord

ALWAYS SEE OUR LORD AS HAVING BECOME, AS "ALL FORMS" (SARVAROOPA) — BOTH AS HAVING BEEN SEATED ON THE "GARUDA" BIRD, DURING A BATTLE/OTHER TIMES ALSO! BUT THE "DEMONS" HAVE THE "VISION" OF ONLY THE "GARUDA" BIRD! Though our Lord is actually seated on this Garuda bird — as this Garuda bird, symbolizes the aspect of "time" (Kaala). Hence, these demons attain, in the first instance, the factor of "time", and later are blessed by our Lord to attain Him! They do not attain our Lord, while being "alive"! But the devotees attain our Lord fully, while being "alive"! This is the essential difference between a person, of "demoniac" nature, and a devotee (Bhaktha) of our Lord!

In this way, after describing the "divine form" and "virtues" of our Lord, the "ignorance" (Ajnana) of Sri Vidurji, on these aspects of our Lord was duly removed. Through the next 10 verses, answers to the questions asked by Sri Vidurji are being given. In the first instance, the five "qualities of elements" are described (Tanmaatras).

वसुदेवस्य देवक्यामित्यादिभिः।

गन्धो भगवतः स्थानं रसः क्रीडाऽपि बालकैः।

रूपं त्रिभङ्गिललितं सर्वदोषनिवारकम्॥१॥

KARIKA 1 Meaning: "Our Lord's holy place of "stay" is the "fragrance" (Gandha). His Leela of "playing" with the cowherd boys is the "bliss"!(Rasam) His "three-curved" beautiful form, which destroys and removes all types of "blemish", is the "divine form" (Roopam)."

मृत्योरमार्गतो रक्षा तस्य स्पर्शोऽभिधीयते।

लोकवेदविरोधेन मनोवागनुसारतः॥२॥

KARIKA 2 Meaning: “Being contrary to the traditions of this world, and the Vedas, the Lord, following His own mind and word, afforded protection from “death” (to His devotees). This “protection” is the “touch” (Sparsam) of the Lord!”

[NOTES: (1) As per the will and mind of our Lord, our Lord acted, against the traditional “worldly” practices of taking “refuge”, during the ceremony of “Annakoota”. (2) Our Lord acted against the “Vedic” traditional way of giving “refuge”, when the “Gopis” came to Him, after hearing the call of the “flute” played by our Lord.]

प्रपन्ने भगवल्लीला दुःखाभावसुखात्मिका।

स शब्दो नाज्य इत्येषमात्रा रूपोऽधिकारकृत्॥३॥ -

KARIKA 3 Meaning: “The “Leelas” enacted by our Lord, constitute the aspect of “sound” (Sabdam) — with a view to remove the “sorrow” of the surrendered devotees, and to confer on them the highest “bliss”! There is no other “sound” at all. The purpose of this subtle principle of “sound” is to make our Lord’s devotees as “deserving”!”

[NOTES: The “absence of sorrow” means the “highest bliss”, as “sorrow” was never experienced by our Lord’s devotees — as the Lord was so “gracious”, that He will not allow any sorrow to “touch” His devotees!]

वसुदेवस्य देवक्यां जातो भोजेन्द्रबन्धने।

चिकीर्षुर्भगवानस्याः शमजेनाऽपि याचितः॥२५॥

VERSE 25 Meaning: “Our Lord manifested Himself from mother Devaki, the wife of Sri Vasudeva, due to His desire to confer auspicious welfare on this Universe, in the prison of Kamsa, after acceding to the prayer made by Lord Brahma!”

श्रीसुबोधिनी : वसुदेवस्य भार्यायां देवक्याम्। भोजेन्द्रस्य कंसस्य बन्धनं यस्मिन्, तादृशे गृहे। वसुदेवस्य देवकीनिमित्तं भोजेन्द्रबन्धने जाते वा। तात्पर्यस्य निरूपितत्वाद्यथालोकसिद्धां कथां निरूपयति, सर्वभावविकाराणां तुल्यत्वाय। अस्याः पृथिव्याः शं लल्याणं चिकीर्षुः। पृथिवीसुखार्थं भगवदवतार इति प्रयोजनम्। ब्रह्मप्रार्थनाऽपि भक्तोद्धारार्था। अपिशब्देनाऽन्येषामपि प्रार्थना सर्वोद्धारार्था॥२५॥

SRI SUBODHINI: Kamsa had arranged a “jail” house, for both his sister Devaki and her husband Sri Vasudeva. In this “prison”, our Lord got manifested. Sri Vasudeva had to undergo, this life in prison, due to mother Devaki. Our Lord manifested Himself to free both of them, from this “bondage”!

Our Lord has in Him, all the necessary types of “minds” (even to hoodwink everyone, after His manifestation), so that He could confer, as per His desire, the auspicious welfare on this world! — This story of His “Leela” — of incarnation in the prison — is very famous! In other words, THE MAIN PURPOSE OF HIS INCARNATION IS TO BLESS THIS EARTH, WITH HIS “BLISS”. Even the “prayer” made by Lord Brahma, was used by our Lord, to redeem the devotees of our Lord! The word “Api” (and) denotes, that the prayers made by all others, were also made, for the redemption of all others only!

ततो नन्दव्रजमितः पित्रा कंसाद्विबिभ्यता।

एकादश समास्तत्र गूढार्चीः सबलोऽवसत्॥२६॥

VERSE 26 Meaning: “Our Lord’s father, afraid of Kamsa, took our Lord to Vraja of Nandagopa. There, at Vraja, our Lord, hiding His brilliance, lived, along with Sri Balarama, for 11 years!”

श्रीसुबोधिनी : ततो मथुरायां जननान्तरम्, पित्रा वसुदेन कंसाद्विशेषेण

बिभ्यता नन्दव्रजमितः प्राप्तः। तत्र चोपसंहततेजा भूत्वा, एकादश समा एकदशवर्षाणि, बलभद्रसहितः, स एव निजसहाय इति तत्सहितोऽवसत्। एते हि दश प्राणात्मकाः, द्वौ द्वौ च विषयात्मकौ। जनने हेतुत्रयम्; गोकुलसमागमने हेतुद्वयम्। अजेनाऽपीत्यनुषङ्गात्। इदं च न प्रयोजनमध्ये प्रविशति, भिन्नतया स्वातन्त्र्येण निरूपणात्। इदं चान्तरिक्षस्थानमिव। अत एव रुद्रप्रीत्यर्थमेकादशसमा अवसत्। वायोस्तुल्यरूपतया प्रीत्यर्थं गूढार्चिष्ट्वं सबलत्वं च। समा वर्षाः॥२६॥

एवं भिन्नतया स्थितस्य पूर्वोक्तप्रयोजनाभावात्, शिरोभूतवासुदेवरूपेण क्रीडां कृतवानित्याहाऽष्टभिः। 'सप्त वै शीर्षण्या वागष्टमी' इति श्रुतेः। तत्र श्रोत्रे आह-परीत इति द्वाभ्याम्—

SRI SUBODHINI: After “manifesting” at Mathura, our Lord was carried by Sri Vasudeva, to Vraja of Nandagopa, as he was afraid of the wicked Kamsa. Our Lord hid His “brilliance”, within Himself at Vraja, and acted, as though, he had the help of Sri Balarama only! In this way, our Lord lived there for 11 years. Our Sri Mahaprabhuji, says here, that these 10 verses explaining our Lord’s Leelas, at Vraja, constitute the “10 sense organs”, (Indriyas) and he further says, that there were three main reasons, for our Lord’s “incarnation” viz. (1) To give comfort and happiness to mother earth. (2) To answer the “prayers”, made by Lord Brahma and (3) to answer the prayers, made by all others — for the sake of conferring, all types of benefits, to His devotees!

Two reasons are there for our Lord’s visit to Gokulam. (1) The “fear” of Kamsa, in the mind of our Lord’s father. (2) Due to the prayer made by Lord Brahma. Vraja is considered as equal to the “sky” (space) and the Lord of “space” is Lord Siva — Thus, the presiding Lord of Vraja is Lord Siva only. Especially

“Vraja” is the dwelling place of enormous numbers of cows and other animals! Our Lord Siva is known as “Pasupati” – the Lord of animals! Hence, our Lord stayed in Vraja, for 11 years, to please our Lord Siva! – as there are “11 Rudras”!

At Vraja, like the “wind”, which is always “hidden”, our Lord has been compared to the “wind”, (Vayoo) as He also “hid” His “brilliance”. Through this step, our Lord pleased the “wind god” (Vayoo) also! Sri Baladeva also lived with our Lord, with a view to please Lord Siva! – as Sri Baladeva was the incarnation of our Lord Sri Sankarshana, whose presiding deity is Lord Siva! Due to this reason only, our Lord lived in Vraja for 11 years – to please “11 Rudras”!

Our Lord, lived at Vraja, without any attachment like “wind”, and enacted His “Leelas and play”, with all the 8 sense organs (7 in the head and 1 “word”). These “Leelas” will be explained in the next 8 verses. Through the first “2” verses, the “Leela” pertaining to our Lord’s “ears” are being explained.

परीतो वत्सपैर्वत्सांश्चारयन् व्याहरद्विभुः।

यमुनोपवने कूजद्विजसंकुलिताङ्घ्रिपे॥२७॥

VERSE 27 Meaning: “Our Lord, accompanied by groups of cowherd boys, enacted His Leelas through the “grazing” of calves, in the small forests, situated near the Yamuna river, full of trees, occupied by groups of birds, making very sweet sounds!”

श्रीसुबोधिनी : वक्रमेतद्वयम्, स्कन्धार्थत्वेन। श्रोत्रमेतद्वयम्, प्रकरणार्थत्वेन। वत्सपैर्गोपालैर्बालकैर्वेष्टितो वत्सांश्चारयन्निति। क्रिययैव वायोः प्राणानां च, व्याहरत् विहारं कृतवान्, बालैः सह क्रीडितवानित्यर्थः। बाधाभावायाऽऽह— यमुनोपवन इति। यमुनाया समीपवने।

चित्तोद्वेगाभावायाऽऽह—कूजद्भिर्द्विजैः सङ्कुलिता अङ्घ्रिपा यस्मिन्।
भगवद्भक्ता वेदल्पवृक्षेषु स्थिता भक्तिमाश्रित्य भगवन्तं गायन्तीत्युक्तं भवति॥२७॥

वने क्रीडामुक्त्वा सन्ध्यादिषु व्रजे क्रीडामाह—

SRI SUBODHINI: The meaning of this “canto” (3rd) is the “creation” of the great principles and the 5 elements. This “creation” cannot be done without the divine power. Usually the quality of “vital air” (Prana) is “power and strength”. The “vital air”, is of the form of “water”, (Jalam) whose most important quality is “taste or relish” (Rasam). “Relish or taste” is enjoyed or experienced, through the “face”. Hence, the emphasis on “relish or taste” of the “face” is indeed appropriate.

Our Sri Mahaprabhuji, after explaining the inner meaning of this canto, now says, that these two verses (28th and 29th) emphasize the twin “ears” of our Lord — as this “division” of Sri Bhagavatam, speaks of the “authority” of the “hearer”, who has “ears” to hear! In this way, these two verses are regarded as the 2 “ears”!

Our Lord was looking after and grazing the calves, surrounded by His cowherd friends. In this way, He enacted His “Leela and play”. Our Sri Mahaprabhuji explains, here, the inner meaning of these “Leelas”. He says, that our Lord enacted His “Leelas”, through the “actions” (Kriya) of both “Vayoo” (wind) and vital air (Prana).

[NOTES: Looking after and grazing the calves is the “Leela”, performed through “Vayoo” ,(wind) as it is the wind, which usually carries the various materials. The “hearing” of the sweet sounds of the birds is the “Leela” performed through the action of “vital air” (Prana).]

Our Lord enacted His "Leela and play", with His cowherd friends, in the small forests, situated near the 'Yamuna' river. [Our Sri Mahaprabhuji says here, the inner meaning of the primary quality of "water" (Yamuna river) as "taste or relish", (Rasa) and due to this, our Lord's "Leelas" of playing with the cowherd boys, were full of "bliss" (Rasam).]

Playing in these forests enabled them to be "carefree", as no one disturbed them there! This place was, all the more, comfortable and ideal, as vast groups of birds, perching themselves, on the trees in this forest, sang, very melodiously. This added to the aspect of "bliss" (Aananda) for everyone! THE TRUTH OF COURSE, WAS THIS – THAT DEVOTEES OF OUR LORD SAT ON THE TREES, SYMBOLIZED BY THE VEDAS, AND HAVING TAKEN "REFUGE" IN "BHAKTHI", WERE CONTINUOUSLY SINGING THE VIRTUES AND GLORY OF OUR LORD SRI KRISHNA!

After explaining our Lord's "Leelas and play" in the forest, through the next verse, our Lord's "Leelas" enacted at Vraja, during the time of "dusk" are being described.

कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां वज्रौकसाम्।

रुदन्निव हसन्मुग्धबालसिंहावलोकनः॥२८॥

VERSE 28 Meaning: "Our Lord, sometimes, enacted the "Leela" of crying or laughing like a very innocent and guileless child, and sometimes, showed Himself, as though, He was having the fierce eyes of a lion! In so many other ways also, our Lord enacted His most enchanting "boyish" Leelas, worthy of being

seen and experienced by the cowherds of Vraja.”

श्रीसुबोधिनी : कौमारीं दर्शयंश्चेष्टमिति। कुमारसंबन्धिनी पञ्चवर्षपर्यन्तं जायमाना। पञ्चाऽपि लीलाः पञ्चवर्षैः क्रियमाणा व्रजवासिनां पञ्चविधानाम्। त्रिविधाः पुरुषाः, द्विविधाः स्त्रियः। न हि सात्त्विक्यः स्त्रियः सन्ति। अतः सर्वेषामेव प्रेक्षणीयां चेष्टां प्रदर्शयन् व्याहरदिति संबन्धः। समर्थो हि स सर्वं कर्तुम्। दर्शयन्नित्यनेन स्वयं तथा न कृतवानेव। तत्र प्रथमं रुद्रन्निव, तामस्यस्तदैव तुष्यन्ति, रुद्रप्रीत्यर्थं च। हसन्निति राजस्यः। मुग्धभावेन तामसाः, बालभावेन राजसाः, सिंहावलोकनेन सात्त्विकाः। अत्राऽप्यागतः पूर्व भक्तान् स्मरतीति रुद्रन्निव। हसन् मुग्धो यो बालः सिंहस्तद्वदवलोकनं यस्य॥२८॥

पौगण्डलीलामाह—

SRI SUBODHINI: The “boyish” age is up to 5 years. Hence, through this verse, reference is made to our Lord’s “Leelas”, enacted during His “Kumara” stage — up to 5 years. Our Sri Mahaprabhuji says here, that our Lord enacted the 5 types of “Leelas” and showed them to 5 types of Vraja cowherds! These 5 types of Vraja devotees consisted of 3 types of “males” and 2 types of “ladies”! As “ladies” are not considered as “Satwik”, our Lord exhibited His “Leelas”, as per the “deserving” nature of the devotees — i.e. what they can be “allowed” to see (what is “appropriate and beneficial” to them).

Our Lord was capable of doing everything! The word used here, about our Lord’s “Leelas” are “Darsayan” i.e. “He showed” — meaning, that the Lord did not do the “Leela” by Himself, but only “showed” them! In the first year of His life in Vraja, He enacted the “Leela” of “weeping and crying” — making the “Tamasik” ladies very happy! This “Leela”, made Lord

Siva (Rudra) also very happy! At some other time, our Lord showed Himself, as "smiling and laughing" — this "Leela" made the "Rajasik" ladies very happy! His "innocent guileless" behavior made the "Tamasik" cowherds very happy! His "boyish" nature, made the "Rajasik" cowherds very happy. His showing His face and eyes, as resembling a "lion", made thee "Satwika" cowherds very happy.

Our Lord's "weeping" showed, as though, He was weeping out of being separated, from His devotees of "earlier times" (i.e. through their remembrance!)! Our Lord also gave His "Darsan" as a lion cub, with His smiling innocent face, keeping and rolling His "eyes" like a lion!

Through the next verse, our Lord's "Leelas", enacted during His age from 5 years to 11 years, are being described.

स एव गोधनं लक्ष्म्या निकेतं सितगोवृषम्।

चारयन्ननुगान् गोपान् रणद्वेणुररीरमत्॥२९॥

VERSE 29 Meaning: "The wealth of Vraja consisted of white cows and bulls, which constitute the abode of Goddess Laxmi! Our Lord looked after them, while grazing them at Vraja. During this time, He played His "flute" melodiously, and also fed His cowherd friends (with the nectar of Brahman)!"

स एवेति।

शिष्टेषु षट्सु वर्षेषु षड्भिः श्रोकैर्विशेषतः।

तास्ता लीला इहोद्दिष्टाः क्रमो नात्र विवक्षितः॥१॥

KARIKA 1 Meaning: "The different "Leelas" performed by our Lord, in the next 6 years, are being told here but not in the "order", in which, they were enacted by our Lord!"

श्रीसुबोधिनी : स एव, यः पूर्वमुक्तः। गोधनं गवां समूहम्। लक्ष्म्या निकेतमतिसुन्दरम्, चारणे हेतुः, सिता गावो वृषा यत्रेति। धर्मप्राधान्यं निरूपितम्, अतस्तच्चारणं धर्मकरणमेवेत्युक्तम्। अन्यान् स्वाज्ञया धर्मकर्तृन् शीघ्रमेव फलसम्बद्धान् कृतवानित्यभिप्रायेणाऽऽह—**अनुगान्** स्वस्य पश्चाद्भावोपजीविनो गोपालान्, वेणुवादनं कृत्वा, ब्रह्मामृतं पायायित्वा, परब्रह्मानन्दे अरीरमत् रमयामास॥२९॥

तत्र बाधकांस्तु लीलयैव दूरीकृतवानित्याह—

SRI SUBODHINI: “This very same Lord of the Universe, whom I have described before, now, was seen “feeding” His companions! He fed His companions, while looking after the “abode of wealth” (Goddess Laxmiji) viz. the groups of “cows”, which were very beautiful! In this group, there were “white” cows and bulls — this is specified, to indicate, that our Lord’s “play and Leela” were important, and looking after (or grazing the cows) was a “duty” being performed by Him (as the “son” of a cowherd). Our Lord, in this way, got connected (related) to everyone else — who discharged their “duties” properly, and blessed them with the “results” of their “actions”, - very quickly, and at all times. The Gopas also functioned, as per the desire and “order” of their “Lord and master” viz. our Lord. Our Lord in turn, conferred on them, the nectar of Brahman, by playing His flute! In this way, they were blessed with the enjoyment and reveling in the “bliss of Brahman”, (Brahmaananda) by our Lord! In other words, our Lord conferred on them, the “highest bliss”, out of His boundless grace and compassion!

There were so many “obstructions” during our Lord’s “Leelas and play”, and our Lord, like in a “play”,

exterminated (removed) all of them — as per the following verse.

प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः।

लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव॥३०॥

VERSE 30 Meaning: “Our “playful” Lord, destroyed many demons, sent by Kamsa, who were capable of taking any “form”, through their power of “Maya” (illusion) — in such a way, like a small boy, while “playing”, breaks his “toys”!”

श्रीसुबोधिनी : प्रयुक्तानिति भोजराजेन कंसेन प्रेषितान्, नानारूपधारिणो दैत्यान्, व्यामोहानार्थं समागतान्, लीलयैव क्रीडारूपयैव, विशेषेणाऽनुदत् दूरीकृतवान्। तांस्तानिति प्रसिद्धान्। श्रमाभावायाऽऽह— बालः क्रीडनकानिवेति। वस्त्रपुत्रिकाः, काष्ठादिक्रीडासाधनानि वा। द्वयमेकवर्षकृत्यम्॥३०॥

सप्तमवर्षकृत्यमाह—

SRI SUBODHINI: The “wicked” Kamsa had sent several demons, dressed up in “camouflaged” forms, (illusory) with a view to kill our Lord, after creating “infatuation”! Our Lord “finished” them off, while “playing” i.e., as though, their destruction was another “Leela and play” for Him! Very famous wicked demons were destroyed by our Lord, in this way!

Did our Lord experience any trouble, while destroying these demons? This doubt is removed by telling, that the Lord destroyed all of them — like a small boy “breaks” the wooden “toys” (or puppets made out of cloth) in an effortless way! All these demons were destroyed in “one year” by our Lord, as though He was “playing” His usual “games”!

here but not in the “order”, in which, they were enacted by our Lord!

Now the “Leelas” performed by our Lord, during the “7th year” are being detailed below.

विपन्नान् विषपानेन निगृह्य भुजगाधिपम्।

उत्थाप्याऽपाययद्गावस्तत्तेयं प्रकृतिस्थितम्॥३१॥

VERSE 31 Meaning: “Our Lord punished the Lord of serpents (Kaaliya serpent)! He resuscitated from death, the cows and the cowherd boys, who had drunk the poisoned waters of the Yamuna river! In this way, He made the portion of Yamuna river, where the serpent Kaaliya lived “poison free”, and restored it to its earlier status! He then made, the cows and cowherds drink the very same sweet water of the Yamuna river, again!”

श्रीसुबोधिनी : विपन्नान्विषपानेनेति। कालियहृदे विषतोयपानेन विपन्नान् मृतान्, भुजगाधिपं निगृह्य, तन्मारकं दण्डयित्वा, तान् सजीवानुत्थाप्य, तदेव तोयं गाश्चाऽपाययत्। गाव इति गाः। भुजगाधिपः कालियः। तत्तोयं कालियहृदतोयम्। प्रकृतिस्थितं विषरहितम्॥३१॥

SRI SUBODHINI: The cows and cowherd boys had “died”, after drinking the poisoned waters of the Yamuna river, where the Kaaliya serpent resided! Our Lord punished this Lord of the serpents, and revived the cows and the cowherd boys from “death”! He then, again, made, the cows and the cowherd boys, drink the very same poison-free water — as He had made this water “sweet”, like before, with His grace!

अयाजयद्गोसवेन गोपराजं द्विजोत्तमैः।

वित्तस्य चोरुभारस्य चिकीर्षुः सद्व्ययं विभुः॥३२॥

VERSE 32 Meaning: “Our omnipotent Lord, with a desire to ensure truthful and righteous distribution (spending) of the wonderful wealth of Sri Nandagopa,

caused him to perform the sacrifice of “Gosava”, with the aid of the best of Brahmins!”

श्रीसुबोधिनी : अयाजयदिति। सप्तमान्तलीला। गोसवेनेतीन्द्रयागं भङ्क्त्वा। वैश्यस्तोमम्। गावः सूयन्तेऽनेनेति गोसवं गोवृद्धिकरम्। वैश्यस्तोमात्मकं गोपराजं नन्दम्। द्विजोत्तमैरिति तेषां याजकत्वम्, न स्वस्येति ज्ञापितम्। इन्द्रयागभङ्गेन तथाकरणे हेतु-वित्तस्येति। कोट्यवधिद्रव्यस्य भाररूपेण स्थितस्य सद्द्वयं चिकीर्षुः। पूर्वस्थितस्याऽन्यथाकरणे सामर्थ्यं विभूतिरिति॥३२॥

अष्टमवर्षादिकृत्यमाह—

SRI SUBODHINI: Our Lord performed this “Leela”, during the end of His 7th year. Our Lord prevented and stopped the intended “sacrifice” for Indra, and performed the “Gosava” sacrifice — also known as “Vaisyasthoma”! Through the performance of this sacrifice, there is the benefit of the increase in the number of cows, which progresses, in turn, the increase in the prosperity of the business community viz. the “Vaisyaas”. Sri Nandagopa was the chieftain of the “Vaisyaa” community. Hence, our Lord caused this “sacrifice” to be performed, through the entire “Vaisya” community! The “best” of Brahmins performed this sacrifice — Our Lord did not actually conduct this sacrifice by Himself! The reason for the performance of this different sacrifice, after preventing the sacrifice intended to please Indra, was the boundless wealth, which was with Sri Nandagopa. Our Lord desired to use this wealth, in a righteous manner, and decided to do the “Gosava” Yagna, instead of doing the Yagna to please Lord Indra! This wealth was used righteously (properly).

How did our Lord prevent the “traditionally” performed sacrifice of Lord Indra? Answering this, it is

said, in the verse, that our Lord is “Vibhu” – that He is omnipotent – capable of doing everything! Hence, through His will and desire, He caused the “stopping” of this sacrifice for Indra also!

The “Leela” performed by our Lord during His “8th” year is being described as below.

वर्षतीन्द्रे व्रजः कोपाद्भग्नमानेऽतिविह्वलः।

गोत्रलीलातपत्रेण त्रातो भद्राऽनुगृह्णता॥३३॥

VERSE 33 Meaning: “Oh, auspicious Sri Vidurji! Indra got very angry, on being humiliated in this way! He caused heavy rains, and caused enormous distress and sorrow to our Lord’s devotees at Vraja! On seeing their suffering, our gracious Lord, with a view to bless and protect all of them, lifted the huge Govardhana mountain and protected them, while holding it, in His hand, as an umbrella!”

श्रीसुबोधिनी : वर्षतीन्द्र इति। देवताप्रधानपक्षो मुख्य इति ख्यापयितुमिन्द्रेण वृष्टि कारितवान्। पुष्टिलीलां च स्थापयितुं गोवर्द्धनोद्धरणं च कृतवान्। व्रजविषयककोपाद्धेतोरिन्द्रे मेघद्वारा वर्षति सति, व्रजनाशमार्शङ्क्य स व्रजो रक्षितः। इन्द्रस्य कथमेवं करणमित्याशङ्क्य व्रजो रक्षितः। इन्द्रस्य कथमेवं करणमित्याशङ्क्याऽऽह-भग्नो मानो यस्य तस्मिन् सति, पश्चाद्वर्षत सति। गोत्रः पर्वतः स एव लीलातपत्रम्। पृथिवीरक्षका अपि धर्मिष्ठत्वाद्भगवता उद्धृताः। लीलया आतपत्रमिव लीलातपत्रम्। छत्राकं वा। त्रातो रक्षितः। भद्रेति संबोधनमुक्तविश्वासाय, भवानपि तथा रक्षित इति ज्ञापनार्थं वा। अन्यथाऽपि पालयितुं समर्थः, स्वस्य परममनुग्रहं व्रजविषकं लोके ख्यापयितुं पर्वतोद्धरणं कृतवानित्यभिप्रायेणाऽऽह-अनुगृह्णतेति ॥३३॥

वर्षचतुष्टयकृत्यमाह-

SRI SUBODHINI: Our Lord desired, that the celestial deity should be present actually, while performing

a "sacrifice". For this sake, He caused Indra to unleash very heavy rains, and with a view to enact His "Leela of grace" (Pushti) He lifted the huge "Govardhana" mountain. Indra had got very angry, as he was denied, by our Lord, his "sacrifice"! He then decided to destroy Vraja, through very heavy rains and flooding! With a view to protect Vraja, from destruction, our Lord protected Vraja, by lifting the Govardhana mountain!

Why did Indra do such a "foolish" act? This is answered by telling, that Indra felt insulted and humiliated. Hence, he ordered the clouds to pour copious "rains" on Vraja, with a view to destroy Vraja. Our Lord, used the Govardhana mountain, as an umbrella, and protected Vraja. Our Lord redeemed all other rulers of this earth also, as they were "Dhaarmik" (righteous).

"Oh auspicious one!" — this addressal is made by Sri Uddhavji, with a view to instill faith and confidence in Sri Vidurji — and also to tell him, that "our Lord saved you also in this way"! Alternately, our Lord could have saved Vraja, through any other way (instead of lifting the mountain). BUT, HE DESIRED TO MAKE EVERYONE REALIZE, THAT HE HAS SPECIAL GRACE AND LOVE FOR VRAJA. TO MAKE THIS "FAMOUS" ONLY, OUR LORD LIFTED THE "GOVARDHANA" MOUNTAIN. This "Leela" is a "Leela" of grace (Anugraha) - "PUSHTI LEELA"!

Our Lord's "Leelas", performed during His "9th" year are being described below.

शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम्।

गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः॥३४॥

VERSE 34 Meaning: "Our Lord, who was seen, as

the best ornament among the groups of Gopis, gave respect, to the “face of the nights” of the autumn season, made brilliant, through the illuminating rays of the moon! He sang very sweet songs and played blissfully!”

श्रीसुबोधिनी : शरच्छशिकरैर्मृष्टमिति। प्रत्यग्रीदितचन्द्र-
किरणैर्मृष्टमुज्ज्वलितं रजनीमुखं मानयन् रेमे। रजनी स्त्री, शशी भर्ता, स
हि बहुकालेन समागतो मानिनीं तामन्तस्तापेन क्लिष्टां स्वकरैर्मृजन् मानापनोदनं
करोति, न तावता तस्या मानोऽपगच्छति। सा हि देवता निष्कलङ्केन
रमणमपेक्षते। स हि भर्ता शशी, शशकलङ्कयुक्तः। अत उभयसमाधानार्थं
स्वयमुपायं कृतवान्। रजनीं स्त्रीसहस्त्ररूपां कृत्वा, चन्द्रं स्वमनोभवं विधाय,
तस्य मनोऽधिष्ठातृदेवतात्वसिद्ध्यर्थं शब्दब्रह्मोद्गिरन्, परमां रतिक्रीडां कृतवान्।
शरत्कालीनः शशीति, वर्षाकाले रजनीमुखे वृष्टिर्भवतीति, रुदतीव सा। अत
एव तदनन्तरकाले उत्पन्नाः स्वकैरर्मार्जनं करोतीति युक्तम्। नह्यन्ये रजनीमुखं
मानयन्ति, महतां तस्मिन् काले क्रीडाभावात्। दोषस्तु रसात्मक एव न
भवति। निर्दोषतया माननं भगवदेकनिष्ठतयैव। स्त्रीणां मण्डलं मण्डनं यस्य,
मण्डलस्य वा मण्डनभूतः, सुवर्णे नीलमणिवत्, कषपाषणे वा सुवर्णरेखा॥३४॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजदीक्षित विरचितायां-
तृतीयस्कन्धे द्वितीयाध्याय विवरणम् ॥२॥

SRI SUBODHINI: The Lord, it is said here, gave loving acceptance and respect to face of the “nights” made brilliant, through the illuminating rays of the “just risen moon”! Our Lord playfully enjoyed the “bliss”. The “night” is the wife of “moon” (husband). As the “husband” had come back, after much time, he touched his wife viz. the night, with his “rays”, and comforted her! But, through this action, as the “night” was not totally comforted, (as she is a celestial deity). She desired to revel with the moon, her husband. But there was a problem, caused by the “blemish” in the moon! Our Lord, who is gracious to everyone, now desired to

make both the husband and wife happy. He hatched out a "plan", by making the "night" into "thousands of Gopis". He, then, originated the "moon", from His own mind, and while singing the songs of the "sound of Brahman", He began to enact His Leela of the highest blissful love to His creation! This moon was the autumn one — and not the one, during the rainy season — when the "night" weeps, due to rain! After this rainy season only, comes the autumn season, during which the moon wipes away the "tears" of his wife viz. the nights!

Our Sri Mahaprabhuji says here, that only our Lord, who is full of "bliss" (Rasam) is "blemish free" (Dosharahitam). This blemish free nature, of giving "respect and honor" to nights, can arise in the mind of those only, who are totally devoted to our Lord (Bhagavad Paraayana).

Our Lord was the best and most beautiful "ornament" of the groups of Gopis! — He was like a blue sapphire gem, in the middle of a gold ornament! Our Lord enacted His Leela, with the Gopis, in this blissful way, conferring His own eternal bliss on them!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 2 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - तृतीयोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 3

तृतीये मध्यचरितं कृष्णस्य विनिरूप्यते।

इन्द्रियाणां तथा सर्गमधिकारस्य पोषकम्॥१॥

KARIKA 1 Meaning: "In this 3rd chapter, our Lord Sri Krishna's "Leelas and stories" pertaining to His "middle stage" are being described. The "creation of the senses", which would progress the "authority" (deserving nature) is also explained"

आविर्भूतो हि भगवांस्तत्त्वान्येव प्रवर्तयन्।

सर्वां सृष्टिं वितनुते तावन्तोऽत्र ततो गुणाः॥२॥

KARIKA 2 Meaning: "Our Lord, who had manifested, expands this "creation", only through the actions of the principles (Tatwa Pravruithi). Hence, in this chapter, there is the description of so many qualities (as per the number of "principles")."

दशेन्द्रियाणि, चत्वारि मनआदीनि, देवताः।

अष्टाविंशतिरूपाणि निरूप्यन्ते ततोऽत्र हि॥३॥

पूर्वाध्याये मथुरायामुत्पत्तिमुक्त्वा, तत्र कर्तव्यचरित्रे वक्तव्ये, मध्ये गोकुलवासादिकं निरूपितम्; इदानीमाविर्भावकार्यं निरूप्यते। तत्र प्रथमं गोकुलात्समागत्य कंसं हतवानित्याह—

KARIKA 3 Meaning: “Thus, the 10 senses, mind, along with it's 3 other factors (ego, intellect, inner mind and mind) and their presiding deities — all of these put together are 28 in number. These are being described in this chapter”.

In the previous chapter, after telling, that our Lord had manifested in Mathura, it was necessary to have continued the “story”, as the events happened in Mathura. Instead of this, we had got the description of our Lord's “Leelas” at Gokulam! Now, the “action” of our Lord, through His manifestation, in His 4-fold divine form, is being described. Through the next verse, it is told, that our Lord returned from Gokulam, and also destroyed Kamsa!

उद्धव उवाच—

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः।
निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षदव्यसुमोजसोर्व्याम्॥१॥

VERSE 1 Meaning: “Sri Uddhava told, “With a view to give happiness to His parents, our Lord, along with Sri Baladeva, returned to Mathura from Gokulam. He killed the Lord of His enemies viz. Kamsa, by making him fall from his throne! Later, He dragged his dead body, through His power, on the ground!”

श्रीसुबोधिनी : तत इति। ततो गोकुलात्स भगवान् स्वपुरं मथुरामागत्य, स्वपित्रो शं चिकीर्षयोभयोः कार्यसिद्ध्यर्थम्, बलदेवेन संयुतो रिपुयूथानां नाथं कंसं तुङ्गान्मञ्जान्निपात्य, तदुपरि स्वयं पतित्वा, मृते तस्मिन् पित्रोः प्रियचिकीर्षया हतमपि तं व्यकर्षत्, विकर्षणं कृतवान्। एवं हि तेषां

कामना स्थिता, क एनमित्थं करिष्यतीति। ओजसेति। यथा तस्याऽवयवा विशीर्णा भवन्ति, तथा महाप्रयत्नेन विकर्षणं कृतवानित्यर्थः। इदमेव भक्तानां मनः। भक्तानां मनसि स्थितं दैत्यं हत्वा तन्मनः स्वस्थं कृतमिति। एतादृशे चरित्रे कृते तेषां हृदये यज्जायते-अस्माभिरप्येवं कर्तव्यम्, भगवदपेक्षया स्थातव्यम्; भगवानेव चित्ते स्थितं दोषं परिहृत्य मनः स्थिरीकरिष्यतीति॥१॥

एवं दुष्टनिग्रहं निरूप्य शिष्टपरिपालनं वक्तुं सतां शिक्षार्थं स्वयमाद्यं ब्रह्मचर्यलक्षणं धर्मं संपूर्णं कृतवानित्याह—

SRI SUBODHINI: Our Lord wanted to confer “happiness” on His parents. Hence, He returned to Mathura, along with Sri Baladeva, from Gokulam. Even in the first instance, He made Kamsa, the master of our Lord’s enemies, fall from his throne. Our Lord fell on Kamsa, due to which, Kamsa died! Then, with a view to make His mother and father happy, our Lord began to drag Kamsa’s dead body, on the ground. In fact, His parents had this sort of “desire”, in their mind, as to who will do an action like this? i.e. to drag Kamsa’s body on the ground! Only, our Lord could do this “action”, as He only had this strength and power to do so! Our Lord, it is said, dragged his “body”, in such a way, that the various parts of his body, would break up! **OUR LORD, THUS, KNEW THE DESIRE OF HIS DEVOTEES!** In other words, our Lord destroyed the various “demons”, who resided in the minds of His devotees, and made their “mind”, comfortable and happy!(ie removed their “fear”).

On this “Leela”, our Sri Mahaprabhuji says, that we should also do likewise i.e. we should live, with a desire in our mind, to be devoted to our Lord — as our Lord only can remove the “blemish” in our mind, and make the mind, “firm and steady” (from being “waving

and changing”).

After explaining the punishment meted out to the evil persons, our Lord, with a view to protect, good and virtuous devotees, and for “teaching” the Mahaatmas, observed His vow of “Brahamacharya stage” totally! This is being told, through the following verse.

सान्दीपनेः सकृत्प्रोक्तं ब्रह्माऽधीत्य सुविस्तरम्।

तस्मै प्रादाद्वरं पृत्रं मृतं पञ्चजनोदरात्॥२॥

VERSE 2 Meaning: “His Guru Saandeepani explained the entire Vedas, just once, to our Lord, and our Lord learnt the entire Vedas through this! He, then brought back the “dead” son of His Guru, from the stomach of the demon Panchajana, and offered to His Guru, his “son”, as the “fees”, for His Guru (Guru Dakshina).”

श्रीसुबोधिनी : सान्दीपनेरिति। सन्दीपनस्य पुत्रः सर्वज्ञः, तस्य सकाशात् ब्रह्म वेदमधीत्य। सकृत्प्रोक्तमित्यतिसौबुद्ध्यं लोकप्रतीत्या निरूप्यते, विधिपरिपालनार्थं वा। सुष्ठु विस्तरमिति अर्थावबोधाङ्गादिसहितम्। अधीत्य, विद्यां समाप्य, गुरवे दक्षिणां दत्तवान्। सा दक्षिणा वररूपा, सोऽपि पुत्ररूपः, सोऽपि पूर्वं मृतरूपः। पूर्वं पञ्चजनोदरं प्राप्य मृतं पुत्रम्, मरणात् पूर्वावसरे स्थितरूपम्, तस्मै प्रादात्। भगवदाज्ञया कालेन मरणक्षणमारभ्य सर्वतत्त्वसमूहस्य सङ्घातस्य प्रतिक्षणं यो विकारो जातः, तं सर्वमेवं विकारं काल उद्गिरणं कृतवान्; तदा स सर्वोऽपि सङ्घातः पूर्वस्थित एव भवति। इयमेव मनोधिकारि देवता; चन्द्र एव हि क्षीणो वर्द्धते, शब्दहेतुश्च भवति॥२॥

एवमाचारेण शिष्टपरिपालनमुक्त्वा, द्वितीयाश्रमलक्षणं धर्ममाचारेण प्रवर्तयन् कृतवानित्याह—

SRI SUBODHINI: The son of “Saandeepan” viz. Saandeepani was omniscient! Our Lord studied the Vedas from this Guru Saandeepani. How did our Lord learn? The

Guru had to teach our Lord only once. Our Lord, could memorize everything, just on hearing the Vedas, once only! In this way, our Lord's brilliance and sharp intellect is explained! Why did our Lord, who was so brilliant, go to a Guru, and learn all the Vedas? Answering this, it is said, that OUR LORD DESIRED TO FOLLOW THE "ORDER" OF THE VEDAS, BY FOLLOWING THE TRADITIONAL WAY OF LEARNING, FROM THE GURU! He desired, that all others, also should learn from one's Guru — not only the Vedas, but also its' full meaning, and it's several parts! Our Lord also learnt all these, in a most disciplined way. After finishing His studies, the Guru had asked, for the restoration of His son from "death", as a "boon", and as the "fees" for him! Our Lord brought back the son of His Guru, as a "present and fees" to the Guru! This "son" had died, after being swallowed by the demon (in the form of a whale) Paanchajana! Due to our Lord's "orders", the factor of "time" (Kaala) had "reversed" all the changes, which had taken place to the body of the dead "son" of the Guru, and restored the boy — like he was before his death. This factor of "time" is the presiding deity of mind, and it followed the "order" of our Lord — to restore the dead "son" of His Guru!

In this way, through His "Leelas", our Lord protected the good and virtuous persons. He, then, began to observe the "duties" of an ideal "householder"! This is being told, through the following verse.

समाहुता भीष्मककन्यया ये श्रियः सवर्णेन बुभूषयैषाम्।
गान्धर्ववृत्त्या मिषतां स्वभागं जहे पदं मूर्ध्नि दधत्सुपर्णः॥३॥

VERSE 3 Meaning: "Our Lord got the desire and will to marry the daughter of King Bheeshmaka (Sri

Rukmaniji) through the “Gandharva” method (abduction). For the event of her marriage (with King Sisupaala) her brother Rukmi had invited several kings! Our Lord took away Sri Rukmaniji — like the Garuda bird takes away forcibly, it’s due “part and share”, after putting it’s feet, on the head of these kings!”

श्रीसुबोधिनी : समाहुता इति। भीष्मककन्ययैषां बुभूषया, श्रियः सवर्णेन रुक्मिणा, ये समाहुतास्तेषां मूर्ध्निपदं दत्त्वा गान्धर्ववृत्त्या तां हृतवान्। ‘गान्धर्वो राक्षसश्चैव धर्म्यो क्षत्रस्य तौ स्मृतौ’ इति प्रथमविवाहे तदुभयं विधातुम्, रुक्मिण्यंशे गान्धर्वता, इतरविषये प्रसह्य कन्याहरणात् राक्षसत्वमिति गान्धर्ववृत्त्या जह्नु इत्युक्तम्। तेषां मूर्ध्नि पदं दधदिति। बन्धुर्भिर्यत्तेभ्यो दत्तम्, तदेको बहुभ्यो दातुमशक्येति, यो रोचते, यो वा महांस्तस्मै देयमितिच्छया जातत्वात् तत्सिद्ध्यर्थं सर्वेषां मस्तके स्वपदं सर्वानुकल्परूपं दत्तवान्। अनेन तेषामिच्छापि समर्थिता, सर्वप्रतिरूपत्वाद्भगवतः। श्रियः समानवर्णेन रुक्मिणीरूपेण ये समाहुताः इति वा पाठः। रूपेण व्यामुग्धाः सभागता इति, तेषां मस्तके पददानेन तस्मिन् पक्षे तेषां मोहो निराकृतः। भीष्मककन्यया कर्त्र्या, श्रियः सवर्णेन करणेन, गान्धर्ववृत्त्या बुभूषया ये समाहुता इत्यर्थे, अनियतत्वात् सर्वप्रतिरूपतया गान्धर्वत्वम्। प्रसह्य कन्याहरणं तु सर्वत्र तुल्यमेव। मिषतामिति चौर्यं निवारितम्, सर्वेषां बलहानिर्वा निरूप्यते। स्वभागमिति न वैधो दोषः। सुपर्ण इति। गरुडभावमापन्नो भगवानेव। तथा सत्यमृतमिव तां हृतवान् मातुः प्रियचिकीर्षया। स्वभागमिति वचनादियं ज्ञानशक्तिः। एषैव बुद्धिरधिकारिणो या भगवदेकपरा, भगवतैव सर्वान् दोषान् दूरीकृत्य, स्वार्थमेवात्मसात्कृता भवति॥३॥

एवं सोमवंशे विवाहमुक्त्वा सूर्यवंशे सोत्सवं विवाहमाह—

SRI SUBODHINI: Rukmi, the son of King Bheeshmaka, had invited several kings on the occasion of his sister’s marriage to Sisupaala. Our Lord, it is said, put His feet on the heads of these kings, and “abducted” Sri Rukmaniji, in the “Gandharva” tradition

of marriage! The scriptures permit both the “Gandharva”, and the “Raakshasa” ways of marriage, for the warrior princes! Our Lord, in this way, exhibited both these natures, during this marriage! For Sri Rukmaniji, this marriage was of the Gandharva type – as she had desired to marry our Lord only! From the point of Rukmi and the kings, our Lord has acted in the traditions of a “Raakshasa”, by forcibly taking her away! For them, it is said, this marriage was “Raakshasik” in nature!

The inner meaning of the words, “by putting His feet on their heads” is as follows. The brothers of Sri Rukmaniji had desired to give her in marriage to the kings. But, as one “girl” cannot be married to several persons, it was decided, that Sri Rukmaniji will marry the king who is “liked” by her, or will marry that king, whose capacity is such, that he is able to forcibly take her away, through the “Gandharva” way! Now our Lord, fulfilled this condition, by “representing” every king – as though He had put His feet on each and every head of all the kings – and fulfilled the inner desire of everyone there, by abducting Sri Rukmaniji! THIS WAS POSSIBLE FOR OUR LORD, AS HE IS THE BASIC ROOT-FORM OF EVERYONE (MOOLA ROOPA) – BEING THE “AATMA” OF EVERYONE!

Alternately, Sri Rukmaniji was brilliant, like Goddess Laxmiji. Her beauty had infatuated all the kings, and they had come there, because of her bewitching beauty! If we accept this sort of meaning, to the words used in this verse, then, the inner meaning of the words “putting His feet on the heads of the kings” would mean that our Lord removed their “infatuation through His actions! i.e. He had to reclaim His own consort viz. Goddess Laxmiji, who belonged to Him only, eternally!

Our Lord had to “forcibly” take her away, due to immense “opposition” to Him! None could also blame our Lord, that He had taken her away, without the knowledge of anyone. In fact, He had taken her away, when everyone was actually seeing! The weakness and lack of power of all the assembled kings, are also explained.

The reference to His “own share” (Swa Bhaga) indicates, that our Lord took away only, what is His’, and there is no breaking of “Dharma” at all! The word “Suparna” (Garuda bird) is used here, to indicate the fact, that our Lord had attained the attitude of the “Garuda bird” here - as the Garuda bird had, in ancient times, brought the “nectar” to please his mother! — In the same way, our Lord also brought Sri Rukmaniji. The inner meaning of “His own part or share” is, that Sri Rukmaniji symbolized the “power of knowledge” (Jnana Sakthi) of our Lord. This power of knowledge is always totally devoted to our Lord. Our Lord wanted to show here (through this “Leela”), that when a devotee has an intellect, with the desire to attain our Lord, then, our Lord will only remove all his “blemish”, and accepts this devotee, for His sake only! i.e. He makes the devotee as “His own”!

After describing the “marriage”, with the family lineage of the “moon” (Chandravamsa), now a description is made of the marriage, with the family lineage of the “sun”, (Sooryavamsa) along with it’s joyful celebrations!

ककुद्भिनो विद्धनसो दमित्वा स्वयंवरे नग्नजितीमुवाह।
तद्गगनमानानपि गृध्नतोऽज्ञाञ्जघ्नेऽक्षतः शस्त्रभृतः स्वशस्त्रैः॥४॥

VERSE 4 Meaning: “Our Lord put a rope in the

nose of the 7 bulls and made them come under His control! Through this, our Lord married, in a Swayamvara, the princess Nagnajiti! The kings had earlier lost their “honor”, through being humiliated by these “bulls” — but they still continued to nurture a desire to marry Nagnajiti! When they tried to take away Nagnajiti from our Lord, our Lord destroyed all these kings!

श्रीसुबोधिनी : ककुद्दिन इति। ककुद्दिनो वृषभान् पणत्वेन स्वीकृतान्, विद्धनसः कृत्वा नासिकां भित्त्वा, तत्र रज्जुं निपात्य, समाकर्षणेन दमित्वा भग्नवीर्यान् कृत्वा। तत्रापि स्वयंवर एव, न त्वाहूय दानम्। अनेन स्वधर्मोऽप्युक्तो गान्धर्वः। नग्नजितः पुत्री सत्यामुवाह। तस्यां राक्षसत्वमप्याह—तद्भग्नमानान्, पूर्वं स्वयंवरार्थमागतान्, समयबन्धरूपैस्तैरेव वृषैर्भग्नो मानो येषाम्। तथाभूतानपि तन्मारकवृषभजेतुः भगवतः सकाशात्तां हर्तुं गृध्नतोऽधिकाकाङ्क्षावतः, अत एव अज्ञान्, स्वयमक्षत एव स्वशस्त्रैस्तान् शास्त्रभृतो जघ्ने। अनेन तान् हत्वा नयनात् राक्षसत्वं निरूपितम्। इयमेव हि बुद्धिदेवता ब्रह्मरूपा। तस्या दोषा द्विविधाः नियता अनियताश्च। नियता मायाकृताः सप्तव्यसनात्मकाः, अनियतास्तु अनन्ता एव। तानुभयविधानपि भगवान् दूरीकृत्य, नग्नान् पाषण्डान् जयतीति वेदो धर्मो वा तज्जनिकां देवतां स्वनिष्ठामेव कृतवानिति, न स्वभावतोऽपि भगवदीयानां बुद्धिरन्यविषया भवति॥४॥

एवं विवाहमुक्त्वा तत्र रमणमासत्तिव्यतिरेकेण न भवतीति तदासत्तिकार्यमाह—

SRI SUBODHINI: The 7 white bulls were very violent and powerful. Our Lord had quelled them, and had managed to put, ropes through their noses, to control them. In this way, their “pride” was vanquished and made powerless. Through this, our Lord married queen “Nagnajiti”.

This marriage also took place, like in a “Swayamvara” ceremony. Here also, our Lord had to follow both the systems of “marriage” viz. the “Gandharva” and the

“Raakshasa” ways! Through the “Gandharva” way, he married Nagnajiti. The kings, who had come to participate, in this “Swayamvara” ceremony, were “dishonored” by these white bulls — as they could not control them! But, our Lord quelled the “pride” of these “bulls”, and married Nagnajiti! But, the kings nurtured a desire to “abduct” the newly wedded princess, from our Lord. Due to this reason, our Lord destroyed all these kings using His weapons. In this way, as He brought Sathya (i.e. Nagnajiti) after destroying the kings, this marriage is called, as of the “Raakshasa” kind!

This queen Nagnajiti is symbolic of the presiding deity of intellect viz. Brahma! Intellect has two types of “blemish” viz. (1) controlled, (2) uncontrolled! The “controlled” blemish is of 7 types, as created by the power of Maya. (2) The “uncontrolled” blemish are limitless in number! Our Lord removed, both these types of “blemish”, and established the deities, originated through the Vedas and Dharma, in Himself. **THIS ENABLES THE INTELLECT OF THE SINCERE DEVOTEES OF OUR LORD, WHO BELONG TO HIM (BHAGAWADEEYA) TO ALWAYS REMAIN DEVOTED TO OUR LORD, AND TO NOTHING ELSE I.E. ONE-POINTED “BHAKTHI” TO OUR LORD!**

In this way, after explaining the “marriages”, it is said, that “attachment” of His queens cannot take place without our Lord’s “enjoying” them. — Hence, their “attachment” to our Lord, is being explained through the following verse.

प्रभुः प्रियं ग्राम्य इव प्रियाया विधित्सुरार्च्छद्द्युतकं यदर्थे।
वज्राद्वत्तं सगणो रुषाऽन्धः क्रीडामृगो नूनमयं वधूनाम्॥५॥

VERSE 5 Meaning: “Our Lord, like a “common village folk” desired to fulfill the desires of His devoted wife (Sathyabhaama). He brought the Paarijaata tree from the heaven,

for her sake!. Indra, got very wild, and blinded with anger, began to fight, with his army, and our Lord, with a view to retrieve this tree, which was earlier taken away by our Lord, from the heaven! Indra fought with such anger, as he is considered, as a “monkey”, with reference to “ladies” in general!” (Play-animal)

श्रीसुबोधिनी : प्रभुरिति। प्रियायाः सत्यभामायाः ग्राम्य इव प्रियं विधिस्तुर्द्युतुरुमाच्छत् पारिजातमाहृतवान्। स्वर्गस्थितियोग्यं देवोपभोग्यमिति पारिजातमर्यादा; तां भङ्क्त्वा, प्रियार्थम् यथा ग्रामीणः कामरसाविष्टो मर्यादां भङ्क्त्वा रसमनुभवति, तथा दिव्यभोगं कृतवानित्यर्थः। पारिजातस्य स्वर्गेऽपि दुर्लभतां ख्यापयितुमाह—यदर्थं इति। यस्य पारिजातस्य अर्थे, वज्री इन्द्रो, वज्रं गृहीत्वा स्वर्गार्थं ब्राह्मणवधमप्यङ्गीकृत्य, यो ब्राह्मणं वृत्रं हतवान् तादृशत्वं वज्रिपदेन सूच्यते, भगवताऽपि सह कलहार्थं सगणो देवादिसहितः, विचारानुत्पत्तये रुषाऽन्धः आद्रवत् आभिमुख्येन युद्धार्थमागतः। अनेन सर्वस्मादपि स्वर्गात् पारिजातोऽधिक इत्युक्तम्, यदर्थमिन्द्रादयोऽपि मर्तुं समुद्यता इति। नन्विन्द्रः सर्वज्ञो देवो बृहस्पतिशिष्यः कथमेवम्? नीतिविरुद्धं सर्वप्रकारेणोपजीव्येन भगवता कथं विरोधं कृतवानित्याशङ्क्याऽऽह—क्रीडामृगो नूनमयं वधूनामिति। अयमिन्द्रो वधूनामिन्द्राण्यादीनां निश्चयेन क्रीडामृगो वानरः। वानरो यथा यथोक्तमेव करोतिनतु किञ्चिदपि विचारयति। वधूशब्देन च ता एव गृहपतय उक्ताः। तद्राक्षार्थमेवेन्द्रादीनामुपयोग इत्यर्थमहङ्कारो निरूपितः। भगवद्भक्तानां भगवतैव स्थापितोऽहङ्कारः फलायति। अस्याऽभिमानिनी देवता रुद्रः। तद्भक्तनिराकरणेन भगवानेव तद्रूप इति भक्ताहङ्कारनिर्वाहकं रूपमुत्तरत्र वर्ण्यते॥५॥

भगवतो भोगोऽपि भक्तेष्टसिद्धयर्थमेवेति, तस्य दयां प्रतिपादयन्, दुष्टनिग्रहपूर्वकं भक्तानां सर्वमेवेष्टं प्रयच्छन्, भोगं करोतीत्याह—सुतं मृध

इत्यादि चतुर्भिः—

SRI SUBODHINI: Like a village “hero”, our Lord, desired to please His beloved wife Sathyabhama. Thus, He brought the Paarijaata flower tree, from the heaven, for her sake! It is said, that this tree should remain only in the heaven, and only the celestial deities can enjoy this! Our Lord, broke this “order”, and brought this tree to this earth, for the sake of His wife! Our Sri Mahaprabhuji says here, that our Lord began to enjoy the “supernatural” joys and bliss. This Paarijaata flower is rare, even in the heaven. In fact, it is said, that Indra had killed the son of a Brahmin too, so that this tree will remain in heaven! Indra was known as “Vajri”. He, now, became “blind” with anger, and without any forethought, and accompanied by his army of celestials, came to fight with our Lord! In other words, Indra and other celestials were ready to “die”, for the sake of this tree!

Indra is an omniscient deity, and a disciple of Lord Brihaspati. Even then, why did he oppose our Lord, who is the one, who provides “life and livelihood” for every being? This doubt is removed by the reference to Indra, in this verse, that Indra was, after all a “play animal” (monkey — Kreedamrigam) in the hands of his queens and others. Like a monkey, obeys the orders of his master, without thinking, in any other way! In the same way, Indra, like a monkey, without thinking deeply, obeyed the “orders” of his wives, who were the real “masters” in his home! Through Sathyabhama, our Lord decided to “purify” the ego of Indra! **IT IS OUR LORD ONLY, WHO ESTABLISHES THE FACTOR OF “EGO” IN HIS DEVOTEES, AND THIS “EGO” GIVEN BY OUR LORD, GIVES ALSO LOTS OF BENEFITS!** The

presiding deity of "ego" is Lord Siva. Our Lord only becomes the deity of this "ego", when He decides to protect the "ego" of His devotees — as told, through the following 6 verses.

OUR LORD "ENJOYS" ONLY FOR THE SAKE OF THE FULFILLMENT OF THE DESIRES OF HIS DEVOTEES! OUR LORD SHOWERS COMPASSION ON HIS DEVOTEES, BY DESTROYING THE WICKED PERSONS, AND THIS ACTION OF OUR LORD, ENABLES THE DEVOTEES TO ATTAIN, ALL THE DESIRED "OBJECTS". OUR LORD, IN TURN, "ENJOYS", WHEN THE DEVOTEES ENJOY ALL THESE "OBJECTS" GIVEN BY HIM! This is being explained in the 4 verses given below.

सुतं मृधे खं वपुषा ग्रसन्तं दृष्ट्वा सुनाभोन्मथितं धरित्र्या।
आमन्त्रितस्तत्तनयाय शेषं दत्त्वा तदन्तःपुरमाविवेश॥६॥

VERSE 6 Meaning: "Mother earth, on seeing her son, who had the capacity to envelop the entire sky with his huge body, being cut up into several parts, in the battle, through the "Sudarsana" discus of our Lord, who had come, on invitation from earth, prayed to our Lord, and our Lord gave back the kingdom to Bhagadatta, the son of Narakaasura (the son of mother earth). After this, our Lord entered into the harem (of late Narakaasura)."

श्रीसुबोधिनी : सुतं नरकासुरं भगवता हतं दृष्ट्वा धरित्री भगवन्तं प्रार्थितवती शेषरक्षार्थम्। कृते करणाभावात्, तदा तथा आमन्त्रितस्तत्तनयाय भगदत्ताय, शिष्टं सर्वमेव राज्यं दत्त्वा, तत्पुत्रोपयोगाभावपदार्थग्रहणार्थं तदन्तःपुरमाविवेशेत्यन्वयः। भगवान् सर्वेषां स्वकीयानां सर्वमेव कार्यं स्वयं करोतीति भगवच्चरित्रमुक्तम्। इदमेव रूपमहङ्कारदेवतायाः। नरकासुरवधेहेतुः-खं वपुषा ग्रसन्तमिति। वृत्रतुल्यता निरूपिता। ब्रह्मणा हि

कृतं जगत् परिपालयितुं समुद्यतो विष्णुः रुद्रप्रसादान्महाभूतग्रसनसामर्थ्यं प्राप्तवन्तं स्थित्यर्थं स्वपुत्रमपि हतवान्। पौत्रस्थापनं तु भार्याप्रार्थनया। दोषभावाय मृध इत्युक्तम्। संग्रामेहननं क्षत्रियाणां न दोषाय। शून्यं हि वस्तुना पूरितं भवति, खमाकाशं शरीरेण पूरितमिति तेन ग्रासो निरूप्यते। ग्रसन्तमिति वर्तमाननिर्देशेन प्रतिक्रियाकालोऽयमिति सूचितम्। सुनाभं सुदर्शनम्। उन्मथनं खण्डशश्छेदनम्। तच्छरीरं मथित्वा तत्र स्थितं जीवमुद्धृतवानिति वा। तदन्तः- पुरप्रवेशात् तमात्मनि सायुज्यं प्रापितवानिति लक्ष्यते। अत एव न दोषोऽपि केनाप्यंशेन। ताश्च देवस्त्रिय इति च। संबन्ध एव वरप्राप्त इत्यष्टावक्रशापप्रसादाभ्यामवगम्यते॥६॥

तत्र ताभिर्वृत इत्याह-

SRI SUBODHINI: Mother earth saw her son Narakaasura, being killed by our Lord. She, then prayed to our Lord, to save the remaining persons. Our Lord had come, invited by mother earth, and heeding to her "prayer", our Lord gave the kingdom to Bhagadatta, the son of Narakaasura! As our Lord does the "tasks" of His devotees, by Himself. Hence, He entered into his harem. Our Lord, thus, exhibited His form of being the celestial deity of "ego" i.e. I AM THE "DOER" OF EVERY-THING! Our Lord had to kill Narakaasura, as he had the capacity to swallow the entire sky with his huge body! He was like Vrihtraasura!

Our Lord had now taken the incarnation, to protect this Universe, in the place of Brahma! Lord Siva had given the power to Narakaasura to swallow the sky, with his body! Our Lord had to kill his own "son" (mother earth is His wife), with a view to confer benefits to the entire Universe! He gave back the kingdom to His grandson (Bhagadatta), after His "wife" had made the "prayer" for the same! As Narakaasura was killed in a "battle", there is no blemish attached to our Lord (as

a warrior). As Narakaasura had swallowed the sky through his body, our Lord cut away his body into several parts, through His “Sudarsana” discus, and redeemed the “Jeeva” in Narakaasura! He gave him “liberation” of “union” (Saayujyam) with Him. Through His entering into the “harem” of Narakaasura, our Lord, did not have any “blemish” of any type. The reason for this was, that all the ladies in the house of Narakaasura were celestial ladies (Devastree). These celestial ladies got related to our Lord, as a result of a “boon” secured by them! This happened, through the curse of Sage Ashtaavakra and later on his getting pleased with them!

The celestial ladies of the harem, surrounded our Lord — as per the following verse.

तत्राहतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमार्तबन्धुम्।
उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलौकैः॥७॥

VERSE 7 Meaning: “There, a big battle ensued with Bhowmaasura! The princesses, the relatives of the sorrowing persons, on seeing our Lord Sri Hari, got up, and with intense (limitless) joy and bashfulness, along with love, looked at Him, with such a devotion, that all of them accepted our Lord as their husband!”

श्रीसुबोधिनी : तत्राहता इति। ताः पूर्वोक्ता देवस्त्रियः, साम्प्रतं नरदेवकन्याः कुजेन नरकासुरेण आहताः, तत्रान्तःपुरे सर्वदुःखहर्तारमैहिक-पारलौकिकदोषदूरीकरणसमर्थम्, स्वभोगार्थं तथा करोतीत्याशङ्कानिवृत्यर्थ-मार्तबन्धुमार्तानां तदीयत्वे बन्धुवद्धितकर्तारम्, दृष्ट्वा उत्थाय सद्य एकवारमेव तं पतित्वेन जगृहुः। हरिमार्तबन्धुमिति विशेषणं न ज्ञातमुपयुज्यते, किन्तु स्वरूपसदेव। अत एव भगवद्दर्शनमात्रेण बन्दीक्लेशबन्धुत्यागादिसर्वदुःखानामपुनःस्मरणं विस्मृतत्वात्। स्वगृहे पुष्टा इव कामकलापूर्णाः कन्दर्पकोटिलावण्यं भगवन्तं भोगेच्छया गृहीतवत्य इत्याह—प्रहर्षव्रीडानुराग-

प्रहितावलोकैरिति। भगवन्तं हस्तेन दीनतया शरीरेण वा बन्धुमिव न गृहीतवत्यः। किन्तु हर्षेण, व्रीडया, अनुरागेण च प्रहितानि यान्यावलोकनानि, आनन्दचित्सद्भावदृष्टयः। प्रथमतो भगवन्तमानन्दमयं दृष्ट्वा प्रकृष्टो हर्षो जातः, तेनानन्दानुभवार्थं दृष्टिः प्रथमं प्रेषिता। ततोऽधिभुज्यमाने भगवति पतिस्त्रीरूपं चेतनभावमापन्ना, व्रीडया भोगं निवार्य, तदीयत्वख्यापिका दृष्टिः प्रेषिता। ततोऽन्तःकरणे भगवति परमप्रेमोत्पत्तौ, भगवतोऽपि स्वस्मिन् दृष्टिपाते, अनु पश्चादुद्गतो रागो जातः। तेन परमवैषयिकभोगार्थं भगवति सा दृष्टिः प्रेषिता। तान्येवाऽवलोकनानि, भगवद्ग्राहकाणि। अनेन भगवदीयानामेवं चिन्तं भगवतोत्पाद्यत इत्युक्तम्॥७॥

तासां भगवतः स्वीकारमाह—

SRI SUBODHINI: These celestial ladies had taken birth in Rajagriha, and had, in this way, become the “princesses”. All of them had been brought by Bhowmaasura. Our Lord came there, as the redeemer of all sorrow; as the all-capable Lord, who could remove the “blemish” of this, and the other world; as the true friend of those, who are in sorrow and difficulties; the Lord, who removes the sorrow of those, who have accepted themselves as being belonging to Him — due to these qualities of our Lord, we can easily realize, that our Lord does not confer all these benefits — like a “human” being who has a hidden “motive” and “need” — Our Lord is above all “enjoyments and pleasures”, as He always is in a state of “bliss”, within Himself! Moreover the word “Aarthabandhu” — the friend of the sorrowing — proves, that the Lord had no “selfish” interest, at any time!

On seeing our Lord, they all opted to become His “wives”, after standing up in reverence! Here, they hailed our Lord Sri Krishna, as “Sri Hari”, and as “Aarthabandhu”. But, these “words” were uttered by

them, not through their own realization and understanding of the divine nature of our Lord, but they knew, inherently, that the Lord had such noble qualities, on just “seeing” Him! In this way, just on getting our Lord’s “Darsan”, they forgot the sorrow of living in the “prison”, separation from their relatives, and all other types of sorrow. They now felt, such a happiness, that they forgot all their previous sorrows — as though, they had never occurred! They all, now, with great joy and bashfulness, along with love, saw our Lord and “accepted” our Lord, as their husband, with a mind, full of bliss and a noble attitude.

In the beginning, they all felt very joyful, on having the “Darsan” of our blissful Lord! They felt, as though, they were all “His” wives only, and our Lord is their “husband”! No sooner, they had this experience, they became bashful, and they saw our Lord, with this attitude! Due to this, they experienced intense love for our Lord. Our Lord also saw them, and this “Darsan” made them get, very special love for our Lord!

In this way, THEY REALIZED, THAT IT IS OUR LORD ONLY, WHO BLESSES HIS OWN DEVOTEES (BHAGA) WITH THIS ATTITUDE AND FEELINGS FOR HIM!

Through the next verse, it is said, that our Lord had, indeed, accepted them.....

आसां मुहूर्त एकस्मिन्नानागारेषु योषिताम्।

सविधिं जगृहे पाणिमुरुरूपः स्वमायया॥८॥

VERSE 8 Meaning: “Our Lord, through the power of His Mayik power, took many forms, and in the same “Muhuratam” (holy time for marriage). He went to each of their homes, and married all the ladies, with a different “form” (one each) as per the Vedic rules!”

श्रीसुबोधिनी : आसां मुहूर्त एकस्मिन्निति। समुदायेन भोगः स्त्रीणां सुखकरो न भवतीति, तासां कालत इच्छाबाधनाभावाय भगवानुरूपो भूत्वा, लौकिकवाच्यतानिवृत्त्यै, सविधिं विधानपूर्वकम्, समानफलसिद्धये भगवत्त्वख्यापनाय च, एकस्मिन् मुहूर्ते पाणिं जगृहे विवाहं कृतवानित्यर्थः। स्वमायया जगत्कर्तुः करणभूतया। केवलसच्चिदानन्देऽपि भोगार्थं तद्ग्रहणयोग्यत्वाय स्वरूपमाच्छादयतीति, मायायाः करणत्वम्। यथा सर्वमेव जगत् भगद्रूपं चिदंशमायया व्यवहितं सर्वैर्यथेष्टं व्यवहियते, तथा भगवान् स्वमायया तासामभिलषितभोगार्थमुरुरूपो जात इत्यर्थः। योषितामिति भोगदशा प्रदर्शिता। नानागारेष्विति पूर्णरसाविर्भावाय। अत्र विधिर्गान्धर्व इति प्रतिभाति, क्षस्त्रियाणां मुख्यत्वात्। एवं ग्रहणमेव चित्ताधिष्ठातुर्वासुदेवस्य भक्तान् प्रति चित्तप्रेरणामित्युक्तम्॥८॥

तासां फलमाह—

SRI SUBODHINI: Our Lord was so very compassionate to each of these princesses, that He now took, as many “forms”, as they were! With a view to avoid condemnation of the world, the Lord married each of them, as per the Vedic traditions, at the same holy time for marriage. This was done by our Lord, with a view to confer the same “results” (benefits) on all of them, and also for the sake of glory of our Lord’s divine nature (Bhagawatwam).

Our Lord of the Universe, now, used His famous power and instrument of Maya, and took several “forms”, as required. Though our Lord was the “truth-consciousness-bliss” combined (Sat-Chit-Aananda), for the sake of conferring on them, His own “bliss”, He now “hid” His own divine nature! In this task, His power of Maya, assists Him — to properly “hide” His glory, as the Lord of the Universe, whose very nature is “bliss” (Aananda) and as to how, He does not require or desire for any

“bliss” from anything else — as all “bliss” emanate and originate from our Lord only! In fact, this entire Universe and it’s “beings”, perform all their “worldly” tasks, as per their own individual desires only after the Lord has covered all these “beings”, with Maya power of His aspect of “Chit” (consciousness)! In the same way, our Lord also took “many forms”, so that, these ladies could attain whatever “enjoyment”, they desired! — All this was enacted by our Lord’s power of “Maya”! Our Lord went to each of their homes, to confer His own bliss on them, in a “total” way! The “Vidhi” emphasized here, is the “Gandharva” type, which is permissible for the warrior class! All this “inspiration” was due to the grace of our Lord Sri Vaasudeva, who blessed them with this sort of mind and attitude!

The type of “result” (Phalam) attained by them is explained, through the following verse.

तास्वपत्यान्यजनयदात्मतुल्यानि सर्वशः।

एकैकस्यां दश दश प्रकृतेर्विबुभूषया॥९॥

VERSE 9 Meaning: “It looked, as though, that our Lord’s “hand-maid”, viz the primordial Prakruti, (nature) got a desire to become the “many”! Hence, our Lord originated, from each of His wife, 10 children each, who were like our Lord Himself (i.e. equal/same)!”

श्रीसुबोधिनी : तास्वपत्यान्यजनयदिति। अपत्यानि कन्यापुत्ररूपाणि। तासामधिकरणत्वेन तत्तुल्यापत्यजननं निवारितम्। तथा सति भगवदिच्छया प्रकृतिपुरुषसंबन्धेनैव तासां पुत्रा जायेरंस्तद्भावृत्यर्थमात्मतुल्यानित्याह। सर्वश इति पञ्चधा। शरीरत इन्द्रियतः प्राणतोऽन्तःकरणतः स्वरूपतस्तत्सर्वधर्मतश्चेति। एकैकस्यां दशदशेति विध्यर्थः परिपालितः। ‘दशास्यां पुत्रानाधेहि’ इति श्रुतेः। प्रकृतेर्विशेषभवनेच्छयेति करणं सङ्ख्यायाम्। साहोक्मेव पुरुषं सकृदुपलभ्य

महत्त्वकार्यं कृतवती, पुनः सम्बन्धे प्रयोजनाभावात् सकामैव स्थिता। इदानीं भगवांश्चेदनन्तरूपो भवति तदा तद्भोगार्थं पुनः पुनः पुरुषसंबन्धं प्राप्य कार्याणि जनयिष्यतीति। तस्या विबुधूषा सिध्यति। यागवत्करणताऽस्याः। भगवदिच्छया व्यापृता बहुधा जननं साधयतीति। अनेन साङ्ख्यवत् भगवद्भक्तानामिन्द्रियप्रवृत्तिरिति दशसङ्ख्यया बहिरिन्द्रियाणां स्वरूपमुक्तम्। ते ह्यग्रे न बीजभावं प्राप्नुवन्ति, भोगश्चान्येच्छयेति, तत्रापि न भौगेच्छाकारणम्, किन्तु भवनेच्छैव कारणम्॥९॥

एवं कामलीलामुपपाद्य क्रोधलीलां सोपपत्तिकामुपपादयति—
कालमागधेत्यादि सप्तभिः—

SRI SUBODHINI: The word “Apathya” means “children” — either son or daughter! But, our Lord originated only “sons” — like Him — The word “Sarvasa” means, that our Lord, through His holy body, His senses, vital air and inner mind — as also from His divine self — originated these “sons”, with all His qualities and virtues manifested in them! He did this, as per the Vedic saying, “Let there be ten sons born to this couple” (Dasaasyaam Putraanaadhehi). Our Lord followed strictly this “order” of the Vedas. It looked, as though, the primordial Prakruti (nature) had a wish, to become the “many”!

The “primordial Prakruti” had just once enjoyed the “union” with our Lord, (Purusha) and had created the “great principle” (Mahat Tatwam). Later, as there was no opportunity or necessity for this “union” again; the primordial Prakruti continued to nurture her secret desire to become “many” through the “union” with our Lord! When our Lord took, now, limitless “many forms”, the primordial Prakruti got an opportunity to become the “many”! In fact, our Lord always ensures, that His devotees attain “bliss and joy”, through the “senses”,

blessed by Him only!

But here, the only desire of primordial Prakruti was to become the “many”, and not to “enjoy” (Bhoga).

In this way, after explaining the “Leela of desire” of our Lord, through the next 7 verses, our Lord’s “Leela of anger” (Krodha) is being described.

कालमागधशाल्वादीननीकै रुन्धतः पुरम।

अजीघनत्स्वयं दिव्यं स्वपुंसां तेज आदिशत्॥१०॥

VERSE 10 Meaning: “Our Lord by endowing His own brilliance and power in His own divine forms, vanquished (destroyed) His enemies viz Kaalayavana, the ruler of Magadha, Saalwa and others, who had come to lay siege, to our Lord’s “cities”!”

कामक्रोधौ समौ कर्तुं सप्त सप्त निरूपिताः।

यल्लोभे गुणसङ्ख्यास्ते निवृत्तिः सप्तधा ततः॥११॥

KARIKA 1 Meaning: “With a view to make both “desire and anger” as “equal”, each of these are explained through 7 verses! The factor of “Lobha” (attachment to wealth), has been told in 5 verses. Deliverance and freedom from these qualities are told in 7 ways.”

ततो मध्ये चतुर्मूर्ते प्रद्युम्नादेर्निरूपिताः।

वासुदेवाद्भक्तरक्षा तृतीया सा निरूप्यते॥१२॥

KARIKA 2 Meaning: “Out of the 4 divine forms of our Lord, here, the description of our Lord Sri Pradhyumna and others has been done. Through our Lord Sri Vaasudeva, the virtue of “Bhakthi” is protected. This is the third “divine form” of our Lord.”

श्रीसुबोधिनी : कामजनकानि चत्वार्येव बहिरिन्द्रियाणि। इन्द्रियं,

स्पर्शः, श्रोत्रं, चक्षुरिति। रक्ष्यते च चतुर्भिः क्रोधांशैः संवत्सररुद्रपालकसूर्यैः
 तत्र प्रथमं सर्वपरिपालनार्थं भूभाररूपान् शत्रूनत्युत्कटान् प्रथमं मारयतीत्याह।
कालेति। त्रयो ह्युद्रताः स्वयमागत्य भक्तद्रोहं कृतवन्त इति तान् हतवान्।
 तत्रं कालमागधौ मथुरापुरनिरोधकौ। शाल्वो द्वारकाया निरोधकः। कालः
 कालयवनः। मागधो जरासन्धः। कालस्य प्रथमत उपादानमग्रे जरासन्धवधात्।
 आदिशब्दस्त्रिष्वपि संबध्यते। तेन ससमूहास्ते त्रय एवोक्ता भवन्ति
 तामसादिगणाध्यक्षाः। अनीकैरिति सेनानां रोधे करणत्वम्। अनेन तज्जयस्य
 दुर्लभता वा सूचिता। तथाप्यजीघनत्। **स्वयमिति।** भिन्नतया स्वोद्योगे, नतु
 तदुद्योगे। **स्वपुंसां** मुचुकुन्दभीमप्रद्युम्नबलभद्रादीनां तेज आदिशत्। अनेन
 प्रतिष्ठार्थं तान्मारकत्वेनोपस्थापितवान्। ते हि मार्गत्रयस्थाः लौकिकादिप्रकारेण
 ब्राह्मणब्रह्मशिवप्रपन्ना भक्तकामनाविक्षेपका भवन्ति। तन्निवारको भगवान्
 त्रिमूर्तिरपि त्रिविधकामनियन्ता॥१०॥

एवमुद्यतान् त्रिविधान् हत्वा स्वतोऽनुद्यतान् अन्यद्द्वारैव
 कार्त्तिश्चिन्मारितवानित्याह—

SRI SUBODHINI: The senses, the skin, the ears and the eyes are the “external” (4) senses. These originate desire! The “year” (Samvatsar), Sri Rudra, our Lord, who was the “protector” (Paalak) of the Paandavas and the sun — all these are the “protectors” of “anger”!

Through this verse, the first “task” accomplished by our Lord, as part of His “Leela of anger” is being explained. With a view to protect everyone, in this Universe, our Lord destroyed the wicked enemies, who had become the “burden” for this earth! Our Lord killed all the three well known wicked enemies, as Jarasandha (Maagadha) had laid siege to Mathura and Saalwa had attacked our Lord’s Dwaaraka city. Jarasandha was killed after the destruction of Kaalavayana. These three, who are “Taamasik”, had come to lay siege to our Lord’s “cities”, with their armies. These were relentless enemies

— almost very difficult to be conquered! Even then, our Lord destroyed them. The word “Swayam” — by Himself — is used to indicate, that all of these three wicked persons were killed by our Lord only — not by our Lord, as “Purusha” but as Muchukunda, for Kaalayavana Bheema (for Jarasandha) and Pradhyumna/Sri Balabhadra (for Saalwa). Our Lord had invested His power and brilliance, in all these “persons”, and due to this “power of our Lord” only, all these three wicked enemies were killed! Our Lord had invested His power and brilliance, in all these three persons, with a view to make them attain “fame and honor” (Yash) — so that, the “world” may see and say, that these persons were killed by them only!

These three enemies of our Lord viz. Kaalayavana, Jarasandha and Saalwa were established, respectively, in the three paths of Pravaaha, Maryaada and Pushti. Kaalayavana was, in the “worldly” way, a devotee of the Brahmins. Jarasandha was, in a Vedic way, was following the “Maryaada” path. Saalwa was blessed (Anugraham — Pushti) by Lord Siva’s “Bhakthi”, as he had surrendered to our Lord Siva. But all of them, put obstacles, in the desires and duties of other devotees of our Lord, and gave them sorrow! Our Lord removed all these “obstacles”, through His “triad form” of Muchukunda, Bheema and Pradhyumna! OUR LORD, OF COURSE, IS THE CONTROLLER OF THE THREE TYPES OF SĀTWIK, RĀJASIK AND TĀMASIK DESIRES!

In this way, after destroying the three enemies of our Lord’s devotees, our Lord caused the destruction of many other wicked evil persons, through others! This is being told, through the next verse.

शम्बरं द्विविदं बाणं मुरं बल्वलमेव च।

अन्यांश्च दन्तवक्रादीनवधीत्कांश्च घातयन्॥११॥

VERSE 11 Meaning: "Our Lord, through others, got the demons Sambara, Dwivida, Baana, Mura, Balwala and Dantavakra destroyed, and many other wicked and evil minded persons were destroyed, by our Lord Himself!"

श्रीसुबोधिनी : शम्बरमिति। शम्बरः प्रद्युम्नेनमारितः। द्विविदो बलेन। बाणः, छिन्नभुजो भगवतैव कृतः। बल्वलोऽपि बलेनैव। दन्तवक्रादयो भगवतैव। आदिशब्देन विदूरथादयस्तत्पक्षपातिनः। एतान् कांश्चित् घातयन् कांश्चिदवधीत्। हस्तावुक्तौ। भगवदीयैर्भगवत्कर्तव्यं भगवदाज्ञया कर्तव्यमिति॥११॥

एवं दोषनिर्हारार्थमुद्यताननुद्यतांश्च दैत्यान् हत्वा शस्त्रसंन्यासं विधाय भूमिभारं निराकृतवानित्याह—अथेति द्वाभ्याम्—

SRI SUBODHINI: Demon Sambara was killed by Lord Pradhyumna; Dwivida was destroyed by Sri Balarama; the hands of Baana were cut away by our Lord Himself! Our Lord caused the destruction of Balwala, through Sri Balarama. Dantavakra and others were killed by our Lord Himself! The word "Aadi" (such as) is used to refer to the killing of Vidooratha and others. Our Lord, in this way, caused the killing of many; killed many persons by Himself, and also performed the last rites of so many others i.e. caused to be done! Our Sri Mahaprabhuji adds here, a profound thought, by telling, that **"THE TRUE DEVOTEES OF OUR LORD, SHOULD DO THE TASKS, DESIRED BY OUR LORD, AS PER THE "ORDERS" OF OUR LORD ONLY!"**

In this way, our Lord destroyed many evil minded persons, who were hating the devotees of our Lord, and removed the "blemish" from this earth! The "burden" of this earth was also removed in this way. After all this,

our Lord gave up the use of His own weapons – i.e. no longer, He used any of His weapons! – as per the following 2 verses.

अथ ते भ्रातृपुत्राणां पक्षयोः पतितान् नृपान्।

चचाल भूः कुरुक्षेत्रं येषामापततां बलैः॥१२॥

VERSE 12 Meaning: “The battlefield of Kurukshetra trembled with the galloping armies of the Kauravās! Our Lord caused the destruction of all the kings, who had come, to assist, the sons of your brother (i.e. Dhritaraashtra)!”

भक्तानामेव यदुःखं दोषरूपं न्यवारयत्।

भूमेस्तु देहेजो भारो न शस्त्रेण निवार्यते॥१२॥

KARIKA 1 Meaning: The “blemish”, which was in His devotees, were removed by our Lord, out of His infinite compassion! But, the burden for this mother earth caused, through the “bodies” of the armies of the kings, cannot be removed through weapons.”

उत्तारितस्तु भूभारः कण्डूयां जनयेद्ध्रुवम्।

ततस्तस्या निवृत्त्यर्थं नखरूपैर्हि पाण्डवैः॥१२॥

KARIKA 2 Meaning: “The burden of this earth, which has been put down (removed) would certainly cause “scratching”! With a view to remove this, there is the necessity for “nails”, as the same cannot be relieved, through the use of weapons! (As the need of “scratching” and it’s mitigation is done through one’s “nails” only). Hence, Our Lord, inspired the Paandavas, who were His “nails”, and in this way, the need for “scratching” (Khujali) was removed, through them only.”

प्रयत्नप्रेरितैर्बाह्यां स्वयमेव न्यवारयत्।

अन्तरन्यां च तामेव पूर्वरूपर्शसमुद्भवाम्॥

कृमिकण्टकरूपां तां तन्नाशेनाऽवधीत्युनः॥३॥

KARIKA 3 Meaning: "The inner worms and insects, originated through the sense of "touch" (Sparsam) in the first instance, and secondly the "need for scratching" (which has been described in the 14th verse) — all these were removed, through the destruction of the entire Yaadava clan (by our Lord)!"

श्रीसुबोधिनी : अथेति। प्रक्रमान्तरे सारथ्यभावेन। ते भ्रातृपुत्राणां पाण्डवानां दुर्योधनादीनां च पक्षयोः सहाययोः पतितान् धर्ममनपेक्ष्य स्नेहाग्रहाभावेन पतितान् घातयन्निति पूर्वेण संबन्धः। तेषामाधिक्यमाह—**चचालेति।** कुरुक्षेत्ररूपा भूः। धर्मक्षेत्रे हि तेऽधर्मभावं प्रापिताः। चलनमधर्मात् ते सर्वे ह्यधर्मैकनिष्ठा ज्ञातिघातिनः। अत एव येषां बलैर्भूश्चचालेति। देवेन्द्रकार्यं कृतवानित्यर्थः॥१२॥

किञ्च। अप्रधानवधमुक्त्वा प्रधानवधमाह—

SRI SUBODHINI: Sri Uddhavji told Sri Vidurji, "Without giving a thought, between the Paandavas and the Kauravās, as to who was following "Dharma" (righteousness), basing their "choice" only on attachment and relationship, there were so many kings, who opted to aid and abet, the cause of "unrighteousness" (Adharma) i.e. the side of Duryodhana. Due to this, all of them, were caused to be destroyed, by our Lord. Due to their enormous number, the Kurukshetra ground began to tremble, as this ground is a holy place of "Dharma"! Here, on this holy ground, the perpetration of "unrighteous acts" began to take place! It is said, that mother earth, "trembles", when there is "unrighteousness" (Adharma)! All the kings, who helped Duryodhana, were

removed the "blemish" from this earth! The "burden" of this earth was also removed in this way. After all this,

evil minded and “Adharmik”! They were all “sinners”. Due to this reason only, mother earth began to tremble! Our Lord enacted His Leela of using Lord Indra, to complete the destruction of all these evil kings, through His hands! (Indra is the presiding deity of hands).

Up to now, the “killing” of “non important” kings has been told. Now, the killing of the “most important” person (Duryodhana) is being told, through the following verse.

**सकर्णदुःशासनसौबलानां कुमन्त्रपाकेन हतश्रियायुषाम्।
सुयोधनं सानुचरं शयानं भग्नोरुमुर्व्यां न ननन्द पश्यन्॥१३॥**

VERSE 13 Meaning: “Our Lord did not feel happy at all — on seeing Duryodhana, whose hip was broken, and was lying on the ground, along with his followers. — Duryodhana, was now undergoing, the evil effects of the wrong advice, given to him by his associates viz. Karna, Duhsasana and Sakuni! Due to this, both, his kingship and life itself were destroyed. Nay, he caused the death of all other kings too, through his actions!”

श्रीसुबोधिनी : सकर्णदुःशासनेति। ननु जीवनादृष्टे विद्यमाने कथं सर्वे संभूय मृताः। नह्येकमदृष्टं सर्वेषामित्याशङ्क्य दुर्योधनपक्षपातेनैव सर्वेषामायुः क्षीणमित्याह—सकर्णो दुर्योधनः कर्णसहितः। दुःशासने भ्राता। सौबलिः शकुनिर्मातुलः। एते चत्वारो दुष्टाः; एतेषां कुमन्त्रस्य यः परिपाकस्तत्कुमन्त्रे ये स्थिताः, तेषां श्रीः, आयुश्च पाकेनैव हतमित्याह—हतेति हता श्रीरायुश्च येषामिति। येषामिति विशेषणम्। दुर्योधनमपि हतवानिति संबन्धः। अनुचरसहितो भग्नोरुः शयानः पश्यतिकर्म। एवं सर्वं कार्यं कृत्वापि भारनिवृत्तये समागतो निवर्तकैर्भारं जनयन् पूर्वभारं दूरीकृत्यापि न ननन्द सन्तोषं न कृतवान्। स्पर्शरूपता निरूपिता। भगवीयानां स्पर्शनेन्द्रियं ज्ञानहेतुरेव न सुखहेतुरिति॥१३॥

द्वितीयं भारं दूरीकर्तुमनन्दनमेवाऽऽह—

SRI SUBODHINI: How did all of the “Kauravaas” die, at the same time? (during the “Mahabharata war”). Answering this, it is said, that everyone of them died, due to taking the side of Duryodhana. Karna was his advisor; Duhshasana was his brother; Sakuni was his uncle! All of them were evil minded persons. They gave “wrong” advice to Duryodhana, whose “life and kingdom” were destroyed! — as a result of this “advice”! Duryodhana was seen by our Lord, with his “broken” hip, along with his “dead” associates on the battleground! It is said here, that our Lord was not happy seeing all this — despite the fact, that He had specifically manifested only for the sake of removing the burden of this earth! Why? The “burden”, through which, the “burden” of “Kauravaas” was removed, still continued to “remain” on this earth! (i.e. The Paandavas and Himself, including the Yaadavas!) Our Sri Mahaprabhuji comments here, that the “senses”, which “touch” our Lord’s devotees, will cause the rise of “Jnana” (knowledge), only, but not “bliss”. In this way, our Lord’s symbolic role as “Sparsam” (touch — sound) has been explained. (Please see earlier portion for clarification.)

There was need, for the removal of other “burdens” of this earth. Through the next verses, our Lord’s “happiness” is hinted at, on the prospect of removing this other “burden” (the Yaadavas etc.).

कियान् भुवोऽयं क्षपितोरुभारो यद्द्रोणभीष्मार्जुनभीममूलैः।
अष्टादशाक्षौहिणिको मदंशैरास्ते बलं दुर्विषहं यदूनाम्॥१४॥

VERSE 14 Meaning: “The Lord thought within Himself thus, “Drona, Bheeshma, Arjuna and Bheema,

who are all my own “parts” only, were used by Me to remove the burden of the 18 Akshowhini armies of both the sides! But, this “burden” is small, when compared, to the huge burden of the Yaadava armies, which are My own “parts” only — whose prowess is such, that no one can stand, even a very small part of their relentless strength!’

श्रीसुबोधिनी : कियानिति। क्षुद्रनिराकरणार्थं क्षुद्रग्रामे यदि महाराजः समायाति तदा तत्सेनयैव ग्रामो नश्यति। तत्रत्यः क्षुद्रस्वल्पमेव नाशयति, सैनिकास्तु सर्वमिति न्यायेनाऽऽह-भुवः कियान् वा भारो मया क्षपितः मदंशैः करणैर्दूरीकृतः। तानंशानाह-यद्द्रोणभीष्मार्जुनभीममूलैरिति। द्वयं द्वयमुभयत्र। तेषां मूलभूतैः स्वतेजोभिरेव। एवं चतुर्विधैरपि तेजोभिश्चतुरङ्गसेनारूपोऽष्टदशाक्षौहिणिकस्तावदक्षौहिणीभिर्जातो भारो यस्मात् दूरीकृतस्ततोऽप्यधिको भारोऽस्तीत्याह-आस्तेबलमिति। अधिकत्वे हेतुः-दर्विषहमिति केनापि सोढुमशक्यम्। दुर्विषहत्वे हेतुः-मदंशैरिति। सर्वस्यापि भगवदंशत्वेऽपि यदूनां संबन्धिभिर्मदंशैरिति भक्तपक्षपातादनिवार्यत्वं निरूपितम्। वायुरत्र बलाधिष्ठाता भगवत्संबन्धिनीमेव स्पर्शबुद्धिं जनयति तत्र सुखं पूर्णम्, न तेन परिच्छिन्नेन ग्रहीतुं शक्यत इति परिच्छिन्नतुल्यतया ज्ञानं न भगवदभिप्रेतमिति स्पर्शदेवतानिर्णयः॥१४॥

तस्याऽपि भारस्य निवृत्त्युपमाह-

SRI SUBODHINI: When a king comes to a village in pursuit of small thieves, then through his “army” only, the entire village gets destroyed! The Lord, here, in this verse, is the king, and He thought, “Through My own “parts” how much of the “burden” of this earth, has been removed by Me? — through the important “parts” of mine such as Drona, Bheeshma, Arjuna and Bheema!” In this way, 2 each of the most important “parts” of our Lord have been identified, in each of the two armies!” In this way, through four types of

My “brilliance”, I have removed the 18 “Akshowhini” armies of both the sides! But, now, there is a greater “burden” remaining on this earth! This burden, is “more” and “intolerable”! This is due to the fact, that this burden of the Yaadavas are connected with Me — as My “parts” — nay — they are My devotees! — and all others were only “related” to Me, in an “ordinary” way — I have put My own “part” in them, due to which, their power and strength cannot be confronted or defeated by anyone!” Our Lord has clearly shown here, His nature of being “partial” to His devotees! Here again, our Sri Mahaprabhuji gives, very cryptic comments on the role of “touch” (Sparsam) of our Lord. He says, that only, when our Lord’s “touch” is there, there is the “rise” of the “intellect”, which gives the total “bliss” of our Lord. Others, who are not “touched” by our Lord, cannot grasp this “bliss” at all! Hence, the knowledge (Jnana) of these “non devotees” does not please our Lord either, as it is not “touched” or related to Him! Once again, the role of our Lord, as the celestial deity of “touch” (sound-wind) is emphasized.

The way to remove this “burden”, is being told, through the next verse.

मिथो यदेषां भविता विवादो माध्व्या मदाताम्रविलोचनानाम्।
नैषां वधोपाय इयानतोऽन्यो मय्युद्यतेऽन्तर्दधते स्वयं स्म॥१५॥

VERSE 15 Meaning: “ The Lord thought Himself thus, “There is only one way for destroying these Yaadavas! Let them get intoxicated with liquor, and with reddened eyes, fight against each other, through heated altercation. There is no other way! But, there can be another solution for this — I myself can put the effort, through which, all these Yaadavas can get destroyed, by themselves!”

श्रीसुबोधिनी : मिथो यदेषामिति। यत् यदा एषां यादवानां मिथो विवादो भविता। सोऽपि विवादो विवेकरहितो मौढ्यान्नाशपर्यवसायी जात इत्यभिप्रायेणाऽऽह—**माध्व्या मदा ताम्रविलोचनानामिति।** माध्वी मदिरा बहुपानसिद्धयर्थं मधुरसां तामुक्तवान्। तथा यो मदः गर्वो देहविवेकादिविस्मरणात्मकः। तेन आताम्राणि विलोचनानि येषाम्। नन्वन्योन्यघातेन मदिरया निषिद्धमरणे च भ(ग) वत्सहायार्थमागतानां भ(ग) वदीयानामयुक्ततेत्याशङ्क्य प्रकारान्तराभावादेवं क्रियत इति आह—**नैषां वधोपाय इयानतोऽन्य इति।** एषामियानेव वधोपायो नत्वन्यः। तत्र हेतुमाह—**मय्युद्यत इति।** अन्यस्तूपायः सांशे मय्युद्यते स्वयमेवान्तर्दधते। न हि सूर्याणां निराकरणं तमसा भवति। तुल्यात्वाच्च नैकेन। स्मेति प्रसिद्धे। यदा यदा यादवनाशार्थं मागधादयः प्रवृत्ताः, तदाऽहमुद्यतस्तान् हन्तुम्। तदा मयि ऊद्यते, अन्ये उपाया अन्तर्दधते। ननुकेयं भगवतो लीला यत्स्वकीयान् सेवकान् स्वसङ्गे समागतान् अनन्यशरणान् स्वयमेवमन्यायेन नष्टान् करोतीति। उच्यते, सर्गार्थमेवमिति। स्वात्मना सह च तुल्यता, अतो नात्यन्तभक्तिविरोधः। स्वतस्तेषामाविर्भावसामर्थ्याभावात् माययैव आविर्भावतिरोभावौ। खेदाभावाय तथावस्था। उत्पत्तिलीलार्थमिति न लीलाविरोधः। यथाऽस्य सर्गहेतुत्वं तथाऽग्रे वक्ष्यते। न च तेषां दुर्गतिः। मुक्तोवतदर्थमेवीकृत्वात् सर्गादौ मुक्त्यन्ते चोक्तत्वात्। सर्वत्र तान् विना नाश्रयो निरूपयितुं शक्य इति सूचितम्। तस्मात्स्वाविर्भावे तेषामाविर्भावं कारयन्, स्वतिरोभावे च तांस्तिरो भावयन् स्वसमानान् करोतीति न भक्तेषु कापि तिरस्कारलीला। एवंविसर्गो निरूपितः॥१५॥

तत्र देवतां मित्रं निरूपयन् प्रद्युम्नं निरूप्य वासुदेवं निरूपयति षड्भिः। यदापाततो भक्तानामहितप्रतिभानम्, तद्भक्तिमार्गस्य तथात्वख्यापनाय।

SRI SUBODHINI: “If a fighting, due to hatred, develops among these Yaadavas, then, on the destruction of their “discriminating” faculty, they will all get destroyed. This is the only way. Then, how can this be made possible? Our Lord is telling here, that these Yaadavas should drink large quantities of the sweet wine. Then, they will get reddened eyes, due to intoxication,

and will lose their "discriminating" faculty (Vivekam). Then, through "ego", they will indulge in violent altercation, with each other and fight! They will kill each other, and all of them will get destroyed, in this way! It would seem inappropriate, that these Yaadavas, who belong to our Lord, and who had taken birth, to assist our Lord, should end up fighting each other and dying! This "doubt" is removed by telling, that there is no other way, that these Yaadavas could die. The reason for this, is, that they belonged to our Lord, and none had the power to destroy them!

Our Lord is now giving another way too — i.e. "Let me try, through Myself to destroy, all these". — But, as our Lord and the Yaadavas were equal in "stature", they cannot destroy each other! In fact, Jharasandha and others had tried to destroy the Yaadavas, several times! But, nothing could succeed against the Yaadavas. The Lord says here, "I too got ready to destroy the attacking hordes. Due to this, all their efforts were proved futile. Hence, the only way to destroy the Yaadava clan, is to make them fight with each other, and get destroyed!"

Our Sri Mahaprabhuji is making an exclamatory remark! What is this type of "Leela" enacted by our Lord? That, the Yaadavas were His servants; had come with Him, and there is no other protector for them, except our Lord! How come, the Lord has now decided to destroy all of His own people — that too — through this "unjustifiable" way? Answering this, it is said, that OUR LORD DOES EVERYTHING FOR THE SAKE OF FULFILLMENT OF THE REQUIREMENTS OF HIS "CREATION" (SRISHTI) ONLY! IN OTHER WORDS, THE LORD, THROUGH THIS "ACTION", (LEELA) REMOVED THE "IGNORANCE" (AVIDHYA) OF THE

YAADAVAS AND MADE THEM, LIKE HIMSELF! AT THE HIGHEST SPIRITUAL LEVEL, OUR LORD ONLY "GAVE UP", HIS OTHER ADOPTED "FORMS" (OF THE YAADAVAS) AND ATTAINED TO HIS OWN SELF! THE YAADAVAS, THROUGH THIS "LEELA" ATTAINED THEIR REAL "DIVINE" SELF ("PRAKASH").

This "Leela" is also not against the "tenets" of the path of "Bhakthi" — as our Lord enabled His devotees to get rid of their "actions" (Karma), "origination" (Utpathi) and destruction (Naasam). In this way, they were made "equal" to our Lord. Moreover, the "Yaadavas" were not capable of "appearing and disappearing" by themselves — as our Lord's power of "Maya" only could do this. When they fought with each other, they never felt pain or regret, as our Lord had made them forget themselves, through intoxication — with "ego" and "wine"! Moreover, all the "Yaadavas" attained our Lord only, who is the "origin" of all creation! In fact, further ahead, it will be told, that these Yaadavas will never attain a "bad fate" (Durgati). In the 11th canto, (dealing with "liberation"), this "fact" has been recanted. We have to remember also another important fact i.e. in the beginning of "creation", and the end of "liberation" (Mukthi), reference has been made to these "Yaadavas" — to indicate, that the "Yaadavas were always "dependent" (surrendered) to our Lord. Moreover, whenever our Lord manifests Himself, then, He causes them also to "manifest", along with Him! Likewise, when the Lord, withdraws His "form", then, He causes them to "disappear" also! In this way, we should not hasten to conclude, that this "Leela" of our Lord is "derogatory or ignoring" of the devotees of our Lord!

After describing both, ie of Lord Pradhyumna and the celestial deity of Mitra, through the next 6 verses, our Lord's "role and Leela" of Sri Vaasudeva, are being described. Our Sri Mahaprabhuji is explaining the true nature of this path of "Bhakthi", through the following "Karikas".

दशलीलापरे व्यापिवैकुण्ठे नित्यवत् स्थितिः।

रूपान्तरेण भजनं स्वामिसेवकायोर्हि ते॥१॥

KARIKA 1 Meaning: "In the all-pervasive Sri Vaikuntam, where our Lord enacts His "10-fold Leelas", as our Lord is always "same", at all times, there is no possibility of "service and worship" (Bhajanam) — as this can happen only, when the "forms" of the Lord, and the "devotee" are separate."

[NOTES: (1) Through the description of our Lord's "Leela" as "time" (Kaala), the role of Lord Anirudha was explained. Through our Lord's "Leela of anger and disappearance" (thinking of the way to destroy the Yaadavas), the role of Lord Pradhyumna is explained. Now the role of the "Leela" of Sri Vaasudeva is being explained. (2) The "refuge" of "Jnana" is "Aatma". In the Gita, our Lord has told Arjuna, that "I reside in the heart of all beings, as their "Aatma"! As per this saying our Lord enacts, all of His "10-fold" Leelas, through this divine form, seated in the heart of every being. The "Imperishable Brahman" (Akshar) is greater and beyond than the "indweller" role of our Lord! This imperishable Brahman has His holy abode, in the all-pervasive Sri Vaikuntam. Here, "everything" is of the form of "Para Brahman" only. Everyone has equal status, and due to this, who will perform worship and service of "whom"? "Worship and service" (Bhajanam) can take place only,

when the “forms” of both the Lord and His devotee are separate and different!]

स्वामित्वं सेवको हन्ति सेवकत्वं तथापरः।

अन्यथा सफलो न स्याद्भक्तिमार्गः ससाधनः॥२॥

KARIKA 2 Meaning: “Till the devotee gives up the view, that he is the master (i.e. till he feels that, after all, he is only a “servant”), till then, the Lord also does not give up the attitude of being a “servant”! In other words, the Lord does not feel, “I am the Lord and master” (Swami). Till the origin of these two separate “forms and attitudes”, between the devotee and the Lord, the success of the proper functioning of the path of Bhakthi, along with service and worship of the Lord, does not take place.”

[TRANSLATORS NOTES: In this connection, I had the good fortune of seeking the clarification on this “Karika” from Goswami Sri Shyam Manoharji Maharaj, as I could not understand the true purport of this Karika. As usual, he was very kind to explain, in detail, the true inner meaning of this Karika. The “gist” of what he told is given below. “Our Lord has become all the “forms” and “qualities” too — hence bad, good, dark, white, odor, fragrance, heat, cold, servanthship, mastership etc. — everything is our Lord only! But all the “opposing” qualities/differences are not expressed by our Lord in all the “beings” simultaneously e.g. there are some good “all-rounders” in cricket, who can “bowl and bat”. When they “bat”, their role as a “bowler” does not come into play, and vice versa too! In the same way, so long as the devotee feels “egoistic” as the “master”, our Lord does not respond to him, as the true “master and Lord” of everyone. But, when the devotee begins to

indicate, that ONLY OUR LORD HAS THIS KIND OF

realize his true nature of "being the servant" of our Lord, then only the Lord conducts Himself, as the master and Lord (to bless the devotee). There is another higher dimension to this — that in this path of grace (Pushti), our Lord becomes the "servant and devotee" — through His love and Prema to the devotee (AHAM BHAKTA PARAADEENAH - "I am under the control of My devotee" — our Lord spoke like this to Sage Durvaasa, in the story of King Ambareesha).]

सेवादशायां चेत्स्वामी विरसः सिद्ध्यभावता।

पश्चाच्चेत्सेवकत्वं स्यात्फलमीशश्च नो भवेत्॥३॥

KARIKA 3 Meaning: "During the course of performing "worship and service" of our Lord, if the Lord is without "bliss", then the desired "result" is not achieved! Thus, the "servantship" secured as a "result", later, will not make this "devotee" consider himself as the "Swami" (master)."

यावत्साधनमात्मानं सर्वशास्त्रविरोधिनम्।

कृत्वाऽन्ते पूर्वधर्मस्य नाशं च कुरुते फले॥४॥

KARIKA 4 Meaning: "Till the devotee worships and serves our Lord, till then i.e. during the performance of this service and worship, our Lord releases His devotee from the "bondage" of the scriptures, and elevates him to the higher status of "true love" (Prema) to our Lord! No sooner, the service and worship attain their fulfillment, our Lord also destroys the "qualities" of His devotee, and blesses him with the "results"."

अतः स्थितिदशायां हि तद्विचिन्त्य हरिः स्वयम्।

स्वानभिप्रेतविषयान् भोजयत्येव नान्यथा॥५॥

KARIKA 5 Meaning: “Hence, Lord Sri Hari, desirous of blessing the devotee, with the “results”, makes the devotee “eat those materials” so that, He can confer His desired results” (here, He made the Yaadavas consume wine, so that, their “liberation” can be done).”

तदाह—

एवं संचिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम्।

नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन्॥१६॥

VERSE 16 Meaning: “In this way, our Lord made the son of Dharma, sit on the throne of his kingdom, which was traditionally belonging to Him only! He began to show the “ways and paths”, to the noble Mahaatmas, and also made His friends happy and cheerful.”

श्रीसुबोधिनी : एवं प्रकारेण सम्यक् विचारयित्वा तथाकरणसामर्थ्यं तस्यैवेति भगवानित्याह स्वराज्ये पितृपैतामहे, स्वस्यैव राज्ये वा, ‘शास्त्रफलं प्रयोक्तारि’ इतिन्यायेन भगवद्राज्ये वा। धर्मजमिति तथा स्थाने स्थापनाधिकारो दशितः। नन्दयामासेति सर्वानेव सुहृदः सर्वप्रकारेणानन्दयुक्तांश्चकार। न केवलं लौकिकविषयैरेव पूर्णान् करोति, किन्तु वैदिकमार्गेणाऽपित्याह—साधूनां वर्त्म दर्शयन्निति। सतां मार्गो वैदिकस्तद्धर्मनिष्ठा। तद्दर्शयन् स्वयं यज्ञादिधर्मान् कुर्वन् वैदिकमार्गेणाऽपि नन्दयामासेत्यर्थः। अनेन प्रवाहं मर्यादां च स्थिरीकृतवानित्युक्तम्॥१६॥

पुष्टिमार्गमपि तावत् स्थिरीकरोतीत्याह—

SRI SUBODHINI: In this way, after thinking deeply, King Yudhishtira ascended the throne of his “father - grandfather — this was the “result” attained by him, for discharging his duties, in the future — as per the scriptures! In other words, Yudhishtira got the kingdom and throne, which belonged to our Lord only! The word “Bhagawaan” has been used, to specifically indicate, that ONLY OUR LORD HAS THIS KIND OF

POWER! NONE ELSE! Yudhishtira has been called as "The son of "Dharma" — to indicate, that he made all his friends and associates very happy, not only through "worldly" (Loukik) gifts and materials, but through the "Vedic" path also, he made all his friends very happy! The path of the noble saints is always "Vedic". Yudhishtira, now, scrupulously adhered to the path of "Dharma" (righteousness) and conducted several sacrifices and other rites. In this way, he made everyone joyous, through the Vedic way also! (i.e. He made everyone, either in the "Pravaaha" path, or the "Maryaada" path stable in their respective paths.)

He made even those devotees, who are treading the path of our Lord's "grace", (Pushti) stable in their path, as per the following verse.

उत्तरायां धृतः पुरोर्वंशः साध्वभिमन्युना।

स वै द्रौण्यस्त्रसञ्छिन्नः पुनर्भगवता धृतः॥१७॥

VERSE 17 Meaning: "Abhimanyu's child, as the scion and part of the Puru clan, was in the womb of his wife Uttara. This child (Parikshit) was cut away through the arrow of Āswathaama! Our Lord Sri Krishna protected this child fully!"

श्रीसुबोधिनी : उत्तरायामिति। पुरोर्वंशोऽभिमन्युना-उत्तरायां शास्त्रानुसारेण धृतः। स्वभर्यायामर्जुनपुत्रो यथाशास्त्रं गर्भं धृतवान्। इमां मर्यादां प्रवाहो दूरीकृतवानित्याह—स वै द्रौण्यस्त्रसञ्छिन्न इति। निश्चयोऽत्र ब्रह्मास्त्रस्याऽमोघत्वात्, अत एव सम्यक् छिन्नः। अग्रे सन्ततिश्छिन्ना। पुनश्छेदनानन्तरं स एव वंशो भगवता धृतः। छिन्नो हि पूर्वभागो नोत्तरं बिभर्ति। वंशः प्रदीपसन्ततिवद्भवति। यथा निरन्तरमुत्पद्यमानास्तेजोवयवा अङ्गुल्यग्रपरिमितां दीपशिखां स्वप्रवेशनिर्गमाभ्यां समां स्थापयन्ति तैलं वर्तिकां च निमित्तमाश्रित्य; तथा पूवदेहे अत्रायुषी समासाद्य शरीरोत्पादकावयवाः

स्थूलतया परिदृश्यमानं रूपं प्रवेशनिर्गमाभ्यां सममेव स्थापयन्तो वस्त्रवत् सूक्ष्मातानत्वात् तन्मध्य उत्तरोत्तरं शुक्रान्तानि सप्तावरणानि सूक्ष्मसूक्ष्माणि कुर्वन्ति। ततोऽन्तः सूक्ष्मावरणं प्रशिथिलावयवं सूक्ष्मवस्त्रवत् स्थितं योषाग्निसंबन्धात् सर्वत आकृष्टं पिण्डीभूतमिव योनौ प्रविशति। तत्राप्यत्रायुषी निमित्तमाश्रित्य पूर्ववत्तत्रापि सप्तधातून् सृष्ट्वा अन्तः सूक्ष्मसूक्ष्मान् रूपविशेषान् कुर्वन्तीत्याब्रह्मतृणस्तम्बानां व्यवस्था। तत्र तस्या सन्ततेर्विच्छेदे पूर्वसाधितस्य पिण्डस्य विनाशकेन विघाते उत्तरोत्पादनासामर्थ्ये भगवान् स्वयं प्रविष्टस्तां सन्ततिं तथैव रक्षितवान्, न तु कृष्यादिवद्वीजान्तराधानेन संतत्यन्तरमेव। शास्त्रतोऽभ्यनुज्ञानात्। पूर्वसंततिं कृतवानित्यर्थः। अनेन पुष्टिमार्गप्रवृत्तिः प्रवाहेण मर्यादाभङ्ग एवेति सूचितम्॥१७॥

स चेत्पुष्टिमार्गो मर्यादां यथास्थानस्थितां न कुर्यात्, प्रवाहवत् तस्यापि बाधकत्वमेव स्यादिति तद्व्यावृत्त्यर्थमाह—

SRI SUBODHINI: Abhimanyu had married Uttara, as per the scriptures, and she was expecting the scion and progeny of the Puru clan! This “orderly” system and progeny was destroyed, by the very “ordinary” (Pravaaha) Aswathaama! How? Aswathaama had cut this child, in the womb of Uttara, totally, through his arrow, which was known as the “arrow of Brahma” (Brahmaasthra). It is said, that this “arrow of Brahma” always achieves its target — i.e. it can never be made ineffective! Due to this, Parikshit was cut away fully — thus rendering, that no one will be there, in the Paandava family, to continue the lineage of Puru! But our Lord, protected this “cut-away” baby, in the womb of Uttara!

Our Sri Mahaprabhuji is explaining here, in detail, as to how the “baby” in the womb of Uttara was protected. For this sake, he has explained, the method of conception and growth of the child, in the womb of the mother! He says that, (1) the “lineage” (family) is like a “lamp” — one lamp lighting another! - What is

required is the wick and oil. The actual flame is controllable! In the same way, inside the "body" of the father, the "part" which is going to "originate" the new body, gets "life" (Aayoo). After entering into the body of the "father", it comes out, after attaining a "gross" form, and makes the 7 "coverings" (Kosas), which are very subtle, through the "life force" (Veeryam) in it! It then gets related (merged) with the "fire" in the woman and becomes a "Pindam" (mass) and enters into the womb of the woman. Here also, using its life force and food, it now makes the 7 primordial materials (Daatu) and attains, from its "subtle" form, the "gross" form! Our Sri Mahaprabhuji says, that everything from Lord Brahma to the ordinary blade of grass, are originated through this way only (i.e. their bodies).

Aswathaama had destroyed this "Pindam" (mass) of Parikshit through his arrow. Due to this, Uttara could not "originate" her child. Hence, our Lord entered into this womb of Uttara, by Himself, and saved this "child" from total destruction! He did not do this, like a farmer does — by removing a useless "seed", and putting in its place another "seed"! OUR LORD PROTECTED THE SAME CHILD AND MADE HIM COME ALIVE! In this way, when the "orderly" (Maryaada) path was destroyed by the "ordinary" (lowest) path, then the path of grace (Anugraham — Pushti) became "operative"! This is what is indicated!

If this "path of grace" does not protect the "orderly path" in an "orderly way" (Maryaada), then, the violation of the "Maryaada" path itself will occur. Hence, through the following verse, it is told, that this did not take place.

अयाजयद्धर्मसुतमश्वमेधैस्त्रिभिर्विभुः।

सोऽपि क्षमामनुजै रक्षन् रेभे कृष्णमनुव्रतः॥१८॥

VERSE 18 Meaning: “The omnipotent Lord caused the performance of three Aswamedha sacrifices, through the son of Dharma viz. Yudhishtira. King Yudhishtira also duly protected and ruled this earth, along with his younger brothers, and having become the “servant” of our Lord, became, very happy and blissful.”

श्रीसुबोधिनी : अयाजयद्धर्मसुतमिति। अन्तः ब्राह्मणानां स्वतः प्रवृत्त्यभावात् भगवत्प्रेरणयैव याजनं कुर्वन्तीति भगवानयाजयदित्युक्तम्। मन्त्र सहितदेवतासान्निध्यकरणाद्वा। त्रिभिरिति कायिकादिसर्वपरिहारार्थम्। ‘तरति मृत्युं तरति पाप्मानं तरति ब्रह्महत्याम्’ इति श्रुतेस्त्रिविफलसिद्ध्यर्थमाहारपृथक्त्वन्यायेन त्रयोऽश्वमेधाः कृताः याजनादिसामर्थ्यार्थमाह—विभुरिति। एवं निर्दुष्टस्याऽग्रिमकार्यमाह—सोऽपीति। क्षमां पृथ्वीमनुजैर्भ्रातृभिः सह रक्षन् द्विविधधर्मसम्पन्नः कृष्ण भक्तो जात इत्यर्थः। सदेवौ पादौ निरूपितौ॥१८॥

एवं भगवान् भक्तहर्त विधाय धर्मस्थापनफलमिव स्वार्थं कृतां सृष्टिं बुभुजे इत्याह त्रिभिः—

SRI SUBODHINI: The Brahmins, at this time, were not, by themselves, inspired to conduct the “Vedic” sacrifices. Our Lord had to “inspire” them, to perform these holy sacrifices. This is indicative of the fact, that our Lord only caused these holy sacrifices to be done! The Vedas say, that by the performance of three “Aswamedha” sacrifices, a person will “cross the burden and effect of his sins, and even the sin of killing a Brahmin”. With a view to attain all these “results”, our Lord inspired King Yudhishtira, to perform three “Aswamedha” sacrifices.

THEM, AS HIS OWN “AATMA” — as our Lord is

Our Lord is hailed here as “Vibhu”, to indicate, that our Lord had the capacity to do all this! King Yudhishtira, being an ideal king, along with his younger brothers, began to rule and protect the earth! In this way, goaded by the “Vedic Dharma”, and the “Dharma”, of being totally devoted to our Lord (Bhagawadharma), Yudhishtira became an ardent “Bhaktha” of our Lord Sri Krishna. Our Sri Mahaprabhuji says here, that in this way, the description of the “celestial deity”, and of the “holy feet”, has been completed here – The inner purport of this is, that the spiritual practices for the sake of attaining our Lord are “two” viz. (1) The due performance of the Vedic “Dharma” and (2) Bhagawad Dharma. These 2 practices are considered, as the “two holy feet”, and the “progressor and inspirer” of both of these, is our Lord Vishnu!

In this way, our Lord conferred the “benefits” on His devotees! With a view to confer the result of establishment and practice of “Dharma”, He began to enjoy the “creation” made by/for Himself only! This is described, through the following 3 verses.

भगवानपि विश्वात्मा लोकवेदपथानुगः।

कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः॥१९॥

VERSE 19 Meaning: “Our Lord, who is the “Aatma” of this Universe, now following the paths of this “world” and the “Vedas”, establishing Himself totally in the inner path of “Sāṅkhya” system, began to enjoy the desired objects/materials, in a detached way, at Dwaaraka.”

श्रीसुबोधिनी : भगवानपीति। भगवत्सेवको युधिष्ठिरादिरपि भगवदत्तं राज्यं बुभुजे। भगवानपि कामान् सिषेवे। विषयात्रानाविधान् बुभुजे इत्यर्थः।

तस्य स्वार्थसृष्टिस्य जगतो भोगे जीवतुल्यता स्यादत आह—विश्वात्मेति। न हि भगवान् विश्वं विषयत्वेन भुक्तवान्, किन्त्वात्मत्वेन। सहि विश्वात्मा त्रिविधपरिच्छेदाभावेन, न तु केवलं विश्वरूपेण। ननु तस्य विषयभोगः सर्वत्र स्वत एव सिद्धः किमिति विशेषकारेणोच्यत इत्यत आह—लोकवेदपथानुग इति स हि सर्वदा ब्रह्मत्वेन सर्वान् विषयान् भुङ्के। अत्र तु लोकानुसारेण लौकिकसाधनेन लौकिकक्रियारूपेण लौकिकान् विषयान् भुङ्के। वेदानुसारेण तु वैदिकक्रियया वैदिकान् पुत्रानुत्पाद्य ताननुभवति। अतोऽत्र प्रकारत्रयेणाप्यनुभवतीत्यर्थः। कामभोगे हि निर्गमनमार्गो नास्तीति तस्य सर्वावरकत्वात् कथं भगवान् जीवत् कामान् सिषेव इत्यत आह—द्वार्वत्यामिति। अनेन कर्मविरोधः परिहृतः। यथा निस्तारणोपायं कुर्वाणः कर्मफलमुपभुङ्के तद्वदिति। ज्ञानविरोधाभावाय असक्त इति। असक्त्या भोगो हि ज्ञानाविरोधी। स्वार्थं कृतसृष्टिमुपभवतीति ज्ञापयितुमाह—साङ्ख्यमास्थित इति। संख्या हि तत्त्वानाम्। यत्र भिन्नतया गणना साक्षित्वे पर्यवस्यतीति सर्गभेदे हेतु निरूपितः। अनेन भक्तिविरोधोऽपि परिहृतः। भगवान् भुङ्क्ते जीवोऽपि भुङ्क्ते। जीवद्वारा भगवान् भुङ्क्त इति पक्षे भक्तिमार्गविरोधो भवति। घ्राणं निरूपितम्॥१९॥

रमणं पुरुषोत्तमरूपेण चेति, द्वितीये भोगं वदन् रमयामासेत्येतद्विस्तारयति

SRI SUBODHINI: The servants of our Lord, such as Yudhishtira, and others realized, that after all, they were enjoying the kingdom “given” by our Lord only. Our Lord also now enjoyed all types of materials etc. Our Lord, was only enjoying the Universe, which has been made for Himself, by Himself and of Himself! Due to this “enjoyment”, are we to conclude, that the Lord also was leading the life of an “ordinary Jeeva”? Removing this doubt, it is said, that **OUR LORD CONTINUED TO REMAIN AS “VISWAATMA”** – i.e. our Lord did not “enjoy”, in the way, an ordinary “Jeeva” will enjoy materials/pleasures. **BUT, HE ENJOYED THEM. AS HIS OWN “AATMA”** – as our Lord is

not limited, through, either the qualities (Gunas) or time (today, yesterday and tomorrow). In other words, IT IS OUR LORD, WHO HAS BECOME THIS UNIVERSE! HE IS NOT DIFFERENT FROM THE OBJECTS! As He is the "Aatma" of everyone, He is "all-pervasive" and is also not limited by "space"! He is "Nithya" — permanent and everlasting! Neither "time" can limit Him! Hence, our Lord's "enjoyment" of Himself, cannot be realized or explained by anyone.

In fact, our Lord always revels in Himself, at all places, as it is He, who has manifested Himself, as everything! Then, why is it, that it is specially mentioned, that our Lord also "enjoyed" all pleasures and materials? On this, it is said, that although, our Lord, is the "real enjoyer" of everything, from the point of view of "Brahman", now, from the "worldly" (Loka) point of view, it is said, that He enjoyed all "worldly" materials. In the same way, through the "Vedic" actions, He also originated the "sons" (i.e. through marriage and Vedic rituals). Thus, at Dwaarakā, our Lord experienced, three types of "enjoyments" viz. worldly, Vedic and supernatural (Aloukik). This is the purport.

An ordinary "Jeeva", cannot "step out", of the bondage and attachment of the pleasures, to which he has deep desire and liking! Did our Lord also enjoy all these pleasures, fully attached to, like an "ordinary Jeeva"? Answering this, it is said, that our Lord enacted this "Leela", at Dwaarakā, in such a way, that He never got the "bondage" of His own actions! As our Lord is omniscient, He never enjoyed anything, with a sense of attachment — as actions done, with attachment, are against "Jnana" (knowledge). Our Lord enjoyed

this Universe made by Him, and for Him, with no “attachment” at all! This is clearly stated, through the words “firmly established in the Sāṅkhya path” – the purport being, that the body of the “Jeeva” is made up of the 5 “principles” (Tatwam), but not of our Lord! – as our Lord is only a “witness” of the created Universe, through the “principles”! Hence, THE ENJOYMENTS AND PLEASURES, CREATED FOR OUR LORD, ARE TOTALLY DIFFERENT! I.E. THEY ARE CREATED IN A DIFFERENT WAY! In this way, there is a difference in the “cause” for the creation of, (1) the Universe, (2) the materials intended for our Lord’s enjoyment and use! Both enjoy – OUR LORD AND THE “JEEVA”! But to say, that our Lord is “enjoying” through the devotee (Jeeva) is against the path of “Bhakthi”! In this way, the role of our Lord’s sense of “fragrance” (nose) is explained. Our Lord enjoys (enacts His “Leelas”) both through His form of Sri Purushothama, and as “Purusha” also! He also makes (inspires) others to “enjoy”. This is explained through the following 2 verses.

स्निग्धस्मितावलोकनेन वाचा पीयूषकल्पया।

चरित्रेणाऽनवद्येन श्रीनिकेतेन चाऽऽत्मना॥२०॥

इमं लोकममुं चैव रमयन् सुतरां यदून्।

रेमे क्षणदया दत्तक्षणः स्त्रीक्षणसौहृदः॥२१॥

VERSES 20 and 21 Meaning: “Our Lord, through His loving gaze, and looking at with a soft sweet smile, through His nectarine words, blemish-free Leelas and stories enacted, through His divine self, which is the holy abode of Goddess Laxmiji.....(20)

“Our Lord made this world and the “other” very happy and gave very “special bliss” to the Yaadavas! Our Lord conferred, through His love, everlasting bliss on the Gopis of Vraja, by taking time for them, during the nights (i.e. our Lord conferred the bliss of His divine self on these Gopis of Vraja).” (21)

श्रीसुबोधिनी : स्निग्धस्मितावलोकनेति। चतुर्भिश्चतुर्विधानां भूतानां भोगो निरूप्यते। चतुर्विधान्यत्र भूतानि। त्रिविधा जीवा मार्गत्रयवर्तिनो व्यापिवैकुण्ठवासिनश्च। तत्र भगवानिमं लोकं स्निग्धस्मितावलोकनेन रमयामास। अत्र हि द्विविधा जीवाः ‘द्वौ भूतसर्गौ लोकेऽस्मिन्’ इति। तत्र दैवाः स्निग्धावलोकनेन प्रेमदृष्ट्या रतियुक्ताः कृताः, आसुरास्तु स्मितेन मन्दहासेनार्द्धमायामोहेन। सर्वथा मुग्धाः शुद्धदैत्या भवन्ति, ते दोषमलात्मकाः। अर्द्धमुग्धास्तु लौकिका भगवत्प्रसादेन सर्वानेव विषयान् प्राप्नुवन्तीति तत्र स्मितावलोकस्य हेतुत्वम्। आमुष्मिकान् वाचा पीयूषकल्पया रमयामास। ते हि मर्यादावन्तो वैदिकफलभोक्ताः। तद्धि स्वर्गापवर्गाख्यम्। तद्भगवद्वाचा वेदेन स्वर्गाख्यं भवति। अमृतकल्पेन च उपनिषद्भागवतादिना आमुष्मिकं फलं प्राप्नुवन्ति। **अनवद्येन चरित्रेण** सर्वानेव पुष्टिमार्गस्थितान् भक्तान् यदुंश्च सुतरां रमयामास। चरित्रेणैव हि भक्ता रज्यन्ते। लोकनिन्दारहितेन तु कुलीना यादवाः सुतरां रज्यन्ते। वैकुण्ठस्थिताः श्रीनिकेतेनाऽऽनन्दयुक्तेन आत्मना सच्चिदानन्दरूपेण। चकारात् श्र्यादिविभूत्या। क्षणदया दत्तक्षणो रात्र्या दत्तावसरः। स्वप्नसुषुप्तिसुखं निद्रया भवतीति रात्रेः क्षणदात्वं लौकिकम्। ततोऽत्र विशेषं वक्तुं स्त्रीणां सम्बन्धिनि क्षणे सुखे सौहृदं यस्येत्युक्तम्। वैकुण्ठसुखं हि निष्प्रपञ्चे स्वरूपे स्थितो रमते। रात्र्यामवतीर्णोऽपि तथा स्त्रीसुखे। एवं चतुर्भिः सर्वेषां रमणमुक्तम्। **स्निग्धेति** घ्राणदेवता। इममिति वाक्। अत एव **तस्यैवमित्यग्निः** ॥२०-२१॥

सङ्कर्षणचरित्रमाह—

SRI SUBODHINI: Our Lord’s “enjoyment” is described, as of 4 kinds and through 4 “instruments”! There are 4 types of “beings” — three in this world, and the

4th category is those devotees, who reside in the all-pervasive Sri Vaikutam! Here, for this “world”, our Lord was bestowing His “bliss”, through His love and “looking at” everyone, (Drishti) with His sweet smile! As per the saying in the Gita, there are two types (kinds) of “Jeevas” (beings) in this world — the “divine” (Daivi) and the “demoniac” (Aasuri). For the “divine” beings, our Lord bestowed love for Him, through His vision of love and soft sweet smile! He gave them “bliss” also, from his own blissful self, and made them very happy! Of course, the wicked demons are always full of “blemish” and “dirt” (unclean). The “worldly” persons get only “half-happiness”, and they attain all the objects of their pleasure, through the grace of our Lord, as our Lord bestows on them, His “vision” of laughter and smiling!

Our Lord bestowed “bliss” on the “Jeevas”, residing in other “worlds” (Paraloka — beyond this earth) through His “nectarine words”, as these devotees followed the Vedic “orderly” (Maryaada) path! This “Vedic” result are of two kinds. (1) Heaven, (2) liberation. Among these, through the “Vedic words” of our Lord, the result of “heaven” is attained. Through the nectarine “Upanishads”, and the words spoken by our Lord Himself, a “being” attains the result of “liberation”. OUR LORD, THROUGH HIS “BLEMISH FREE LEELAS” BLESSES HIS DEVOTEES, FOLLOWING THE PATH OF GRACE, WITH HIS HIGHEST BLISS (AANANDA). TRUE DEVOTEES OF OUR LORD BECOME HAPPY ONLY, THROUGH HIS LEELAS AND STORIES! The Yaadavas became very happy, through our Lord’s “Leelas”, and the devotees, who reside in Sri Vaikuntam, become happy, through the

“truth-consciousness-bliss” (Sat-Chit-Aananda) divine form of our Lord, who is the holy abode of Goddess Laxmiji. The syllable “Cha” (and) indicates, that the devotees become happy through Goddess Mahalaxmiji (Sree) also! Our Lord took time off, during the nights, and bestowed His own “bliss” on His devotees. It is specifically mentioned, that our Lord bestowed the bliss of His own divine self on the Gopis of Vraja. Our Lord, establishing Himself in His own “Universe free” divine self, enjoys Himself, through the “bliss” of His devotees, in the all-pervasive Sri Vaikuntam. Our Lord had taken the incarnation, and He bestowed the bliss of His divine self, on the Gopis of Vraja, during the nights only. In this way, through “4 instruments”, our Lord’s “blissful play” has been described.

Through the 20th verse, the description of the “deity” of “nose” (sense of smell) has been done. In the 21st verse, the sense of “word” (Veda) has been described. In this 22nd verse, description of “Agni” (fire), who is the celestial deity of “word” (Vaani) is being described.

Now, through the next verse, the “Leela and story” of Lord Sankarshana is being told.

तस्यैवं रममाणस्य संवत्सरगणान् बहून्।

गृहमेधेषु योगेषु विरागः समजायत॥२२॥

VERSE 22 Meaning: “In this way, for very many years, our Lord enacted His “blissful Leelas”. Our Lord as Sri Sankarshana, got the spirit of renunciation, for the various objects/pleasures of the household, which makes the “intellect”, get attached to them!”

श्रीसुबोधिनी : तस्यैवमिति। एवं प्रकारद्वयेन रममाणस्य विरागो भोगप्रतिबन्धात्मा षष्ठो भगवदीयो गुणः प्रादुर्भूतो जात इत्याह। द्विविधा हि

विरक्तिः, भोग्यपरित्यागेन दोषदर्शनसहितेन शास्त्रदृष्ट्या साधारणी, लौकिकानामतिभोगेन च। भगवतो विशिष्टा सा जातेति वक्तुं तद्धेतुमाह—संवत्सरगणान्बहूनि। संवत्सराणां गणाः प्रभवादिसमूहाः। तेऽपि बहवो बहुरूपेण रमणात्। वैराग्यस्य विषयमाह—गृहमेधेषु योगेष्विति। उपायेषु वैराग्यम्, न तु स्वरूपभोगे। उपायो द्विविधः पूर्वमुक्तो लौकिको वैदिकश्च। तत्र सुतरां लौकिकेष्वितिः। गृह एव मेधा बुद्धिर्यैरिति। विरागो रागाभावरूपो रागनिवर्तको वा॥२२॥

रागस्य हि उभयं निवर्तकम्, असाध्यताज्ञानमनिष्टज्ञानं च। तत्राऽनिष्टज्ञानं लौकिकेषु विहितेषु शास्त्रतः परमार्थश्चेति तुल्यबलत्वाभावादकार्यताज्ञानं लोके निवर्तकं मन्यमानो भगवति वैराग्यमुक्त्वा पुरुषरूपेऽपि कैमुतिकन्यायेन वैराग्यमाह—

SRI SUBODHINI: In this way, our Lord, through the “Vedic and worldly” ways, enacted His “blissful Leelas”. Later, our Lord’s virtue of “Vairagyam” (spirit of detachment — renunciation) (6th virtue) got manifested. This spirit of “detachment” is of 2 kinds. (1) The spirit of “detachment”, which arises, due to seeing blemish and defects, as explained in the scriptures, on sense pleasures and desire for objects. In this path, the devotee gives up (renounces), all the objects of pleasure and enjoyment. This “detachment” is considered as “ordinary” (Saadhaarana Vairaagyam). (2) This is the spirit of “detachment”, which happens to the “worldly” persons, arising out of “lots” of enjoyment of pleasures of objects! This “detachment” is also considered as “ordinary”! Lord Sankarshana got this second kind of “detachment”, due to “over indulgence” in pleasures of objects! The reason for this sort of “enjoyment” was, that our Lord as Lord Sankarshana had enjoyed all these pleasures, for “many, many years”! - through many “forms”! The Lord, now, did not have any taste or

desire for any of these pleasures. His attachment to those ways and means of attaining enjoyment was "lost", now, from His intellect. As a result, He got a deep sense of "detachment"!

There are two ways of removing "attachment" (Raagam) to pleasures and objects. (1) The "knowledge" of "ultimate uselessness" of these objects/pleasures i.e. it is impossible to have a "satiated desire" — as "desires" for objects/pleasures increase only, on being catered to! (2) The "knowledge" that "desires" and attachment lead to sorrow and unhappiness. Out of this, the latter arises, in the mind of worldly persons, through the scriptures; and in the minds of the "Vedic" oriented persons, arises out of their knowledge on the ultimate spiritual truth and meaning of life (Paramaartham). Both of these types of "knowledge" are not of equal "strength". Hence, disability and defective "worldly" knowledge, also leads to a spirit of "detachment".

This spirit of "detachment" in our Lord as the "Purusha" is being explained further.

दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान्।

को विस्त्रम्भेत योगेन योगेश्वरमनुव्रतः॥२३॥

VERSE 23 Meaning: "When the attainment of desired objects/pleasures is under the control (disposal) of the "divine", then how can there be any person, who follows, through the process of Yoga, our Lord, who is the Lord of all Yogas, have any sustained faith, in the certain and sure attainment, of material objects and pleasures?"

श्रीसुबोधिनी : दैवाधीनेष्विति। यत्र स्वप्रयत्नसाध्यता नास्ति तेनाऽप्यंशेन तत्र रागो न जायते। दृष्ट एव प्रयत्नसाध्यता, नाऽदृष्टे। सर्वमेव

चाऽत्राऽहष्टरूपकर्मसाध्यम्। तत्र देहो भोगाधिष्ठानम्, विषयास्तदाधारा भोग्याः, भोक्ता च तदभिमानि-त्रयमपि दैवाधीनम्। स्वयं पुमान्, अनेनाऽऽक्षिप्तो देहो वा। स्नादायश्च विषयाः। ततः किमत आह—को विस्मभेतेति। को वा विश्वासं कुर्याद्भोगो भविष्यतीति। घुणाक्षरन्यायेन कदाचिद्भवति। न ह्येतावता घुणकीटोऽक्षराणि लिखितुं जानातीति घुणभक्षितकाष्ठोऽक्षराणि वाचयितुं कश्चिद्विचारयति। तथा दैवगत्या स्वप्नवत् कदाचिद्भोगे जाते सर्वदा भविष्यतीति को वा विश्वासं कुर्यादित्यर्थः। ननु जगदेव विश्वासं करोति, कुतो निषिध्यत इत्याशङ्क्याऽह—योगेन योगेश्वरमनुव्रत इति। शास्त्रोक्तप्रकारेण शास्त्रं बुद्ध्वा विहितभक्तिमार्गेण उपायेन योगेश्वरं सर्वोपायप्रवर्तक यः, सेवते सर्वभावेन, स विश्वासं न करोतीत्यर्थः॥२३॥

एवं वैराग्यमुक्त्वा सत्यसङ्कल्पत्वाय तदनुगुणं बहिर्वैराग्यजनकं शापं निरूपयति—

SRI SUBODHINI: That object, which cannot be attained, through efforts, also leads to a sense of “detachment”, in the mind of the seeker! An object, which is seeable can, perhaps, be attained through efforts. But, the “unseen” effects are not, just automatically attained, through “efforts” — as only the “unseen” actions (Karma) can lead to the “results”, which are not “seen” now! In other words, the results are determined by the “divine”! Hence, all the three “entities” are under the control of the “divine”. (1) The “Jeeva” (Purusha). (2) The “body” of the “Jeeva” and (3) all objects and pleasures.

What is the effect of being under the control of the “divine” (Daivadeenam)? On this, it is said, that “Who will get faith and confidence, (believe) that he will certainly attain the objects of pleasures? Who will want or desire to read or learn the sort of characters/signs made by small worms, after their eating into the wooden logs? — especially, when these “worms” do not know to

write at all! They have scribbled “something” – which resembles, some sort of illegible writing – accidentally! In the same way, even if someone attains, like in a dream, an object of pleasure or enjoyment, how can even this person assume, that he will get the same enjoyment at all times, or it will remain permanently? This entire Universe, of course, always think and believe, that every pleasure/joy/object is/are permanent, or at least, they pray and desire for their “permanency”! But this is not possible. Based on the scriptures, the devotee should follow the ways and means of the path of Bhakthi and worship our Lord, who is the Lord of all Yogas, with his total mind and love. Even this devotee will not have faith or belief, that he will be blessed with everything, he likes or desires for, on a permanent basis! Hence, our Sri Mahaprabhuji comments here – what is there to be wondered at, when the “ordinary” Jeeva believes in this?

In this way, after emphasizing the necessity for the spirit of “detachment” (Vairaagyam), and with a view to fulfill the “will and desire” (Sathyasankalpam) of our Lord, the sage gave a “curse” to the Yaadavas, so that the external “cause”, for the rise of “detachment” in the mind of the Yaadavas, can be indicated – as per the following verse.

पुर्या कदाचित् क्रीडद्भियदुभोजकुमारकैः।

कोपिता मुनयः शेषुर्भगवन्मतकोविदाः॥२४॥

VERSE 24 Meaning: “One day, the youths of the Yadu and Bhoja Yaadava clans, while playing in the city, made the sages get angry! Due to this, these sages, who were fully aware of the desire and will of our Lord “cursed” them! (i.e. the Yaadavas).”

श्रीसुबोधिनी : पुर्यामिति। पुर्यां द्वारकायाम्। सामीप्ये सप्तमी।
कदाचिदिति भगवद्विचारितकाले क्रीडद्विरिति न तेषां स्वभावतो दुष्टत्वम्।
यदुभोजकुमारकैरिति उपजीव्यः सर्व एव भगवदीया बालकाः, तत्रापि
कुमाराः, न वै शिशूनां गुणदोषयोः पदम्' इति दोषामावः सूचितः। तैः
कोपिता मुनयो मननशीला ब्रह्मर्षयः शेषुः शापं दत्तवन्तः। तत्र
हेतुः—भगवन्मतकोविदा इति। भगवदभिप्रायं जानन्तीति सर्वदोषाभावः॥२४॥

ततः परित्यागत्रयमाह—ततः कतिषयैरिति त्रिभिः—

SRI SUBODHINI: On the day, our Lord had willed, that the Yaadavas should be “cursed” by the sages, the youths of the Yadu and the Bhoja clans were playing some games, and while playing they made the sages, who were nearby, get upset and angry! The word “while playing”, used here, indicates, that these youths were not bad by nature. But, while “playing”, they made the sages get anger — through their antics!- especially, when we know, that these youths were “protected” and were “belonging” to our Lord! Usually, the “wrong-doings” done, while playing, by the boys are generally ignored and/or tolerated! In this way, they were all “blemish free”. But, it was the desire and will of our Lord, due to which, the “Brahma Rishis” (sages) gave them the “curse” — though they were not, by their nature, bad at all, and had committed the offence, only while playing! Even then, they were cursed due to the sages being aware of the desire and will of our Lord! In fact, these sages were not “helpless”! They were only fulfilling the desire of our Lord. Hence, no one is to be blamed!

Through the next 3 verses, the three “sacrifices” done by the Yaadavas, are described.

ततः कतिपयैर्मासैर्वृष्णिभोजान्धकादयः।

ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः॥२५॥

VERSE 25 Meaning: "After many months (since the incident), these Yaadavas of the Vrishni, Bhoja and Andhaka clans, who were infatuated, through the divine will, went to Prabhaasa, happily, riding their chariots!"

श्रीसुबोधिनी : गृहपरित्यागः, प्रवाहपरित्यागः, सर्वस्वपरित्यागश्चेति; रागाभावद्वयस्य तद्धेतुभूतशापस्य च त्रिषु पर्यवसानात्। तत्राऽऽद्यमाह—**कतिपयैरेव मासैः** त्रिभिर्मासैः सर्वेऽपि यादवा निर्गता इति। वृष्णिभोजान्धकाः सात्त्विकराजसतामसा निर्दिष्टाः। तदादयः सर्वेऽपि त्रिष्वेवाऽन्तर्भवन्तीति। अत एव **संहृष्टा ययुः**। न हि भगवदभिप्रायं सगुणा जानन्ति। प्रकर्षेण भावस्थानं संहर्तुः सङ्कर्षणस्य स्थानं प्रभासः। **रथैरिति** युद्धसाधननयनं सूचितम्। एवं गमने हेतुर्देवरूपेण भगवता मोहिता इति। मनुष्यभावं परित्यज्य देवभावः प्राप्तव्य इति। अनेन शापोऽत्र विपरीतो निरूपितः॥२५॥

शापो हि हीनभावं नयति, न तूत्कृष्टभावम्। एते तु शापादेवभावं प्राप्स्यन्तीति लौकिकक्रियापरित्यागार्थमाह—

SRI SUBODHINI: The "curse" of the sages became the "cause" for their "detachment". Due to this, they "gave up" three things viz. (1) Giving up of their houses. (2) They gave up their "worldly" conduct and (3) they gave up their entire wealth!

The first "sacrifice" is being told — that these Yaadavas got out of their Dwaaraka city, after the lapse of few months. Through specific reference made to the Yaadavas of the Vrishi, Bhoja and Andhaka clans, it is indicated, that these Yaadavas were of Sātwik, Rājasik and of Tāmasik qualities. They had taken many other Yaadavas also (of other "clans"). As all of them were together, they were also very happy.

Our Sri Mahaprabhuji says here, that THE JEEVA, WITH THESE THREE QUALITIES (SATWA, RAJAS

AND TAMAS – SAGUNA) WILL NOT BE ABLE TO REALIZE THE INNER WILL AND DESIRE OF OUR LORD!

The inner meaning of the word “Prabhaasa” is, that in this city, the “Jeeva” gets the illumination of the “total knowledge” (Jnana). It is also the “place” of Lord Sankarshana, who is the “destroyer” of everyone! They had taken, a lot of weapons also, with them, in their chariots, as our Lord had, through His “Maya” power, infatuated them, to carry the same! Our Lord had decided, that these Yaadavas will not give up their “human” nature, and attain to their “celestial” nature! In fact, this “curse” was a “blessing in disguise”, that the Yaadavas, were enabled, to give up their “lower human status”, and elevated to their own “celestial stature”!

“Sins” push down a “Jeeva” to a lower “status” (i.e. degrades him). Never ever a “sin” can make a person “better”! Hence, these Yaadavas will attain their own “celestial” status, through the curse of the sages! Through the next verse, the renunciation of their “worldly actions” is being done (i.e. they performed all the “celestial” actions).

तत्र स्नात्वा पितॄन् देवानृषींश्चैव तदम्भसा।

तर्पयित्वाऽथ विप्रेभ्यो गावो बहुगुणा ददुः॥२६॥

VERSE 26 Meaning: “After taking bath, the Yaadavas performed the “ablution” ceremony to please, through water, their ancestors, the celestial deities and the sages (Rishis). Later, they gave in charity, a lot of “quality” cows to the Brahmins!”

श्रीसुबोधिनी : तत्र स्नात्वेति। अयमेव वा विशेषमोहः। ते हि भगवद्भक्ता भगवद्भक्त्यैव सर्वसमाधानं कर्तुमुचितास्तथापि स्नानादिकमेव

कृतवन्तः। तत्र सरस्वत्यामग्निकुण्डे वा स्नात्वा देवर्षिपितृतर्पणं विधाय
विप्रेभ्यो बहुगुणा गावः। बहुदोहसारदुग्धसाधुत्वादयो बहवो गुणाः।
अनेननाध्यात्मिकाधिदैविकाधिभौतिकतोषः सम्पादित इत्युक्तम्॥२६॥

धनत्यागमाह—

SRI SUBODHINI: As these Yaadavas were devotees of our Lord, our Sri Mahaprabhuji says here, that they should have served and worshipped our Lord only. But, as they were now “infatuated”, by our Lord’s “Maya” power, these Yaadavas performed the other rituals like taking baths in the Saraswati river/Agnikundam. Later they gave the “offerings”, through water to the ancestors, the celestial deities and the sages. The Brahmins were given a large number of “best quality” cows, in charity i.e. these cows gave a higher quality of milk, and were of good nature. From this, it is mentioned, that the Yaadavas pleased the mental, physical and celestial dieties, and got their blessings.

Through the following verse, the “sacrifice” of “wealth” is being described.

हिरण्यं रजतं शय्यां वासांस्यजिनकम्बलान्।

हयान् रथानिभान् कन्यां धरां वृत्तिकरीमपि॥२७॥

VERSE 27 Meaning: “For the sake of pleasing our Lord, the Yaadavas, gave to noble Brahmins, gold, silver, beds, clothes, deer skin, woolen rugs, horses, chariots, elephants, maidens (in marriage), land for their livelihood (i.e. villages with farms) and many other things!”

श्रीसुबोधिनी : हिरण्यमिति। हिरण्यं सुवर्णम्। हिरण्यं रजतमिति देवपितृप्रीत्यर्थं दक्षिणाविषयः। शय्यां वासांसि इति रात्रिदिनसुखकराणि। अजिनकम्बलानिति आस्तरणपरिधेयानि। त्रिविधान्येतानि सत्त्वरजस्तमोभेदेन साधारणानि देयानि। हयान् रथान्, केवलाः सहिताश्चश्वाः। इभा हस्तिनः

स्वतन्त्राः। कन्यां धरामिति राजसं दानम्। हयाः सात्त्विकाः। वृत्तिकरीमपीति भूमिमात्रम्। पूर्वं धरा ग्रामादिरूपा। किं बहुना, येषां यदस्ति, यत्किञ्चिन्नीतम्, तत् सर्वं ब्राह्मणद्वारा परित्यक्तमित्यर्थः॥२७॥

एवं परित्यज्य शुद्धा भूत्वा भगवत्प्रीतिकरं कर्म कृतवन्त इत्याह—

SRI SUBODHINI: With a view to please, respectively, the celestial deities and the ancestors, gold and silver articles were offered, as gifts in charity. Beds and clothes give comfort, during night and day! The deer skin is used to “sit upon”, (a seat) and the woolen rug is used to cover the body. These three types of items were given by the Sātwik, Rājasik and Tāmasik Yaadavas. Only horses, chariots with horses, elephants, maidens (in marriage) and land — these are “Rājasi” charity! The charity of “horses” is Sātwik. Villages with farms for “livelihood” of the Brahmins, were also given, in this way. Whatever had been brought by the Yaadavas, from Dwaaraka, were given in charity to the Brahmins.

In this way, after doing the “sacrifices”, the Yaadavas got purified, and they began to do the “actions”, which would please our Lord — as described below.

अन्नं चोरुरसं तेभ्यो दत्त्वा भगवदर्पणम्।

गोविप्रार्थासवः शूराः प्रणेमुर्भुवि मूर्धभिः॥२८॥

VERSE 28 Meaning: “They now offered very tasty dishes (food), which has been offered as “Prasaada” to our Lord, to the Brahmins! These brave Yaadavas, who were prepared to give up their lives, for the sake of cows and Brahmins, now prostrated to them, by putting their “heads” on the ground!”

श्रीसुबोधिनी : अन्नं चोरुसमिति। अनेकव्यञ्जनयुक्तमन्नं पूर्वोक्तेभ्यः एव ब्राह्मणेभ्यः कृष्णप्रीत्यर्थं दत्त्वा निवृत्तपापा भक्त्यावेशेन सात्त्विकभावं

प्राप्ताः स्वधर्मोद्धोधेन राजसमिश्राः सात्त्विका जाता इत्याह—**गोविप्रार्थासवः शूरा इति।** गवां विप्राणामेवार्थे असवः प्राणा येषामिति सात्त्विकत्वम्। शूरा इति राजसाः। तादृशानां सर्वप्रायश्चित्तमाह—**प्रणेमुर्भुवि मूर्धभिरिति।** य एव शापं दत्तवन्तस्तेभ्यस्तदीयेभ्यो वा भूमौ साष्टाङ्गप्रणामं कृतवन्तः। शिष्टेषु शिष्टानि। एवं मर्यादया चतुर्विधं भगवच्चरित्रमत्र निरूपितम्, इन्द्रियाणां ज्ञानकर्मभेदो विहिताविहितभेदश्च॥२८॥

SRI SUBODHINI: Many types of tasty dishes were cooked and offered to the Brahmins, for the sake of pleasing our Lord Sri Krishna. In this way, they got rid of all their “sins” and became “sin free”! Due to this, they were inspired, with the ingress of “Bhakthi” to our Lord, and attained the “Sātwika” attitude! (became “harmonious”). As their inherent “righteous qualities” got revived (woken up), they now were even prepared to give up their lives for the sake of protecting the cows and the Brahmins. (This shows their “Sātwika” attitude). By the word “brave warriors”, their “Rājasik” nature is indicated. These Yaadavas now mitigated all their sins, through an act of repentance! They now prostrated to these noble Brahmins, by falling on the ground!

The rest of the “verse” describes the role of the remaining “senses” (Indriyaas). In this way, through the path of “Maryaada” (orderly), our Lord’s 4 types of “Leelas” are explained viz 2 “divisions” of “sense organs” (the organs of “action” and “Jnana”) and the 2 “divisions” of “actions” viz. the “Vedic” and the “worldly” actions (Loukik).

अष्टभिः सप्तभिश्चैव षड्भिः सप्तभिरेव च।

चतुर्मूर्तेर्भगवतश्चरित्रं खमिहोच्यते॥१॥

KARIKA 1 Meaning: “In this chapter, the “Leelas” of our Lord (of the 4 forms) of the numbers of 8, 7 and 6 are described.”

एतदूपाणीन्द्रियाणि नान्यं गृह्णन्ति च क्वचित्।

सर्गार्थं हेतवश्चोक्ता जन्महेतुस्वभावतः॥२॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मज
वल्लभदीक्षितविरचितायां तृतीय स्कन्धे तृतीयाध्यायविवरणम् ॥३॥

KARIKA 2 Meaning: “These sense organs, at no time or event, accept or grasp anything/anyone, other than our Lord! The birth of the “Jeeva”, who is “deserving and appropriate” (to receive the grace of our Lord) — his birth, cause and attitude, is caused by our Lord’s creation and grace.”

[NOTES: (1) The inner purport of the 6 verses of this “canto” is given here; (1) through the 23rd verse, the “task” of the “eyes”, is the faith and confidence in enjoyment of pleasures. (2) Through the 24th verse, the task of the presiding deity of the “eyes” viz. the sun is told, to be the inspiration to give a curse after knowing the will and desire of the Lord (on the part of the sages). (3) Through the 25th verse, it is said, that this “curse” on the Yaadavas, was an “order” from our Lord, and on “hearing” this curse, the Yaadavas went to Prabhaasa Kshetra! This is the task of the sense organ of “ears”! (4) Through the 26th verse, the various actions of taking bath, giving ablutions etc. are told to be done, while taking care of the “directions” (Disha). This is the task of the celestial deity of “ears” viz. Disha! (5) Through the 27th verse, the inspiration to give land in charity for livelihood — this is the task of the tongue! (6) Through the 28th verse, it is said, that very tasty food was served. This is the specific task of tongue!

(2) Here, reference to “orderly path” (Maryaada) is used to indicate, that our Lord used, all His “Leelas” to bless everyone, with total devotion (Nirodha).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 3 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - चतुर्थोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 4

चतुर्थे ह्यधिकारार्थं बुद्धिभगवतोच्यते।

पञ्चधा साऽत्र सम्प्रोक्ता पञ्चपर्वाधिकारिणाम्॥१॥

स्वरूपं च गुणाः प्रोक्ता फलमत्र निरूप्यते।

एतादृशे हि पुरुषे भगवानाविशेद्यतः॥२॥

तदैव तद्गताः सर्वे बुद्ध्यन्ते नाऽन्यथा यथा।

अतो भगवतः सर्गे हेतुश्चाऽयं निरूप्यते॥३॥

तत्र प्रथमं स्मृत्यात्मिका बुद्धिर्भगवदिच्छयोत्पन्नेत्याह-अथेत्यादित्रिभिः-

KARIKAS 1 to 3 Meaning: "In this 4th chapter, our Lord Himself speaks of the right "intellect", for attaining the "deserving authority". This "intellect" has been spoken as of 5 types. The nature and qualities of those related to the of 5 types of "ignorance" (Avidhya) have also been told, along with the "result" of these qualities (and the "deserving authority" thereof)."

"When our Lord "enters" into such deserving devotees by Himself, then only, the true knowledge of all

materials, which are there, arises! Hence, this is also a “cause”, for our Lord’s creation (purpose).”

Through the following 3 verses, the “origination” of the “intellect”, by way of remembrance of the “desire and will” of our Lord (i.e. the “intellect” which got the memory of the “will and desire” of our Lord) took place.

उद्धव उवाच—

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम्।

तया विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्पृशुः॥१॥

VERSE 1 Meaning: “Later, the Yaadavas, after getting permission from the holy Brahmins, partook their food. Afterwards, they consumed the Vaaruni drink, through which, they lost their “knowledge” (Jnana). They began to speak “inappropriate” words (incoherent due to intoxication), through which, even the “vital” parts of the Yaadavas got severely affected!”

श्रीसुबोधिनी : तामसी राजसी। चैव सात्त्विकी चेति सा क्रमात्। पूर्वमेतादृशा अपि सर्वदोषविनिर्मुक्ताः। भगवदिच्छया श्रमापनोदनं कर्तव्यमिति तेषां मतिरुत्पन्ना। ततः पूर्ववासनया तेषामसद्बुद्धिरुत्पन्नेत्याह— अथ भिन्न प्रक्रमेण। ते पूर्वोक्ता ब्राह्मणैरनुज्ञाताः। भुक्त्वेत्यन्तं पूर्वसम्बन्धि। वारुणीं पीत्वेति निषिद्धाचरणम् तस्याः फलमाहतया विभ्रंशितज्ञाना इति।

SRI SUBODHINI: Three verses have been used to describe this event, as three types of Yaadavas viz. the Sātwiki, Raajasi and Tāmasik, were involved.

The Yaadavas were “blemish free”, but due to the will and desire of our Lord, their “intellect” had got tired, after much playing, and they were eager to remove their tiredness. Later their intellect got “bad”, due to the latent tendencies in them!

It is also indicated, (Atha) that, now, a new “subject”

is being started. The “blemish free” Yaadavas took their “meals”, after getting the permission from the holy Brahmins. Now, these Yaadavas began to drink the “Vaaruni” drink. This action was a violation of the scriptural injunctions, due to which, they lost their discriminating “knowledge”.

सर्वं हि साधनं व्यर्थं यदि बुद्धिर्विनश्यति।

अकर्तव्यं तदा नास्ति महतामपि निश्चितम्॥१॥

तस्मादेवं न कर्तव्यमिति बुद्धिरिहोच्यते।

अतोऽत्र शास्त्रे सर्वत्र ह्यप्रामाण्यं स्मृतेः सदा॥२॥

KARIKAS 1 and 2 Meaning: “When the “intellect” gets destroyed, then, all efforts and instruments become a waste! Even, the high and noble persons are unable to determine, as to whether, “I can do this sort of action?!”

Hence, that type of “intellect” is being spoken here, through which the origination of “Jnana” takes place, that we should do never commit this type of action, which is against the scriptures! Hence, the “memory” (or knowledge) in the intellect, which makes a person do “action” against the scriptures, is not a “proper proof or evidence” at all!”

श्रीसुबोधिनी : बुद्धिभ्रंशफलमाह—दुरुक्तैर्मर्म पस्पृशुरिति। दुरुक्तानि दुर्वायान्यपकर्षबोधकानि। यस्य, यत्रोचितं तत् प्रमादाज्जातं मर्मेत्युच्यते। अपकर्षवाक्यैस्तादृशमुक्तवन्त इत्यर्थः। ज्ञानं चाऽत्र शास्त्रे स्थिरम्, न त्रिक्षणावस्थायि। घ्राणेन गन्धवन्मनसा तस्य ग्रहणे स्फुरणम्। तद्भगवति नित्यमेव, अन्येषां तु जन्यम्। शरीरस्याऽत्रमिव लोकशास्त्रादिकं तस्य पोषकम्। इन्द्रियाणि जनकानि, अभ्यासो दाढ्यहेतुः। तच्च त्रिविधम्, सात्त्विकादिविभेदेन। देशादयश्च षट्पदार्था निषिद्धास्तस्य नाशकाः, विहितास्त्वन्तःकरणशुद्धिहेतवः पोषकाः। तत्र जीवस्य प्रयत्नेन स्थापितं तिष्ठति, गृहे पदार्था इव। शब्दा

विषयाश्चोद्दीपका जनितस्य, अजनितस्योत्पादन एव सामग्रीरूपाः। तदेव बुद्धिचेतनादिवाच्यम्। तदेकं भगवद्रूपम्। तस्योत्पत्तिरनेकधा। आनन्त्येऽपि दशधा तन्निरूप्यते लीलावत्। आश्रयरूपं मुख्यमविकृतं सर्वोपास्यं सर्वात्मभूतं च। तदेव प्रकाशकधर्मरूपेणाऽऽविर्भूतमविकृतमेव भगवद्गुणत्वेनोच्यते। तदेव पुनः सृष्ट्यर्थं वेदशरीरं गृह्णाति। तदपि रूपं, विराड्विषयाऽनन्तम्। पञ्चाद्वीजतामप्यापद्यते शरीरविशिष्टम्। तदा व्यष्टय इव विकृताः सर्वे शब्दा भवन्ति। तदेव पुनः प्रमातारं प्रमेयं चाऽऽश्रयते। तत्र प्रमेयाश्रयं प्रमेयानन्त्यादनन्तमेव। परं प्रमेयरूपतया एकविधमिति तदेकमेवोच्यते। प्रमातरि तु पञ्चधा तद्भवति, अन्तःकरणेन्द्रियाश्रयणात्। अन्तःकरणे तु चतुर्धा, इन्द्रिये त्वेकधा। विशेषास्तु विषयाश्रयज्ञानद्विगुणतया पुष्टा भवन्ति। तत्र मनसा जनितं संशयात्मकं भवति, विशेषास्त्वत्राऽपि विषयकृताः। अहङ्कारो बुद्ध्या सहितः स्वापं पश्यतीति स्वप्नज्ञानमहङ्काराश्रितम्। शरीराभिमतस्तु अहङ्कारेण कृता बुद्ध्याश्रया। चेत्तं त्वात्मानमेव सुषुप्तौ पश्यत्यन्यदा लीनमतो निर्विषयकं ज्ञानं चित्ताश्रितम्। तस्य च स्थितिरूपिता शास्त्रादिभिरिति नाशोऽपि विशेषेण रूप्यते। पूर्वोक्तमर्यादाभाव एव सामान्यतो नाशः। तत्र हेतुर्माया, ज्ञानस्यैव तिरस्करिणी। तस्याः षडाश्रयभूताः कालादयः। कलिर्मगधमद्यादिदैत्यशाक्त-निषिद्धक्रियाः। ते यथायथं स्वरूपतः, स्थानतो, गुणतश्च ज्ञानस्यांशतो नाशं कुर्वन्ति। येषु ज्ञानं जायते तेष्वेव नश्यति। अतोऽत्र मदिरया, तेषां यज्ज्ञानं पूर्वस्थितं प्रमातरि बुद्ध्याश्रयम्, तदधस्तात्पतितमिति विभ्रंशितज्ञानत्वम्। मायया चाऽविद्यमानाः पदार्था बुद्ध्यावेवोपस्थाप्यन्ते। तद्विषयसहकृतं बुद्ध्याश्रितं ज्ञानं स्मृतिरूपं भवति। तया कृत्वा तद्विषयसम्बन्धीनि वाक्यानि दुरुक्तानि भवन्ति। तानि च विषयसहितानि विषयाश्रयाधारं मर्म स्पृशन्ति। 'मृड् प्राणत्यागे' इति धातोरावश्यकमरणार्थं धातोर्द्विर्भावे कृते 'डन्' प्रत्यये कृते मर्मेति भवति। तत्राऽप्यल्पोऽप्याघातः शब्दकृतोऽपि महतीं प्यथां जनयति। मत्तत्वात् स्पर्शमात्रमुक्तम्, न त्वाघातः॥१॥

एवं स्वरूपविस्मरणपूर्वकविपरीतपदार्थस्मरणैः शब्दस्पर्शेण क्षोभं जनयित्वा, शास्त्रादिभिरपि स्पर्शं कृतवन्त इत्याह—

SRI SUBODHINI: The result arising out of loss

of the "intellect" is being told - that all of them spoke very disrespectful words, inducing even sober and good persons, to act violently i.e. take wrong actions. These "words" were also very "hurtful" - even the very "vitals" were affected! All of them felt "hurt" through these "abusive" words, and began to fight with each other!

In the scriptures, the "knowledge" (Jnana) is permanently "fixed" (established). Like, through the "nose", the factor of fragrance is imbibed, in the same way, through the "mind", this "knowledge" is imbibed! This "Jnana" is "permanent" in our Lord. In all others, it gets "originated". Like "food" nourishes the "body", in the same way, "Jnana" (knowledge) is nourished, by this world, and the holy scriptures. The sense organs" originate it, and regular "practice", makes this "knowledge", firm and stable!

This "knowledge" is of 3 kinds viz. Sātwika etc. - as per the words of the Gita. 6 prohibited objects like the place etc. destroy this knowledge.

The "objects", which are approved by the scriptures, are "purifying" by nature, of the "inner mind"!; hence, these are considered, as progressing and nourishing one's intellect and behavior. The "Jnana", which is established in the inner mind, through the efforts of the "Jeeva", gets fixed in this mind! Like the objects, which are lying at one's home, remain there only! Both "sound" and "objects" accelerate the "growth" of this "Jnana". The "form" of any object (Roopam) is an instrument for the rise of "Jnana", and this "Jnana" is called as "consciousness" (Chetana) and "intellect" (Buddhi).

This "Jnana" is of the form and nature "of

belonging to our Lord" only! It's "origination" takes place, in many "forms" – like our Lord's "10 Leelas" are specially spoken, though, He is limitless and all pervasive, and everything which happens in this universe is His "Leela" only! The "expansion" of our Lord's "Jnana" is described below.

(1) There is the highest "Jnana" of our Lord, which is changeless, worthy of being served and, worshipped by everyone, being the "Aatma" of everyone/ everything; being "free of objects"; being the highest "refuge and basis" for everyone – in which every type of "knowledge", is seen as "merged" with it (this "Jnana" is the cause of all other "knowledge")!

(2) The "Jnana" manifests itself as the "qualities", (Gunas) and this "changeless" Jnana, is called as the "quality and virtue" of our Lord. This "Jnana" also is permanent – but is not "free of objects".

(3) This "Jnana" viz. our Lord's "qualities and form", adopts the "form" of the Vedas, for the sake of creation of "names and forms". This "body", consisting of the Vedas, of our Lord, is "limitless", like the "Viraat Roopam" (universal body). Hence, the Vedas have said, "limitless are the Vedas" (ANANTHAA VAI VEDAHA).

(4) This "Jnana" attains a 'body', and manifests as "sound" (after changing itself). This "Jnana", then becomes the "knower", and the "objects, which are to be known". This is done, for the sake of attaining various "forms" in the world – with a view to manifest the "meanings" of objects.

(5) This "Jnana" which becomes the "known", is limitless and all-pervasive. But, as a "form", it is one only (i.e. one type). Hence, it is called as "one" only.

But, the “knower” of this “Jnana”, due to the presence of inner mind and the senses, is of 5 types. The “inner mind” itself, is of 4 kinds.

(6) Each of the “senses” gets one type of “knowledge” only, without any change or disturbance.

(7) The inner mind, it has been said, is of 4 kinds. This is due to the reason, that the “knowledge” originated, through the mind, is not “doubt free”. The “knowledge” of various “objects”, arise only through these “objects” (i.e. not by itself).

(8) The “ego” mixed with “intellect” sees “dreams”, which are based on “knowledge”, mixed with “ego”.

(9) The “ego and attachment” to one’s “body” is caused by the factor of “ego” only, and this “ego” is dependent on the “intellect”!

(10) The “recorded memory of one’s mind” (Chitham) sees one’s “Aatma” only, in “deep sleep”. During the “waking” and “dream” states, it is in a “merged” (Leena) stage. Hence, “knowledge, which is free of objects”, is dependent on this “inner mind” (Chitham).

The nature of this “knowledge” has been described in the scriptures. Hence, the way for the destruction of this “knowledge” is also specifically explained. As a common rule, it is said, that violation of the scriptural “rules”, cause the destruction of this “Jnana”.

This “knowledge”, is usually covered by the power of our Lord viz. Maya! (power of illusion). This “Maya” had 6 factors at “Prabhaasa” viz. (1) The present “time” of Kaliyuga. (2) Jarasandha. (3) Alcohol. (4) Demons. (5) The Sākthas and (6) actions violating the scriptures.

These 6 factors, as appropriate, destroy slowly the “knowledge”, by themselves, through the evil nature of the places and wickedness of the qualities! Even, the “Jnana” of the “Jnanis”, is destroyed by these factors.

These Yaadavas had the knowledge of egoistic attachment to their “bodies” (based on their “intellect”). This “knowledge” affected, through the consumption of “wine” and became “Tamasik” – thus causing its destruction. “. The factor of “time” (Kaala) destroyed their “divine nature” (Swaroopam). The drinking of “wine” destroyed their “qualities”, which led to an “intellect”, feeling themselves, to be the “highest” and considering “all others” as the “lowest”! In other words, they saw only the “blemish and defects”, in others.

“Maya” shows “objects”, which are not really present. In this way, their “intellects” saw all “objects”, which were not really present. This “seeing” caused the “memory” of these objects. Now, the Yaadavas remembering “non-existing” objects, began to hurt each other, through their “words”, leading to great agony for all others, and themselves. This entire process of violent behavior was caused by the loss of their “knowledge” caused by the “wine”, consumed by them – an act, which they did, as per the will and desire of our Lord!

In this way, the Yaadavas violated the rules of the scriptures, through the consumption of “wine”. Due to this, they forgot about themselves. On this, the “opposite and wrong” attitudes, took them over. Then came the abuse and disrespectful words, spoken to each other, hurting and insulting mutually! Now, they began to fight with “weapons” also – as per the following verse.

तेषां मैरेयदोषेण विषमीकृतचेतसाम्।

निम्लोचति रवावासीद्वेणूनामिव मर्दनम्॥२॥

VERSE 2 Meaning: “On the sun setting, on their “intellects” getting violent and of the “opposite” nature, due to the effect of consumption of wine, these Yaadavas, destroyed themselves, by fighting against each other, like the bamboo forest gets destroyed!:

श्रीसुबोधिनी : तेषामिति। मैरेयेण द्रव्येण पूर्वज्ञाननाशपूर्वक-
विपरीतज्ञानजननलक्षणदोषेण स्वस्थाऽपि चेतनात्मिका बुद्धिः स्नेहेनाऽतिसमापि
विषमा जाता। विषयाश्रितमपि ज्ञानं तेजप्रकाशापेक्षमिति, तदभावे तदपि
नेन्द्रियपोषकं जातमित्यभिप्रायेणाऽऽह—निम्लोचति रवावासीदिति। सर्वत्र
दोषः समानो जात इत्याहु—वेणूनामिवेति। मर्दनं नाशः॥२॥

एवं तेषां पूर्वस्थितिं साधनसाध्यभावेन तिरोभाव प्रापयित्वा,
स्वस्याऽप्यनीश्वरत्वं तिरोभावयितुं साधनं साध्यं चाऽऽह—

SRI SUBODHINI: Through the consumption of wine, the Yaadavas had lost their “discriminating” intellect, and now, had the violent “opposite” knowledge in them! Their usual sweet, healthy, discriminating and friendly “intellect” got lost, at the present time. As the knowledge gained through the eyes, is dependent on the “objects” seen, it is said here, that they fought against each other, when they could not see “properly” i.e. when the sun had set in! — in darkness! The intellect which had turned violent, due to consumption of wine, made them kill each other — like the bamboo grove gets destroyed, by the rise of fire, due to hitting (scratching) at each other! They not only fought with each other through “words”, but used “weapons”, also to kill each other!

In this way, the three “stages” of the Yaadavas have been explained. (1) Their “peaceful” state. (2) Their “drinking of wine” and (3) their wicked and violent intellect. Our Lord desired, now, to “disappear” Himself

The Sakhas and (6) actions violating the scriptures.

— the “way and action” thereof, are explained, through the following verse (i.e. He desired, to go to within, from His “illusory” human form).

भगवान् स्वात्ममायाया गतिं तामवलोक्य सः।

सरस्वतामुपस्पृश्य वृक्षमूलमुपाविशत्॥३॥

VERSE 3 Meaning: “Our Lord, who is adorned with the 6 qualities of opulence and others, saw the state of the Yaadavas, caused by the loss of their consciousness of His own “Maya” (Chidamsa) power! He took his bath in the Saraswati river, and sat, near to the root of a tree!”

श्रीसुबोधिनी : भगवानिति। अनैश्वर्यतिरोभावे हेतुः। स्वस्य य आत्मा चिदंशः, तस्य मायाया गतिं प्रवृत्तिं कार्यं कारणमिति यावत्। तां पूर्वोक्ताम्। अवलोक्येत्युत्तरत्र साधनम्। स इति तदर्थं प्रवृत्तः। अनैश्वर्यतिरोभावो द्वयेन भवति, वेदैर्वैष्णवैश्च। तदुभयं कृतवानित्याह—सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशदिति। सरस्वती वेदात्मिका, सैव नदी तदुपस्पर्शनं स्नानम्। अनेन वेदेषु स्वात्मानं स्थापितवानित्युक्तम्। द्वितीयमाह—वृक्षमूलमिति। ‘वैष्णवा वै वनस्पतयः’ इति श्रुतेः। तस्य मूलं येन रूपेण विष्णुना ते जनितास्तद्बीजात्मकं मूलम्। तत्र विष्णौ बीजात्मकेऽर्थांशं स्थापितवानित्यर्थः। एवमैश्वर्यादिगुणानेकत्र, स्वरूपं चैकत्र स्थापयित्वा आश्रयाभावेनाऽनैश्वर्यं निराकृतवानित्यर्थः। ननु भगवान् बीजे किमिति स्थापितवान्? बैकुण्ठे हि स्थापनीयम्। तत्राऽऽह—उपाविशदिति। उप समीपे बैकुण्ठे स्थितेन सर्गलीलाकर्तुमशक्या, अतस्तत्समीप एव आ सर्वतः सर्वभावेन तत्र प्रविष्टः सृष्ट्यर्थम्। एतदर्थमेव प्रथमत इयं कथा कथिता यथा भगवान् ऐश्वर्येण बीजे प्रविशति। अयमेव चाऽधिकारः। माहात्म्यम्, (स्व) रूपम्, लीला, विषयः, चरित्रम्, इन्द्रियाणि, स्वांशेन कारणप्रवेशः, बुद्धिरिति बीजरूपोऽयं सर्गः। विष्णोर्जाता वैष्णवाः विष्णोरिमे इति च। अतो भगवान् स्वयं वृक्षमूले उपविश्य सृष्टिकारणबीजमुपपाद्य मोक्षकारणबीजमप्युपपादयितुं वैष्णवमुद्धवं पूर्वमेव विचारितवान्। नवसु लीलासु प्रथमा मया कर्तव्या, अन्तिमा त्वनेन,

मध्यमास्तुकालदिभिरिति। उद्धवस्य च कामना 'स्वधाम नय मामपि' इति तद्यदा यत्र तिष्ठति तत् स्वधाम। इदानीं बीजात्मके कारणरूपे विष्णौ स्वयं स्थितः। तं च कारणरूपे अमृतदर्यात्मकबदर्यामानन्दानभवार्थं मोक्षैकसाधनतपः संनिधाने तिष्ठत्विति विचारितवान्॥३॥

तस्याऽपि पूर्वस्थितिविनाश एव भवतीति, विनाशस्थाने प्रभासे समागच्छत्विति चेच्छां कृतवान्। अतो द्वितीयं बीजं निरूपयन् निश्चयरूपं बुद्धिमेकोनविंशतिश्लोकैराह। अष्टादशविद्यास्थानातिक्रमे हि बुद्धिर्निश्चयमवलम्बते। तत्र सप्ताऽङ्गानि मीमांसया सहितानि, द्वादशात्मा स्वतन्त्रतया प्रकाशकत्वात्। अनेनैव पूर्वावस्था गच्छतीति ज्ञापितम्। मुक्तौ तु कारणस्याऽवक्तव्यत्वादिमामेव लीलामन्यथोक्तवान्। बीजात् फले विस्तारो भवतीति च। अतः प्रथमं भगवदुक्तमाह—

SRI SUBODHINI: Our Lord Sri Krishna desired to give up His "illusion-made-human" form! Our Lord is adorned with the 6 qualities of opulence and others. He is omnipotent also. He saw the task accomplished by His own Maya power — a part of His supreme consciousness — i.e. the destruction of the Yaadavas, through fighting each other, as a result of loss of their intellect caused by the consumption of wine — OUR LORD DECIDED TO END HIS OWN "LEELA" OF HIS "HUMAN" BODY!

This sort of "undivine body" could be "ended" through 2 ways. (1) Through the Vedas. (2) Through the "Vaishnavaas"! Our Lord began to do both of these two actions. The Saraswati river is "Vedic", in her form and nature. He took His bath in this river — to show, that HE HAD ESTABLISHED HIS "AATMA" IN THE VEDAS.

He came and stayed at the roots of a tree! This was done by our Lord, to indicate, that trees, creepers and

leaves were all devotees of Lord Vishnu. The seed of this entire creation, is Lord Vishnu. i.e. the "roots" for this creation. He now reestablished His self in this "root". In this way, He established His qualities of opulence etc. in one place, and His own divine self in another place. NOW, THE LORD GAVE UP ALL OF HIS OPULENCE (AISHWARYAM) AND IN THIS WAY, BECAME "OPULENCE FREE"!

WHY DID OUR Lord take the above steps? He could have established Himself and His opulence, in Sri Vaikuntam only. This is answered by telling, that Sri Vaikuntam was situated far away. By establishing Himself in Sri Vaikuntam, His task of "creation" later, will become difficult or impossible. Hence, the Lord established Himself and His qualities, in the "seed" form, here, only, so that the subsequent "creation" can be done, easily and quickly.

Now, our Lord's glory, form, "Leelas", His parts, stories, and senses, entered into the "cause" of His divine self, along with the "intellect". The "Vaishnavaas" were also present, now, with Him. As the trees etc. have all got originated from Lord Vishnu, they are considered as "Vaishnavaas" only.

Hence, our Lord Sri Krishna sat near the root of a tree. The Lord now thought of Sri Uddhavji, with a view to originate the seed of the knowledge of the cause of creation and liberation! In His 9 "Leelas", the Lord had decided to do the "first" one, and leave the "last" to be done by Sri Uddhavji — deciding, that the factor of "time" (Kaala) will do all the other "Leelas"!

Sri Uddhavji had desired that, "I should also be taken by the Lord to His abode". But, why did the Lord

not take him, along with Himself? Answering this, it is said, that WHEREVER OUR LORD RESIDES OR IS PRESENT, THAT PLACE ONLY IS HIS HOLY ABODE. At the present time, our Lord was present as Lord Vishnu, which is the "seed form" for this Universe!

Our Lord desired, that Sri Uddhavji should go and reside in Badrikaashrama, which is a "cave of nectar". He desired that Sri Uddhavji should experience "bliss" of His divine self, and do "penance", which is the only way to attain "liberation". This was easily possible at Badrikaashrama. Sri Uddhavji went and stayed there — as per the will and desire of our Lord.

Sri Uddhavji also will destroy his present (first) state. Hence, our Lord desired, that he should come to the "destroying" place of Prabhaasa. This is explained in 19 verses — i.e. the determined intellect of Sri Uddhavji. A devotee attains a "determined" intellect only, on the crossing over of 18 types of "knowledge". The "first or present" state, gets destroyed, only through the Vedas, and the self-effulgent 12 suns! But, no one can say the reason for "liberation" (as it happens, through the will of our Lord only). This very same "Leela" of our Lord is being told in another way — like from the seed only the "fruits" get developed and expanded. Shri Uddhavji now tells, what our Lord had told him — as per the following verse.

अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह।

बदरीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा॥४॥

VERSE 4 Meaning: "Our Lord Sri Krishna, who sees the desire and wish of those, who have surrendered to Him (i.e. their difficulties) and who always takes His

own "family and clan" along with Him, told me, "Go now very quickly to Badarikaashrama"! "

श्रीसुबोधिनी : अहं चोक्त इति। स्वकीया अन्येऽपि प्रभासगमनार्थ-
मुक्ताः, अहं चोक्तः बदरी त्वं प्रयाहीति। चकारात् प्रभासे गत्वेति हृदयम्।
भगवतेति कार्यसिद्ध्यावश्यकता तद्वाक्ये सूचिता। ननु
किमित्येवमुक्तवानित्याशङ्क्याऽऽह-प्रपन्नार्तिहरेणेति। प्रपन्नानामार्ति सर्वक्लेशं
सृष्टौ सर्वेश्वर्यदानेन दूरीकरिष्यामीति तथोक्तवान्। हेत्याश्चर्यम्, विपरीतेन
साधनेन साध्यमिति। बदर्यप्यरण्यात्मिका, फलार्थममृतरूपा च। वस्याऽमृतस्य
दरी बदरीति। त्वं प्रयाहीति विशेषतया निर्दिष्टम्। प्रकर्षेण गमनं
पदार्थाविस्मरणात्। अन्यत्तु, स्वकुलं स्वसमूहः। ते सृष्टावेवौषयुज्यन्ते अतः
स्वार्थं सम्यक् जिहीर्षुः, अन्यथा अनन्तविधा सृष्टिर्न स्यात्॥४॥

यद्यपि भगवता मुखत एवमुक्तम्, तथापि प्रभासे समागत्य गन्तव्यमिति
हृदयाभिप्रायः। अन्यथा पूर्वावस्थापरित्यागो न स्यात्। तदाह—

SRI SUBODHINI: "Our Lord told everyone else, belonging to Him, to go to Prabhaasa, but told me to go to Badarikaashraman" — that too very quickly!" The syllable "Cha" (and) used in this verse, denotes, that "I should first go to Prabhaasa, and later only go to Badarikaashraman". The word "Bhagavata" (of our Lord) is used to make us understand, that the words were spoken by our Lord Himself, and these "words" will lead to the desired "results" —i.e successful completion of every task! WHY DID OUR LORD REMOVE THE SORROW OF THE DEVOTEES, WHO HAVE TAKEN REFUGE IN HIM!? Hence, the Lord told, "I WILL GIVE EACH AND EVERY TYPE OF "OPULENCE AND PROSPERITY", IN MY CREATION, AND REMOVE ALL TYPES OF DIFFICULTIES AND SORROW OF MY SURRENDERED DEVOTEES!" This "order" of our Lord is indicative of the above "truth"

only! The syllable “Ha” (“ha”) expresses “wonder and astonishment” — that our Lord will cause attainment of “success and goals”, through “opposite instruments and causes”!

Badarikaashrama is of the form of a “forest of the Vedas” (“Aaranyaka” portion of the Vedas) and its “result” (effect) is “nectarine” in nature. The word itself means the “cave of nectar”. Our Lord told Sri Uddhavji, “You go there quickly”. This sort of “order” from our Lord, is due to His concern, that Sri Uddhavji should not forget the inner spiritual Yogic meaning of “Badari”.

Our Lord is described here as the “One, who takes along with Himself, His own clan” — meaning, that the Lord took along with Him, whatever was useful for Him, for His “creation”! This was done by Him, so that, He can create this endless Universe, once again!

Though, our Lord had told Sri Uddhavji, to go to Badari, in His heart, He had desired, that Sri Uddhavji should go via Prabhaasa only! This desire of our Lord was due to the fact, that if Sri Uddhavji went directly to Badari, then, he would not have been able to give up his “present status”, which was required to be done, before He attains the state of “liberation”! This is being told, through the next verse.

अथापि तदभिप्रेतं जानन्नहमरिन्दम॥

पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः॥५॥

VERSE 5 Meaning: “Oh! conqueror of your enemies! Even then, I understood the inner mind of our Lord Sri Krishna, and followed behind Him, though I got separated from the holy feet of our Lord!”

श्रीसुबोधिनी : अथापीति। तदभिप्रेतं पूर्वोक्तम्। जानन्नहमिति उपदेशज्ञानेन सर्वज्ञताया जातत्वात्। भगवत्कृपया तदपि ज्ञातम्, परं मयैव। अरिन्दमेति। संबोधनमभिप्रायज्ञानार्थम्। राजनीतावपि प्रभोरभिप्रेतमपि कर्तव्यम्, नैतावता वाक्योल्लङ्घनम्। तथापि सह न गतम्, प्रथमतयैव बदरीकाश्रमयात्रा कृता। गिरिदुर्गपर्यन्तं समागत्य पश्चात्प्रभासं गत इति लक्ष्यते। अभिप्रायस्य सन्देहेऽपि पूर्वावस्थाया विद्यमानत्वात् स्नेहादपि गत इत्याह-यादयोर्विश्लेषणं वियोगः, पूर्वावस्थाया वा परित्यागः, तत्राऽहमक्षमः॥५॥

अभिप्रेतोऽर्थस्तर्कितोऽपि प्रमितो जात इत्याह—

SRI SUBODHINI: “I understood our Lord’s inner mind”. How come? Answering this, Sri Uddhavji says that “I had attained “omniscience”, as a result of the “instructions” given to me, by our Lord. Through this, “I REALIZED, THAT I HAVE GOT THIS “JNANA” ONLY, THROUGH THE GRACE AND COMPASSION OF OUR LORD!” Sri Uddhavji has addressed Sri Vidurji, as the “conqueror of his enemies”, to enable him to realize this truth! Moreover, as per the practice of the kingdom, (as our Lord was the king of Dwaaraka), it was the “duty” of Sri Uddhavji, as the minister, to obey strictly our Lord’s orders!

Even then, it is said, that Sri Uddhavji had some “doubts” on the views of our Lord, but as His “devotion” to our Lord was always present, due to His love for our Lord, he went to Prabhaasa. Sri Uddhavji went to Prabhaasa, due to the “separation” from our Lord’s holy feet, and also due to the giving up “of his earlier” status!

“I was thinking about our Lord only, at all times, and my meeting with the Lord, happened in reality!” This is being told as follows.

अद्राक्षमेकमासीनं विचिन्वन् दयितं पतिम्।

श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम्॥६॥

VERSE 6 Meaning: “Searching for our Lord, I saw our Lord seated alone, on the banks of the Saraswati river, without having to depend upon anyone, as He is the holy abode of Goddess Mahalaxmi.”

श्रीसुबोधिनी : अद्राक्षमिति। तदा भगवत ऐश्वर्यस्य प्रादुर्भूतत्वात् षोडशाऽपि कलास्तदा भगवति दृष्टाः। स पूर्णो भवति। अतोऽत्र भगवतः षोडश विशेषणानि। एतान्येव गुणोपसंहारे षोडशाधिकरणया प्रतिपादितानि। एवं सर्वार्थस्य सर्वगुणविशिष्टस्य साक्षात्कारो जात इत्यद्राक्षमित्युक्तम्, ब्रह्मसाक्षात्कारादेव पूर्वावस्थापरित्यागत्। तत्र प्रथमं भगवतोऽयमसाधारणो गुणः—यत्सर्वप्रपञ्चातीतः सर्वमुपसंहृत्य एको भवति, कारणरूपश्च भवति। किञ्च। भगवानासीनो भवति सर्वत्रैव, विशेषतो वैष्णवानां समीपे। अव्यग्रत्वाय चोक्तम्, कार्याभावात्। उपविष्ट एव हि सृष्टिं करोतीति च ज्ञापितम्। अनेन लोकेष्ववयवोपसंहारश्च ज्ञापितः। भगवतोऽपि दर्शनं भगवदिच्छयैव जातमित्याह—विचिन्वन्निति। सर्वत्र सरस्वतीतीरे गरुडध्वजादिरथान्वेषणेन क्वाऽस्तीति विचारयन् यत्रोपविष्टः स्थितस्तत्र दृष्ट इत्यर्थः। अनेन विचारदशायां सर्वभूतस्थितमेकमेव विचारयेत्। तदनन्तरं स प्रियत्वेनाऽऽत्मत्वेन पर्यवस्यति, ततोऽपि ब्रह्मवित्त्वे ब्रह्मात्मभावे जाते पतित्वेन पर्यवस्यति, अक्षरस्यापि पुरुषोत्तमः पतिरिति। एवं चतुरूपं प्रमेये निरूपितम्, साधनफलभेदेन। प्रमाणे तस्य रूपत्रयमाह—अर्थशब्दफलानां तत्र प्राधान्यात्। तत्रार्थः श्रीनिकेतः अनेन प्रपञ्चयज्ञसौभाग्यैर्युक्त इत्युक्तः। सरस्वत्यां कृतकेतमिति वेदैकसमधिगम्यता। अकेतनमिति फलम्। सर्वाश्रयराहित्येन स्वरूपस्थित इति, स्वरूपे तादृशस्यैवोक्तत्वात्। श्रीवत्से लक्ष्मीश्चाऽत्रोपविष्टा दृष्टा। सरस्वतीतीरे च शुद्धे उददेशनार्थं स्थितो दृष्टः। अनाश्रितत्वेन सर्वं हेतुवादा विरोधाश्च परिहृताः, गृहरथासनाद्यभावश्च। एवमेकेन प्रमाणप्रमेयनिर्णयः। चतुर्भूति-स्त्रिभूतिश्चोक्तः। एकः सङ्कर्षणः, आसीनो वासुदेवः, दयितः प्रद्युम्नः पतिरनिरुद्ध इति। श्रीनिकेतो विष्णुः, इतरौ ब्रह्मशिवौ॥६॥

एवं प्रमेयप्रमाणे निरूप्य फलरूपं भगवन्तं पञ्चरूपमाह—

SRI SUBODHINI: “At this time, our Lord’s glory was seen by me, as fully manifested, and I was able to see the 16 divine “parts” (Kalaa) of our Lord, in His divine form! He was “Poorna” – total and complete! These 16 “qualities” (Gunas) are referred to in the Brahma Sutraas of Sri Veda Vyaasji (3rd chapter – third Pada (GUNOPASAMHAAR) in 16 “Adhikaranaas”!”

“In this way, I had the “Darsan” of our Lord, with His 16 “qualities”. I saw our Lord, as the “truth, which is “beyond” this Universe! He was seated as “ONE” (single) only! He is the cause for this creation, and it is He, who is “seated” (present) everywhere! The devotees of our Lord were peaceful, as the Lord had removed all their problems and sorrows! In the way, the Lord was seated, it looked as though, He was telling the real “truth” i.e. “I am creating all these Universes, by just sitting only”. This is indicated, by the references in these verses, that the Lord began to “hide” His “divine parts” (limbs)!

“I got the “Darsan” of our Lord, due to His will and desire only! I had searched everywhere, to see His holy chariot, with Garuda bird being present! But, I could not see His chariot! In the end, due to the compassionate grace of our Lord, I came to this place, where our Lord was seated, alone! From this, I realized, that whenever I need to contemplate, on the Lord of the Universe, I should REMEMBER ONLY THE “ONE” LORD, WHO IS PRESENT IN ALL BEINGS! THE DEVOTEE, THEN, WILL REALIZE OUR LORD, AS HIS “BE-LOVED LORD” (PRIYATWAM) AND AS THE “AATMA”. LATER, THIS REALIZATION BECOMES

THAT OF SEEING OUR LORD EVERYWHERE (BRAHMAATMABHAAVAM). After attaining this "stage" only, our Lord, begins to illuminate Himself, in our inner mind, as our "Pati" (master and Lord). HE BECOMES OUR "RESULT" (PHALAM); CONFERS ON US, BEING OUR "AATMA", BOUNDLESS "BLISS" (AANANDA) — AS OUR LORD SRI PURUSHOTHAMA IS THE LORD OF THIS EVER-LASTING AND LIMITLESS BLISS OF THE "IMPERISHABLE BRAHMAN" (AKSHARA BRAHMAN).

Our Lord has 4 "divine" forms, as the "beloved Lord" (Prameya) of His devotees. (Inclusive of the other three divine factors of our Lord as "Saadhan, Phalam and Pramaana" — the spiritual practice, the result and the evidence, thereof). Our Lord is referred to here as "SRINIKETANAHA" — with Goddess Mahalaxmi — to reemphasize, that our Lord's Universe is blessed with the spirit of "sacrifice and great auspicious" fortune! As He was seated on the banks of the Saraswati river, it is indicated, that OUR LORD CAN BE KNOWN, REALIZED AND ATTAINED ONLY THROUGH THE VEDAS! Our Lord has no need to get "dependent" on anyone else (AKETANAHA). In this way, it is explained, that our Lord is, indeed, the "goal and result" of His devotees! HE IS ALWAYS ESTABLISHED IN HIS OWN SELF, INDEPENDENT AND FREE!

At the time of this "Darsan" of our Lord, Sri Uddhavji saw our Lord with His "Srivatsam" symbol of Goddess Mahalaxmi. On the banks of the sacred and pure Saraswati river, our Lord was seated, and He was there, ready to give His "Upadesa" (instructions). He did not have an hermitage either — thus, He was above all types

of “blemish” — as He did not even take to a different “stage of life” (Aashrama — an anchorite or Sannyasa). He did not have a house, chariot or even a seat!

Our Sri Mahaprabhuji explains here, that all His 4-fold divine forms were present now, in His ONE DIVINE FORM! Being the “ONE”, He was Lord Sankarshana; by being “seated”, He was Lord Vaasudeva; being, the “loved”, one, for the entire creation, He was Lord Pradhyumna, and being the “master and Lord” (Pati) of everyone, our Lord was of the form of Aniruddha! The holy reference to our Lord Vishnu is made, through the word “Sriniketana”! The other references (2) are made for Lord Brahma and Lord Siva.

After explaining, our Lord as the “Prameya” (the beloved Lord), through the following verse, the 5 “forms” of our Lord, which is the “result” (Phalam) are being explained.

श्यामावदातं विरजं प्रशान्तरुणलोचनम्।

दोर्भिश्चतुर्भिर्विदितं पीतकौशाम्बरेण च॥७॥

VERSE 7 Meaning: “I had the “Darsan” of our Lord, with His brilliant blue color, very illuminating, without the ingress of the quality of “Rajas”; very peaceful and with red hued eyes! He had 4 divine arms and was wearing His “Pitaambara” dress.”

श्रीसुबोधिनी : श्यामावदातमिति। श्यामश्चासावदातश्चेति। मध्यन्दिनसवितृमण्डलमध्यसदृशवत् भासत इत्यर्थः। आदित्यवर्णं तसमः परस्तात् इति श्रुतेः। अनेन सारूप्यरूपा मुक्तिरप्युक्ता भवति। विरजं निर्मलम्, व्यापिवैकुण्ठे रजोऽभावः अनेन सालोक्यमप्युक्तम्, उत्पादकसंस्कृत-भूताभावश्च, तेन सालोक्येऽपि पुनत्पत्तिर्निवारिता। मुक्त्युपदेष्टारमेनं प्रति तथाविधमात्मानं प्रदर्शयति फलत्वाय। अनेन षोडशकलोऽयं मनोमयो वेदात्मा

सूचितः। प्रशान्तरुणलोचनमिति। प्रकर्षेण शान्ते अरुणे लोचने यस्य। ज्ञानशक्तिक्रियाशक्ती लोचने यस्येत्युक्तम्। प्रकर्षः साधनसाहित्यम्, अनेन साष्टिरुक्ता। समानैश्वर्यम्। इदमेव हि सामीप्यम्, ज्ञानक्रियाशक्तिमत्त्वस्यैव तथात्वात्। अनेन वेदार्थोऽप्येतावानेवाऽत्र प्रसिद्ध इति सूचितम्।
 दोर्भिश्चतुर्भिर्विदितमिति। विदितं ज्ञातम्। अनेन सायुज्यमुक्तम्, उभयोर्बाहुचतुष्टयं ज्ञापितमिव। अत्र यत् पदत्रयम्, क्रियया, भक्त्या, ज्ञानेन च सायुज्यं भवतीति ज्ञापयितुम्। दोर्भिः क्रियाभिः चतुर्भिः पादसेवनादिभिः। विशेषेण दितं यस्मादिति सर्वाज्ञाननिवर्तकं ज्ञानं कालनिवर्तकं वा, अन्यथा चतुर्भुजमित्येवोक्तं स्यात्, प्रकटचतुर्भुजार्थं वा। पीतकौशाम्बरेण चेति। पीतं कौशं कौशेयं यदम्बरम्, तेन च विदितम् अनेन ब्रह्मभावेऽपि ज्ञानमङ्गमिति तदेव विशेषणमाह—पीतमिति, अहन्ताममताभावः। कौशमिति कुशसंबन्धिनो यमनियमादयः। अम्बरमिति अवस्थात्रयपरित्यागेन निर्लेपता। एतानि ब्रह्मभावे ज्ञानसाधनानि। वैराग्यं च तपश्चैव, समाधिरिति साधनम्' एकमेवैतत् न प्रत्येकपर्यवसायि। चकारोऽनुक्तसर्वफलसमुच्चार्थं। सर्वफलरूपो भगवानित्यर्थः॥७॥

एवं फलरूपं निरूप्य साधनरूपं चतूरूपं निरूपयति—

SRI SUBODHINI: (1) “SYAMAAVADAATAM”: Though our Lord is “blue” in color, He had the illuminated brilliance of the “golden Lord” who is present in the sun! The Vedas say, that our Lord is like the sun, brilliant beyond the darkness! Our Lord looked like this now. The “bluish tinge” which we see, in the “sun”, is, as per the Vedic reference, belonging to the “golden Lord is brilliant with the blue color”. This divine form of our Lord, blesses His devotees, with the liberation of “of the same divine form of our Lord” (Saaroopyam).

(2) “VIRAJAM”: Our Lord was “pure” — without the “ingress” of the quality of “Rajas”. This indicates, that in our Lord’s holy abode of the all-pervasive Sri

Vaikuntam, there is no "Rajas" quality, being present there. In this way, our Lord's "Darsan", now, was equal to the "Darsan" of our Lord, at Sri Vaikutam, (our Lord was gracious to give the "Darsan", as He is present in Sri Vaikuntam)! This divine "dorm" of our Lord, blesses His devotees with the liberation of "living with the Lord in His holy abode" (Saalokyam). Hence, in this holy abode, there is no "Rajas", or the "elements", which are responsible for "creation"! This also reveals the fact, that a "Jeeva", after attaining this 'liberation', is not required to take another "birth" at all! Our Lord showed His divine form, into which, He blesses His devotees with the "liberation, of living with Him, in His holy abode! He told, that this is the "form", which the "Jnanis" attain as the "goal and result", as per the grace and will of our Lord! Our Lord's "form" had all of His 16 "attributes" (Kalaas — qualities) and was "Vedic" in nature.

(3) "PRASAANTHAARUNA LOCHANAM: "Our Lord was "specially and very peaceful" and had the "red-hued" eyes! This indicates, that OUR LORD'S TWO "EYES" represented His power of "Jnana" and "Kriya" (knowledge and action). In other words, the Lord conveyed, that there are only two spiritual paths of "Jnana" and "action". This "quality" of our Lord, symbolizes His blessing the devotees, with the "liberation" of "giving power to create" viz. "Saashtri"! "

By, showing the same "opulence" (as in Sri Vaikuntam), our Lord showed, that this "nearness" (Sameeepyam) to our Lord is another type of 'liberation' (Mukthi) — as a devotee, who is blessed with the powers of 'Jnana' and "Kriya", can only remain "near" to our

Lord! This “form” also revealed the glory of the meaning of the Vedas.

(4) “DORBHISCHATATURBHI VIDITAMITI”: “Our Lord had 4 “arms” – two on the right side, and two on the left side. He gave “Darsan” to Sri Uddhavji, with this, 4-armed form (CHATURBHUJAM). This indicates, that the Lord is the giver of the liberation of “union with Him” (Saayujyam). These words also indicate, that a devotee can attain this “liberation”, only through action, knowledge and devotion to our Lord (Kriya, Jnana and Bhakthi). The word “two each”, (Dorbhihi) indicates “Kriya” (action); The word “Chaturbhihi” indicates the service and worship of our Lord, through washing of His feet etc. (i.e. acts of devotion), and the word “Viditam”, indicates the “Jnana”, which dispels all types of ignorance (Ajnana), and also redeems the devotee from the control of “time” (Kaala).

(5) “PEETA KOWSAMBARENA”: The word “Peeta” means the “silken dress”. This reference indicates, that “Jnana” is a vital part for the experience and realization of Brahman. This word also denotes, that OUR LORD DOES NOT HAVE THE TWO NEGATIVE QUALITIES OF “ME” AND “MINE” (AHAMTA AND MAMATA). The inner meaning of this reference is, that a devotee, who renounces these twin defects of “ME AND MINE”, attains the liberation of “union with our Lord” (Saayujyam).

The reference to the dress “Kouseya” gives us the “instruction”, that this dress is related to the “Kusa” grass – indicating the twin spiritual steps of “Yama and Niyama”! – i.e. if a devotee observes these two practices of “Yama and Niyama”, then he will be blessed with the liberation of “Saayujyam”!

The word “Ambaram”, gives us the “instruction”, that a devotee attains the status of “Saayujyam”, only after crossing the three stages of waking, dream and deep sleep! By giving up these three “states”, a “Jeeva” attains the “clean and pure, unaffected” (unpolluted) nature of “Ambara” (sky). Moreover, this also indicates, that Vairagya, penance and “Samaadhi”, are the only steps and the instruments, to attain the highest “Jnana”. The syllable “Cha” (and) denotes, that even the “results”, which are not detailed here, are also our Lord only — AS OUR LORD SYMBOLIZES EACH AND EVERY TYPE OF “RESULT”!

In this way, after explaining our Lord, as the “result and goal”, through the next verse, it is said, that our Lord is also of the form of “spiritual efforts” (Saadhanaroopa), and is of 4 forms also!

वाम ऊरविधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम्।

अपाश्रितार्भका श्वत्थमकृशं त्यक्तपिप्पलम्॥८॥

VERSE 8 Meaning: “I had the “Darsan” of the Lord, who had taken the aid of a small “Peepul” tree. He was seated, by putting His (right) holy lotus like feet on His left lap! Though, the Lord had given up food and drinks, He was looking fresh and illuminated with the highest bliss! -having given up the fruits of His actions!”

श्रीसुबोधिनी : वाम ऊरविति। वामे ऊरौ दक्षिणाङ्घ्रिसरोरुहमधिश्रित्य स्थितम्। दक्षिणमङ्घ्रिसरोरुहं यस्येति वा। भक्तिरनेन साधनत्वेनोक्तम्। वामा मनोहरा ये भगवत्प्रतिच्छायरूपाः, तेषु भगवद्भक्तिमार्गः कमलवत्सुन्दरः सर्वाप्यायकश्च स्थापितः। सरोरुहत्वेन प्रेम्णैव तदुद्गच्छतीति सूचितम्। दक्षिणपदेन भक्तिमार्गे त्रीणि विशेषणानीति सूचितम्। चातुर्यं, दक्षिणो देशः, पाषण्डाभाव एव च। भक्ते चोरुपदं सकुटुम्बस्य भक्तिपरत्वाय, स्त्रीपुत्रादिस्थानेऽपि भक्तिरेवेति

वा। अधिश्रयणं पाकार्थं यथा सर्वोपयोगि भवति। वैष्णवैः संस्कृतो भक्तिमार्गः साधनमिति। एवं भक्तिं साधनत्वेन निरूप्य, कर्माणि साधनत्वेन निरूपयति—अपाश्रितार्थकाश्चत्यमिति। अपाश्रित आश्रितोऽर्भकाश्चत्यो येन। आश्रितः पश्चादिति वा। अर्भाणां कं सुखं यस्मात्, बालकसुखदायी। अर्भकरूपः कोमलोऽश्वत्यो वा। तस्यैवाऽरणी भवतः। कर्माणि सर्वाणि तत्साधनान्येव। अपाश्रयपदेन च साधनत्वेनैव कर्मणामपेक्षा, न तु तद्गतं फलमप्यपेक्षत इति सूचितम्। अपाश्रिता अर्भका यस्मिन्निति बालाधिकारः कर्मणि सूचितः। अकृशमिति ज्ञानम्, पूर्णत्वात्, अन्येषां परिच्छेदरूपत्वात्। अनेन पूर्णमेव ज्ञानं साधनमिति, न तु खण्डब्रह्मज्ञानानि शारीरकादीनि। सर्वेषां भक्तानामुपसंहृतत्वादौर्बल्यमाशङ्क्य निराकृतम् भक्तानां तत्रैव प्रवेशात्। अनेनाऽन्येऽपि दैहिका धर्मा निवारिताः। उत्पत्तिकार्यतपस्यादीनि चाऽक्षरसाम्यान्निवारितानि। 'अस भुवि' 'डुकृञ् करणे' 'शम उपशमे' इति धात्वादयो गृहीताः। प्रपञ्चकर्मज्ञानानि वा ज्ञानसाधनानि; ततः ससाधनं ज्ञानमुक्तं भवति। त्यक्तपिप्पलमिति। त्यक्तं पिप्पलं कर्म फलं येन। वैराग्यमेतत्। पिप्पल्लातीति पिप्पलम्। पिपः पान्तीति पिप्पाः। पिबतीति पिः कालः, अविशेषेण सर्वभक्षकत्वात् तद्रक्षकाणि कर्माणि च फलमेवाऽऽदत्ते, फलकामनयैव कर्मकरणात्। तत्रैकवचनं सर्वं त्याज्यत्वेनैकरूपमिति। अनेन वैराग्ये लौकिकानि, दैहिकानि भक्तिमार्गस्थानि वा विरक्तस्य न निषिद्धानि, न वा नित्यानि, फलेन तेषामप्यनाकर्षात्। नैमित्तिकानि चार्द्धनिषिद्धानि, कालपोषकत्वात्। अग्निहोत्रादीन्यपि नियतकालकर्तव्यानि नैमित्तिकान्येव। सर्वदा कर्तुं शक्यान्येव नित्यानि। योगेनाऽऽत्मदर्शनम्, दानादि परार्थक्रिया, भगवद्भजनमित्यादि, एतेषां न कालपरिपालकत्वम्। अतो वैराग्ये नित्यानि कर्तव्यान्येव, नैमित्तिकानि विकल्पन्ते; काम्यानि तु त्यक्तव्यान्येवेति सूचितम्। गीतायां यद्भगवद्वचनम्—'यज्ञदानतपः....' इति। तत्रापि यज्ञा नित्याः, जरामयांदादयो वा। दानमपि ज्ञानोपदेशादयः सर्वदा दातुं शक्याः, अक्षयत्वात्। तपोऽपि नित्यमेव यत्सम्भवति, ऊर्ध्वरेतआदिरूपम्, न तु कृच्छ्रादि, तेषां सर्वदा कर्तृमशक्यत्वात्। एवं षोडशकलं भगवन्तं दृष्टवान्॥८॥

SRI SUBODHINI: Our Lord was seen having got

विष्णोर्भक्तिमार्गस्थानि वा विरक्तस्य न निषिद्धानि, न वा नित्यानि, फलेन तेषामप्यनाकर्षात्। नैमित्तिकानि चार्द्धनिषिद्धानि, कालपोषकत्वात्। अग्निहोत्रादीन्यपि नियतकालकर्तव्यानि नैमित्तिकान्येव। सर्वदा कर्तुं शक्यान्येव नित्यानि। योगेनाऽऽत्मदर्शनम्, दानादि परार्थक्रिया, भगवद्भजनमित्यादि, एतेषां न कालपरिपालकत्वम्। अतो वैराग्ये नित्यानि कर्तव्यान्येव, नैमित्तिकानि विकल्पन्ते; काम्यानि तु त्यक्तव्यान्येवेति सूचितम्। गीतायां यद्भगवद्वचनम्—'यज्ञदानतपः....' इति। तत्रापि यज्ञा नित्याः, जरामयांदादयो वा। दानमपि ज्ञानोपदेशादयः सर्वदा दातुं शक्याः, अक्षयत्वात्। तपोऽपि नित्यमेव यत्सम्भवति, ऊर्ध्वरेतआदिरूपम्, न तु कृच्छ्रादि, तेषां सर्वदा कर्तृमशक्यत्वात्। एवं षोडशकलं भगवन्तं दृष्टवान्॥८॥

seated, putting His right foot on His left side lap! "I had the "Darsan" of our Lord, in this way! This specific divine form of our Lord is referred to convey, that "ONLY BHAKTHI CAN LEAD ME TO OUR LORD"!

His way of "seating" looked, as though, that He was telling, "I have established this path of Bhakthi, in the minds of My devotees, who really belong to Me. — This "Bhakthi", and "My divine form", are both "beautiful", like the lotus flower, and showers "bliss" (Aananda) on everyone!" The holy feet has been called as "Saroruha", to indicate, that THIS PURE "BHAKTHI" TO OUR LORD CAN GET ORIGINATED ONLY THROUGH SINCERE LOVE TO OUR LORD! Through His left foot, our Lord has indicated, three special qualities (attributes) of this path of devotion viz. (1) Sincerity, (2) His Holy "feet", as the "refuge" and (3) the absence of "atheistic" attitude. The word "Ooroo" (thigh) is indicative of the fact, that A TRUE BHAKTHA OF OUR LORD GETS DEVOTED FULLY TO OUR LORD, WITH HIS ENTIRE FAMILY! (i.e. his wife, son etc. also get "Bhakthi" to our Lord). Due to this, all of them render "service" to our Lord by cooking food for our Lord etc. Our Sri Mahaprabhuji says here, that the Sri Vaishnava devotees, purify this path of devotion, through their conduct and character.

Now, the "Saadhana" (spiritual efforts) of "Karma" (action) is being explained. For the sake of "shadow", our Lord had sat under a small "Peepul" tree! This "Peepul" tree, gave a lot of happiness and comfort to small "boys" (Arbhaka). Alternately, as the tree was "small", it was tender and beautiful. From the twigs of this tree, the first wood "Arani" (for the fire sacrifices) are made, which are the "instruments" for fulfilling

various “sacrifices” (actions — Karma). The word “Apāsrīta” means, that “actions” were performed, as a “spiritual effort” but, there was no desire or demand for it’s “results”! Due to this, these devotees of our Lord deserve to attain a higher status, of being blessed with “Jnana” and “Bhakthi”.

The words “Akrusam” indicates, the “total divine” (Poornatwam) nature of our Lord, and that our Lord is of the form of “Jnana”. IN OTHER WORDS, A DEVOTEE, WITH THE “FULL TRUTHFUL JNANA” ONLY CAN ATTAIN OUR LORD — not through any other path (as outlined by the followers of “Mayavaada”). BY GIVING TO HIS DEVOTEES, THE LIBERATION OF UNION WITH HIM, (SAYUJYAM) OUR LORD HAS PROVED, THAT HIS “BHAKTHI” IS NOT LESSER THAN “JNANA”!

Like in the “Imperishable Brahman”, the factors of origination, action and penance are absent, in the same way, these “factors” are not there in our Lord also — as our Lord is “Brahman”, and is equal to the Imperishable Brahman (Akshara).

The “Jnana”, (knowledge) which is emphasized here, is with “spiritual efforts” (Saadhan) — “AKRUSAM”. Our Lord is seen here, as having given up the “Peepul tree” also — to emphasize, that our Lord was now seen exhibiting His virtue of “detachment” (Vairagyam).

The “Peepul” tree has the inner meaning of “that which makes everyone to do actions”. Why? The factor of “time” destroys everyone, and proper “Karma” (actions) protects everyone, from the scourge of “time” (Kaala)!

It is said, here, that all “actions” should be done without any desire to attain any result – “NISHKAAMA”. This will originate the quality of “detachment”, in the mind of the devotee.

After attaining this spirit of “detachment”, a devotee is not prohibited from performing his worldly, bodily and the devotional actions, as also the daily duties of “Sandhyavandanam” etc. – as these “enjoined action” do not pollute the mind, with the desire for “more” (Lobham) by giving their due “results” (the results and benefits are Sātwik). The “actions”, which are done at “specific time” (Naimithika) may be done or not. BUT NEVER SHOULD ONE DO ACTIONS, WITH A DESIRE!

OUR LORD HAS GIVEN, AN “ORDER” IN THE GITA, THAT “IT IS MY VIEW, THAT YAGNA (SACRIFICE), DAANA (CHARITY), TAPAS (PENANCE) AND KARMA (ACTIONS) SHOULD NEVER BE GIVEN UP OR NEGLECTED (I.E. RENOUNCED)”. All these good actions can be done, even during one’s old age. Hence, the scriptures have given authority to do these beneficial duties, at all times – on a daily basis!

In this way, Sri Uddhavji got the “Darsan” of our Lord, with His “16” qualities (divine opulence) in glorious manifestation.

प्रमेये साधने चैव चतुर्मूर्तिः फले पुनः।

पञ्चात्मकस्त्रिमूर्तिस्तु प्रमाण इति निश्चयः॥८॥

यदैव मया भगवान् दृष्टः, तदैव मैत्रेयोऽपि समागतः, विदुरोद्धारार्थं तदानयनात्। अत एव मुख्यं भागवत मैत्रेयोक्तमपि भवति, ब्रह्मसमानत्वात्, साक्षाद्भगवता त्रयाणां स्थाने निरूपितत्वात्। अतः शुकोक्तत्वमपि पृष्ठतः कृत्वा मैत्रेयोक्तत्वमेवोक्तम्। एकान्तरितत्वाल्लीलाद्वयेन कृतार्थता विदुरस्य,

एवमुद्धवोक्तेऽपि भविष्यति कल्पान्तरे। ब्रह्माद्धवमैत्रेयाणां सूक्ष्मलीलामात्रश्रवणेनैव कृतार्थता। सा च लीला आश्रयरूपा, 'परमां स्थितिम्' इति वचनात्। तस्याऽप्यागमनं भगवदिच्छया। पूर्वमपि स वेदव्यासतुल्यः, शुकतुल्योऽपि, नारदतुल्योऽपि। अतो ब्रह्मपरम्परायां यावन्तस्ते सर्वे, मैत्रेय एक एवेति, न परम्पराद्वयस्याऽल्पमपि वैलक्षण्यमिति। तादृशरूपो मैत्रेयः समागत इत्याह—

KARIKA 1 Meaning: "Our Lord exhibits "4 forms" as "Prameya" and "Saadhan" factors; At the "result" stage, He manifests, as "5 forms", and as "evidence" (Pramaana), our Lord manifests as "3 forms"! In this way, our Lord's manifestation takes place."

Sri Uddhavji added, "When, I had our Lord's "Darsan", in this way, Sage Maitreya came there. It was our Lord, who had inspired Sage Maitreya to come there, for the sake of redeeming Sri Vidurji. Sage Maitreya is like Lord Brahma — that, like our Lord, had given "instructions" to Lord Brahma, in the same way, Sage Maitreya was also "instructed and advised", by our Lord Himself! In this way, Lord Brahma, Sri Uddhavji and Sage Maitreya are of equal stature! — in this "grace" bestowed by our Lord! Hence, now, whatever was told by Sage Maitreya, will be recanted! Lord Brahma, Sri Uddhavji and Sage Maitreya listened to the "subtle" Leelas of our Lord and became fulfilled! The word "Paramo Sthitam" (established in the highest Lord) indicates the meaning, that these "Leelas" were of the nature of "taking refuge in our Lord" (Aashrayaroota). Moreover, the "coming" of Sage Maitreya also took place, due to the will and desire of our Lord. Sage Maitreya was equal to Sage Veda Vyaasa — as also, like Sri Sukadeva and Sri Naaradji! Due to this, the "family" of Lord Brahma consisted of speakers on Sri Bhagavatam. The "coming" of Lord Maitreya is being spoken of, through the following verse.

तस्मिन् महाभागवतो द्वैपायनसुहृत्सखा।

लोकाननुचरन् सिद्ध आससाद यदृच्छया॥९॥

VERSE 9 Meaning: “At this time, Sage Maitreya, a loving friend of Sage Veda Vyaasa, a great devotee of our Lord, and a great spiritual master (Siddha), came there, accidentally, while freely roaming, in the various parts of the Universe!”

श्रीसुबोधिनी : तस्मिन् महाभागवत इति। तस्मिन् देशे काले च। भगवद्भक्तानामपि कृतार्थकरणसामर्थ्यात् माहाभागवतत्वम्। द्वैपायन इति तदर्थमेव पुष्ट्या भगवदवतारः, तथाऽच्मपीति ज्ञातव्यम्। तस्य सुहृत्, तस्यापि हितकारी सखा च, पराशरशिष्यत्वात्। अनेन पुराणमेव व्यासवत् परम्परया पराशरादवगतम्, न तु भागवतमिति सूचितम्। व्यासोऽपि नारदादेव भागवतं ज्ञातवान्। अनेन मैत्रेयस्याऽपि भगवदाज्ञया पुराणकथनं न व्यासस्याऽधिकारिणो विरोधहेतुः; तत्पुत्रोपदेशाच्च। एतदर्थं मित्रत्वमुक्तम्। लोकाननुचरन्निति शुकवत्स सिद्ध उक्तः। शुको ह्याचरन्नेव सिद्धो जातः। आससाद यदृच्छयेति नारदतुल्यता निरूपिता, स हि यादृच्छिकः॥९॥

एवं भगवान् सर्वसंविधानं विधाय पूर्वावस्थां त्याजयितुं स्वस्य कृपामसाधारणं कारणं स्वयमेव सम्पादितवानित्याह—

SRI SUBODHINI: At this place and time, Sage Maitreya came there. He was really “belonging” (Bhagawadeeya) to our Lord! This reference is made to reemphasize, the love and grace of Sage Maitreya, that he had the capacity to make, even the devotees of our Lord get fulfilled!

The holy name of “Dwaipaayana” has been used to denote Sri Veda Vyaasji, as he was an incarnation of grace of our Lord Sri Narayana, for the sake of writing this Maha Bhagavata Puraana! This Sage Maitreya was also like Sri Vyaasji, as he was a disciple of Sage

Paraasara. Due to this, he was related to Sri Vyaasji, and was also a loving friend. This relationship also indicates the fact, that Sage Maitreya had learnt, in the traditional way, all the Puranaas, from Sage Paraasara. Hence, Sage Maitreya began to expound our Lord's "Leelas", as contained in the Puranaas, due to the desire, order and will of our Lord! He had "instructed" Sri Sukadeva also.

Sage Maithreya was traveling in various "worlds", and had come there — like the realized "Mahaatma" Sri Sukadeva Himself! He had come independently and accidentally — thus explaining, that he was also like Sage Naarada! — as Sri Naarada also, always "roams" around all the parts of this Universe, and accidentally, out of his desire, visits any place of his choice!

In this way, our Lord had arranged everything in a "total" way. He now decided to "give up" his "self" - after bestowing His extraordinary compassion (grace). He began to shower His grace - as per the following verse.

तस्याऽनुरक्तस्य मुनेर्मुकुन्दः प्रकृष्टमोदानतकन्धरस्य।

आशृण्वतो मामनुरागहाससमीक्षया विश्रमयन्नुवाच॥१०॥

VERSE 10 Meaning: "Due to inexpressible bliss, Sage Maitreya was seen, with his head, "bowed" down! He was full of intense love for our Lord! Our Lord, with His loving and sweet smile, looked at me, and removed all my stress and strain! Our Lord, who is "Mukunda" and "Muraari", now, began to speak to me, while Sage Maitreya heard the same!"

तस्याऽनुरक्तस्येति ननु गोप्या दयोपदेशश्च, उपदशो न हि द्वयोः।
भिन्नप्रकारयोजात्त्या स्वरूपेण गुणेन च॥१॥

KARIKA 1 Meaning: “It is necessary to keep “secret” (hidden) both grace and spiritual advice! Hence, it is not proper to give advice together (for two persons, at the same place) if the two persons have differences, due to birth, their own nature and self, and qualities.”

श्रीसुबोधिनी : इत्याशङ्क्याऽऽह—अनुरक्तस्येति। अनुरक्तस्य प्रसिद्धस्य मैत्रेयस्य आशृण्वतो मामोहेति सम्बन्धः। अन्यत्र कथनाभावाय मुनेरिति। कृपाकथने हेतुः—मुकुन्द इति। स हि मोक्षदाता सर्वेषाम्, यथा जगत्कर्ताः, अतस्तथोक्तवान्। तर्ह्युभयोः प्रधानत्वं कथं नोच्यते? तत्राऽऽह—प्रकृष्टमादानतकन्धरस्येति। प्रकृष्टो यो मोदस्तेन आनता कन्धरा यस्या। स हि प्रेमभरेण गृहीतो ज्ञानाधारमधः कृत्वा, प्रेमाश्रु मुञ्चन्, चरणमेव पश्यन्, स्थितः। अतः साक्षादुपदेशानधिकारी, भक्त्या च कृतार्थः। अतस्तस्य शृण्वत एव सतो मामुद्दिश्यैवाऽऽह। स्वस्थे हि चित्ते उपदेशो घटते। स्वास्थ्यं च देशकालवैपरीत्यदर्शनात्, श्रमादिना च न सम्भाव्यते। अत आह—अनुरागहाससमीक्षयेति। अनुरागाद्भयनिवृत्तिः, न ह्यनुरक्तो भगवान् मारयति। हासेन च मोहः। भगवता पूर्णं कृतं पश्यन्नपि नानुसन्धत्ते। सम्यगीक्षा समीक्षणं दयासहितम्, तेन देशकालभयानि सर्वाण्यपि निवृत्तानि। विशिष्टेन श्रमाभावः। अनुरागपूर्वको यो हासस्तत्सहिता समीक्षेति॥१०॥

पूर्वम् ‘अतिव्रज्य गतीस्तिस्त्रो मामुपैष्यसि केवलम्।’ इति भगवता प्रोक्तम्, तदुद्धवस्य सर्वथा हितमिव भवति। स हि भगवन्तमेव प्राप्तुमीष्टे, निरन्तरं च निकटे स्थातुम्। साधनानि च न कर्तुं वाञ्छति। तादृशस्य बदरिकाश्रमप्रेषणं नाऽत्यन्तमभीष्टमिति तदिच्छामनुवदन् देयान्तरमाह। अस्मिन् दत्ते तदेतच्चाऽन्यार्थं भविष्यति। अहमिव तथा करिष्यतीत्यभिप्रायेणाऽऽह—

SRI SUBODHINI: The “doubt” expressed in the “Karika” is being removed, through this verse. The “advice” of our Lord was intended for Sri Uddhavji only. But, Sage Maitreya was also present. He was already “fulfilled”, through his Bhakthi to our Lord (ANURAKTHASYA). He is also hailed here, as “MUNI”

— (sage), to indicate, that he will not reveal these “instructions” to anyone else! — as, IT IS THE LORD OF THE UNIVERSE, WHO IS GIVNG THIS “AD-VICE”, OUT OF HIS LOVE AND GRACE! That is why, our Lord’s holy name of “MUKUNDA” has been referred to. LIKE OUR LORD, OUT OF HIS DESIRE AND FREE WILL, FOR THE SAKE OF ENACTING HIS “LEELA”, CREATES THIS UNIVERSE, IN THE SAME WAY, OUR LORD ALSO ENABLES EVERY-ONE, TO ATTAIN LIBERATION!

Why did our Lord, not make, both Sri Vidurji and Sage Maitreya, as the “principal listeners” also? On this, it is answered, that Sage Maitreya had kept his head bowed down, due to the wonderful “bliss” in him, and was seen pouring out, tears of love from his eyes. His eyes were seeing only the holy feet of our Lord! He was merged in the bliss of our Lord’s love. In this state, Sage Maitreya was not in a position to “listen” to anything! Hence, Sage Maitreya, becomes “impossible to be advised” — as he was not in a position to be “instructed”! He had got “fulfilled”, through his intense Bhakthi to our Lord. Hence, the Lord “directing” His “advice” to me, made Sage Maitreya also “listen” to His “advice”!

But, any “advice” gets absorbed fully, only in a peaceful and silent mind, which is not possible, due to disturbances caused by place, time and situations!” But, my own state was also like this! But, our gracious Lord, is fond of bestowing His grace on His servants! Due to this, the Lord does “everything” — even He becomes the “instrument of spiritual practice” itself! — OUT OF HIS SUPREME LOVE TO HIS DEVOTEE! Hence, He made me first “fearless”, in every way,

through His loving and gracious “vision”. In this way, He removed my “stress and tiredness”, and made my mind “peaceful and placid”! Though, our Lord’s “smile” was infatuating in nature, due to His grace, His “advice” got firmly established in me!

In the first instance, our Lord had told Sri Uddhavji that “devotees will attain Me, after crossing over three “results” (Gati). This advice was beneficial to Sri Uddhavji, as the latter was deeply desirous of attaining our Lord only! Moreover, he desired to remain, near to our Lord, at all times! He did not want to do any more “spiritual efforts” (Saadhan). Hence, to send such an “Uddhavji”, to Badarikaashrama, was very much against his own desire and wish! Hence, our Lord now explained His own desire, to reassure Sri Uddhavji, by telling him, “Do not become anxious! I will give you another wholesome “result”! “This “benefit” will not only be for you, but also will be, for all others too! Like, what I will do, Sri Uddhavji also will do the same”. With this view, our Lord speaks as per the following verse.

श्रीभगवानुवाच—

वेदाऽहमन्तर्मनीप्सितं ते ददामि यत्तद्दुरवापमन्यैः।

सत्रे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो! त्वयेष्टः॥११॥

VERSE 11 Meaning: “Our Lord began to tell Sri Uddhavji, “I am aware of your innermost desire! I will give that “benefit”, which is very difficult to be attained by anyone else! Oh! Vasu! You had done efforts (done sacrifice) with intense love for Me, with a view to attain Me only, during the sacrifice done by the “Vasus”, for the sake of creating this Universe.”

श्रीसुबोधिनी : वेदाहमिति। ते यदन्तर्मनसीप्सितं तदहं वेद। इदं वाक्यमनुवादकम्, तत् फलं दास्यामीत्येतदर्थम्। एवमुक्ते प्रथमत एवाऽऽश्वासो भवति अन्यथा काकतालीयशङ्का च स्यात् अन्यथाभिप्रायशङ्का च। ननु तद्भगवदात्मकं लौकवेदतोऽदेयं कथं दास्यतीत्यत आह—**ददामि यत्तदिति यत्त्वया मनसि कृतं तदेव दास्यामीत्यर्थः।** तस्याऽसाधारणत्वमाह—**दुरवापमन्यैरिति।** त्वद्भ्यतिरिक्तैः सर्वैरेव दुरवापयम्। तां कामनां विस्मृतामिव स्मारयति—**सत्रे पुरेति 'विश्वसृजः प्रथमाः सत्रमासत'** इति श्रुतौ सहस्रसमयागे विश्वसृजां मध्ये वसवोऽपि स्थिताः, तन्मध्ये त्वमेको मत्सिद्धिकामः; न हि सर्वे। **'एतेन वै विश्वसृज इदं विश्वमसृजन्त'** इति श्रुतेः, **'ब्रह्मणः सायुज्यं सलोकतां यन्ति'** इति श्रुतेश्च विश्वसामर्थ्यम् ततो विश्वं सृष्ट्वा ब्रह्मसायुज्यं प्राप्नुवन्तीति सर्वेषां फलम्। तदधिकारीविशेषप्रयुक्तं विश्वकरणसामर्थ्यं यागस्य। स्वतः सामर्थ्यं हिरण्यमयशकुनिरूपब्रह्मोत्पत्तिः। तदा ते विश्वं सृष्ट्वा ब्रह्मसायुज्यं प्राप्ताः। भवांस्तु तदुभयं न काङ्क्षितवान्, किन्तु सङ्गानुरोधेन यागे प्रवृत्तो मत्सिद्धिमेव काङ्क्षितवान्। मम सिद्धिर्मद्भावः **'पुरुषोत्तमो मम भवतु, अहं वा भवामि'** इति; तच्च सर्वथा दुर्लभं यागात्। अतो यागः कामितत्वाभावान्न नियतं फलं दत्तवान्। एतच्च दातुमसर्थस्त्वामेवंरूपमुत्पाद्य मत्सेवां कारितवान्। अतो मया सेवाफलं बदरीस्थाने पुरुषोत्तमप्राप्तिरूपं यथा सिद्ध्यति तथोपाय उक्तः। यागफलं तु न दत्तम्, तदिदानीं दास्यामीत्यर्थः। **वसो** इति सम्बोधनमेतदर्थानुसन्धानं भगवत्कृपया तस्य जातमिति ख्यापनार्थम्। फलार्थमेव याग इति त्वयाऽहमेवेष्टः॥११॥

तर्हि किं दातव्यम्? कथं दातव्यम्? इत्याकाङ्क्षायामाह—

SRI SUBODHINI: The Lord said to Sri Uddhavji, "You had desired to attain a "goal" in your mind, and I am aware of this desire! I am going to give you this "blessing"!" In this way, our Lord is so compassionate, that He gives the "assurance" of conferring the "benefits" on Sri Uddhavji, even from the beginning! This assurance was given by our Lord, with a view to remove all types of "doubts", from the mind of Sri Uddhavji, as to

Hence, He made me first "fearless", in every way,

whether, he will be blessed by our Lord, with the “benefits”, which he had desired for, in his mind! Our Lord said, “Whatever, you have desired in your mind, I will give you the same”. This is indeed extraordinary — especially when our Lord further added, “No one else is capable of attaining this benefit — thus, indicating the “benefits” also, as extraordinary!

Our Lord told, “You have forgotten the desire in your mind. I will make you to remember this. You had desired, earlier, during the performance of “sacrifices”, for certain “benefits and goals”! It has been said, in the Vedas, that the “originators of this Universe had done a huge sacrifice for 1000 years. The 8 “Vasus” (celestial gods) were also present, during this event. “You were one of them, and you had desired, intensely, during this sacrifice, to attain Me. You did not want to attain anyone else!” Through the performance of this sacrifice, this Universe was created, and the performers of this sacrifice attained the abode of Lord Brahma. They also attained the capacity to create this Universe. All of them attained “union” with Lord Brahma also. Through the glory of this “sacrifice”, the origin of Lord Brahma, in the form of a “golden bird”, took place. Lord Brahma, then created this Universe, and attained “union”, with the highest truth of “Brahman”.

“But, you did not desire to attain any of these two benefits viz. (1) creation of this Universe, (2) attaining the “union” with Brahman. You participated in this sacrifice, without the “desire” for any benefits. BUT, YOU NURTURED ONE AND ONLY DESIRE, IN YOUR MIND — TO ATTAIN ME! YOU DESIRED, “LET LORD SRI PURUSHOTHAMA BECOME MINE AND LET ME BECOME BELONGING TO LORD SRI

PURUSHOTHAMA!" But, this "goal" (of attaining Me) is not possible to be attained, by the performance of a sacrifice! — as a sacrifice, cannot confer this "benefit". Hence, this "sacrifice" gave only those "benefits", which are ordained in the scriptures. You were made to take birth in the Yaadava clan, and serve Me. Now, as a result of your service to Me, you will be blessed with the stay at Badarikaashrama, and I will also now give you, the "ways and means" to attain Me, and also bless you, with the real result of this sacrifice! The addressal as "Vaso!" ("Oh Vasu!") is done by our Lord, out of grace, to make Sri Uddhaji remember his past role, as a "Vasu"! "You had worshipped Me only, through the sacrifice, seeking the "result" of attaining Me only! You had desired to attain Me only! You had no other "desire" in your mind!"

Then, what is to be given, to Sri Uddhavji? How is this to be given? On this, the following verse is given.

स एष भावश्चरमो भवानामासादितस्ते मदनुग्रहो यत्।
यन्मां नृलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विशदानुवृत्त्या॥१२॥

VERSE 12 Meaning: "Of all your births, this particular birth is the last one! After this birth, you will not take any more births! — as you have secured, in this birth, my grace! Now, I am desirous of going away to My own abode, after leaving this world of births and deaths! (earth). At this time, here, you have attained My "Darsan", only due to your one-pointed "Bhakthi" to Me! This is indeed a great fortune!"

श्रीसुबोधिनी : स एष इति। स एष भावो जन्म, ते भवानां चरमः। यदीदानीं न दत्तं स्यात्, तदा तवाऽग्रे जन्माभावात्फलं न भवेदेव। ततः किमत आह-यद्यस्मिन् जन्मनि प्राप्तः ममानुग्रहः फलसूचकोऽनन्तिम-

जन्मनोऽप्यन्तिमत्वं साधयति। एवमन्तिमे जन्मन्यनुग्रहो जात इति फलमावश्यकम्। किञ्च, न योग्यता मात्रम्, किन्तु फलमुखमेव तज्जातमित्याह—यन्मां नृलोकान् रह उत्सृजन्तमिति। नृलोकान् सर्वानेव एकान्ते स्थित्वा उत्सृजन्तं मा ददृश्वान् दृष्टवानसि॥१२॥

एतच्च दर्शनं निर्मलया सेवया जातम्; अतः ससाधनत्वात्तत् स्थिरम् न काकतालीयम्। उत्सृजन्तमित्यनेन त्यजन्तमूधूर्वं सृजन्तं चेत्यर्थद्वयं विवक्षितम्। तेन यागप्रयोजनं मद्भावेनैकैकं रूपं भवति। मद्भावेऽप्येतद् द्वयं कर्तव्यम्, गुप्ततया स्थित्वा विश्वजननं सर्वलोकपरित्यागश्च। जगज्जन्मश्चरमत्वादेव परित्यागः सिद्धः। मद्भावेन जगज्जननमेव शिष्यते। तत्र मत्सायुज्ये जगज्जननमन्यथा सिद्धं भवति, एकीभावश्रुतेः। 'यथा सर्वासामपां समुद्र एकायनम्' इति। भिन्नतया ब्रह्मभावे 'जगद्व्यापारवर्जम्' इति न्यायान्न जगत्कर्तृत्वम्। अतः सर्वाविरोधेन मद्भावेन जगज्जननं यथा सिद्धति तथा वक्ष्यामीत्यभिप्रायेण, ब्रह्मणोऽप्येतदेव मयोक्तमित्येतदर्थज्ञानेन यथा ब्रह्मा मद्रूपो भूत्वा मद्रूपं जगत्कृतवान्, क्रियया तस्य तथाऽधिकारात्; त्वमप्येतज्ज्ञानान्मद्रूपो भूत्वा मद्रूपं जगत् ज्ञानेन करिष्यसीत्याशयेन तज्ज्ञानमाह—

SRI SUBODHINI: "This is your last birth! Now, if you were to be given some "results", by Me, then how will you enjoy these results, if there is no more "births" for you? On this, it is said, that "You have secured My grace, in your last birth, and due to this, you have to attain the "result" of My grace too!" What is the nature of our Lord's grace? IT IS THIS, THAT "EVEN IF THIS PARTICULAR BIRTH OF SHRI UDDHAVJI IS NOT THE LAST "BIRTH", OUR LORD'S GRACE WILL MAKE THIS BIRTH, AS THE "LAST ONE"! This, "grace" cannot be attained, by just the "deserving" nature of a devotee, — but can be attained only through the conferring of this "result" by Me! Hence, you have attained My "Darsan", when I am about to give up, alone, this mortal world, and to go to My own abode!"

"The cause of your attaining My "Darsan" during your last (this) birth is YOUR SERVICE TO ME WITH A PURE HEART AND ATTITUDE! Through this "Darsan", and your spiritual effort of "service" to me, you have attained this highest benefit! This is not accidental!"

Here, the word used viz. "UTSRUJANTHAM" has two meanings viz. (1) at the time of leaving the "body", (2) while "creating" from high above". "Both of these have to be done, even though, you are established in Me fully! This is your last birth, and due to this, you will give up all ties and bondages, of every type of this world, and of all others! What is remaining is to create this Universe, while stationing yourself in My attitude! You will attain this, through "union" with Me — in a different way!

Here, our Sri Mahaprabhuji gives a beautiful and apt example to us — to enable us to realize, as to how our Lord is the "doer" of everything, through everyone else! — like the rivers get merged in the ocean, and we say, that everything is "done" by the ocean only. In the same way, the devotee gets "united" with our Lord, and the devotee "merged" in our Lord, is also said to do "everything" — being merged in our Lord, when our Lord, only does everything!

In the same way, it has been said in the Vedas, that, when the "Jeeva" attains the "attitude of Brahman" (Brahmabhaava), the "Jeeva" does not get the power to create the Universe! But, we have seen, that the "Jeeva" on becoming "ONE" with our Lord, also gets the "capacity" to create! Our Lord now clarifies this by telling, "On getting united with Me, I will tell you, in

what way, you can do the creation of this Universe! (in this verse). I had told Lord Brahma also the way, earlier! Lord Brahma, having grasped the “meaning” of what I had told him, took “My” form, and made this Universe, like Me. I have given Lord Brahma, the authority to do this type of “action” (Kriya). You will also attain this “knowledge”, and having attained My “form”, will, through “my Knowledge” create this Universe”. With this in view, our Lord is explaining, through the following verse, the “knowledge” (Jnana), which He had given! (i.e. Sri Bhagavatam).

पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममाऽऽदिसर्गे।
ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति॥१३॥

VERSE 13 Meaning: “In the earlier times, in the beginning of “Paadmakalpa”, I had given instructions, to Lord Brahma, who had seated on the lotus of My navel, on the highest “knowledge”, which expresses My glory! This “knowledge” is hailed by noble saints of discrimination as “Sri Bhagavatam”. I am giving this Sri Bhagavatam only to you!” Lord Brahma was able to create this Universe only, through this “knowledge”!”

श्रीसुबोधिनी : पुरेति। एतद्वक्ष्यमाणं ज्ञानम्, मम नाभ्ये पद्मे निषण्णाय अजाय आदिसर्गे प्रोक्तम्। तत्र हि सर्वे कृतयुगे ब्रह्मविदो ब्रह्मरूपाः मच्छिक्षया ब्रह्मा पुरुषोत्तमरूपान् कृतवान्। ‘यदा विवेकनिपुणा आदौ कृतयुगे युगे’ इति भगवद्वाक्यात्। नाभौ भवं नाभ्यम्। अज इति योनिद्वारा न जात इति। असंबन्धेन देहे संबन्धेन वा। समष्टिव्यष्टयुभयरूपत्वाभावात्। तस्य स्वरूपमग्रे वक्तव्यम्। ‘रजोभाजो भगवतो लीलेयम्’ इत्यतोऽयमजः। यदुक्तं तत्किमित्याकाङ्क्षायामाह—ज्ञानं परमिति। ज्ञानमध्यात्मरूपमपि भवति, तद्व्यावृत्त्यर्थमाह—परमिति। तदौपनिषदमपि भवतीति ततोऽप्युत्कृष्टमाह—मन्महिमावभासमिति। मन्महिम्नोऽवभासो यत्रेति, यस्मिन् ज्ञाने मम पुरुषोत्तमत्वं

भासते। माहात्म्यप्रतिपादका गुणाः, कर्माणि, शक्तयश्च, अलौकिकं च सामर्थ्यम्। एतत्सर्वं यत्र भासते तद्भागवतमिति लोके प्रसिद्धम्। सूरयस्तथा वदन्तीत्यतोऽस्मिन्नपि शास्त्रे वादिनामपि वाद एव॥१३॥

तत्कथयिष्यामिति तु नोक्तम्, वस्तुनिर्देश एव परं कृतः। 'नाऽपृष्टः कस्यचिद् ब्रूयात्' इति शास्त्रमर्यादा। वस्तुनिर्देश एव पृच्छेत्यस्य ज्ञापकः। अतोऽधिकारी भगवदभिप्रायं ज्ञात्वा पृष्टे वक्तव्यमिति पृष्टवानित्याह—

SRI SUBODHINI: "I will tell about this "knowledge", which I had instructed Lord Brahma, who was seated on the lotus flower of my navel! — at the beginning of creation! At that time, I was of the form of "Brahman", as I was the "knower of Brahman"! Lord Brahma, through the knowledge given by Me, had attained My "form" (as Sri Purushothama) and had also the capacity of the highest discrimination (Viveka).

The word "NAABHYAAAM" used by our Lord, denotes the meaning of "from My navel", and the word "Aja" denotes, that Lord Brahma did not take birth in the ordinary "human" way, and, that he is "birthless" (Ajanana). He was not connected to a "body" for his origin, and hence, He is beyond the form of the "individual", and also of the "whole"! Later, we shall see the actual nature of Lord Brahma's "form"!

This "Leela" is, of our Lord, which was enacted with the quality of "Rajas". What was the "knowledge" given to Lord Brahma? This "knowledge" is not connected to the "Jeeva". Does this mean, that this knowledge is told in the Upanishads, or is it "mental" in nature? It is said here, that this "knowledge" is higher, than everything else. "THROUGH WHICH "KNOWLEDGE", THERE IS THE ILLUMINATION OF THE GLORY OF ME, AS LORD SRI PURUSHOTHAMA!" The qualities, actions,

powers and extraordinary capacity of our Lord- all these are illuminated in this “knowledge”, WHICH IS CALLED AS “SRI BHAGAVATAM”. Wise and erudite noble saints say this, and in all other “scriptures”, there is only the “arguments” of those, who argue and dispute! (But, not in this Sri Bhagavatam, which hails the glory of our Lord Sri Purushothama only.)

“I will tell you this “Jnana”!” Our Lord did not tell like this. He only hinted at this subject. It is mandated, in the scriptures, that a teacher should never tell about anything, unless, he is asked for! By “hinting” at the subject only, our Lord had inspired Sri Uddhavji to “ask” – so that, the “deserving” person may ask! Our Lord’s desire was to speak, only after being asked! Sri Uddhavji, realizing our Lord’s “order” and “desire”, began “to ask” – as per the next verse.

**इत्यादृतोक्तः परमस्य पुंसः प्रतिक्षणाऽनुग्रहभाजनोऽहम्।
स्नेहोत्थरोमा स्खलिताक्षरस्तं मुञ्चन् शुचः प्राञ्जलिराबभाषे॥१४॥**

VERSE 14 Meaning: I have been the recipient of the grace of our Lord, who is the highest Purusha and Lord, every moment of my life! I was honored by our Lord by being told to ask Him! Hence, due to intense love, my hair stood on their end! (horripilation). I could not even utter the spoken word fully or properly! I began to shed tears, folded my palms, and with deep humility, began to speak to our Lord!”

श्रीसुबोधिनी : इत्यादृतोक्त इति। आदृतश्चासावुक्तश्च। ‘वसो’ इत्यादिसंबोधनपूर्वकं पूर्वकृतसेवानुवादादादृतः, वस्तुनिर्देशादुक्तश्च। आदृत एव वा उक्तः, ‘प्रष्टव्यम्’ इति। अन्यथोत्तरस्य वाग्व्ययरूपस्य क्लेशरूपत्वाद्भक्तस्य प्रश्नो न घटेत आज्ञायां तु सर्वथा कर्तव्य एव। तदुक्तमुक्त इति। आदरस्तु स्फुरणार्थः। अनेन प्रमाणबलं प्रमेयबलं च दत्तमित्युक्तम्। ततः किं जातमित्यत

आह—परमस्य पुंसः प्रतिक्षणानुग्रहभाजनोऽहं जात इति। अहमेतावत्कालं कालस्य स्थितः, इदानीं परमस्य जातः। ननु कालोऽपि पर एव। तत्राऽऽह—**पुंस इति**। ज्ञानेनाऽक्षरभावो वा परशब्देन प्राप्तः पुरुषशब्देन निर्वायते। किञ्च। न संबन्धित्वमात्रम्, किन्तु प्रतिक्षणानुग्रहभाजनः। भक्तं दृष्ट्वा भगवदनुग्रहस्य तरङ्गा उद्गच्छन्ति, तेषां भाजनं पात्रमहमेव जातः, न त्वचेतने समुद्रे तरङ्गाणां लय इव भगवत्येवाऽनुग्रहो लीन इति, निरन्तरं मद्विषयक एव जात इति वा। तदा भगवदनुग्रहस्य कार्यं जातमित्याह—**स्नेहोत्थरोमेति**। अन्तर्भक्तिरसः पूर्णः। तदा स्नेहेनोत्थितानि सर्वाण्येव रोमाण्यवयवशः। सर्वत्रैवाऽङ्गे लोमशो देवताः सन्ति, ते भगवति सन्तुष्टे सर्वे सन्तुष्टा एवोत्थिताः। तत्रापि स्नेहेन महदस्य सुखं कर्तव्यमिति। स्खलिताक्षरश्च जातः, पदवाक्योच्चारणं दूरे, अक्षराण्यपि उच्चारयितुं धृतानि क्षरन्तीति। अनेन मर्यादा सर्वथाऽपि शान्ता, वाचः प्रयत्नपरित्यागात्। किञ्च, **मुञ्चन् शुचः**। नेत्राभ्यां शोकाश्रूणि मुञ्चन्। अनेन ससाधनं ज्ञानं पूर्वस्थितं निवृत्तमिति ज्ञापितम्। प्रकृष्टेञ्जलिर्यस्य। अञ्जलिमेव पुरतो निधाय विज्ञापितवान्। अनेन तस्य प्रश्नाधिकारः सूचितः। आ ईषद्वभाषे, यथा कथञ्चिन्मुखाद्वर्णा निःसृता इत्यर्थः॥१४॥

उद्धवः स्वाभीप्सितं प्रार्थयितुमन्यनिषेधं तत्र हेतुं चाऽऽह त्रिभिः। तत्र ब्रह्मणे मया भागवतं प्रोक्तमिति श्रवणे प्रायेणाऽयं मां ब्रह्माण्डान्तरे ब्रह्माणं करिष्यतीति प्रतिभातं निवारयति—

SRI SUBODHINI: “Oh Vasu!” — by making this “addressal”, our Lord honored me by specifically referring to my service to Him! He prompted me to ask Him, on the subject of our Lord, and the ways to attain Him! (i.e. Sri Bhagavatam). Otherwise, without being asked, our Lord’s “holy words” will be wasted. The devotees are expected to “obey” the orders of our Lord, i.e. they should ask the question!

“Our Lord gave me the “strength” of the Lord as He is the “evidence” (Pramaana) and “Prameya” (beloved Lord, who loves). Due to this, I became the recipient of

His grace, at all times. Previously, I was under the control of "time" (Kaala). Now, I became "belonging" to our Lord Sri Purushothama – although "time" (Kaala) is also as "equal and imperishable" like our Lord, our Lord is the master of "time" (Kaala) as Sri Purushothama! I was not only related to our Lord, just because, I was a "Yaadava"! I got deeply related to our Lord, due to His grace and "Anugraham" showered on me, every second! "WHEN OUR LORD SEES HIS DEVOTEE, THEN, THE WAVES OF OUR LORD'S GRACE BEGIN TO RISE, IN THE OCEAN OF THE HEART OF THE DEVOTEE! I BECAME THE RECIPIENT OF HIS "GRACE"! In the "inanimate" ocean, the "waves" subside, and become quiet too! But, as the "heart" of our Lord is "animate and conscious", the waves of grace, in this ocean, never gets "rest or become quiet" – as they rise, every second! In this way, our Lord blessed me, with His grace. and the "result" of His "grace" viz. the "bliss of Bhakthi", was attained by me – i.e. my inner mind got filled up, with the bliss of love to our Lord! I began to experience intense "horripilation" in my body."

Our Sri Mahaprabhuji says here, that the "hair", in the entire body, are representing the celestial deities, and on our Lord becoming pleased, they became very happy and "stood up"! – WITH A FEELING, THAT "LET US ALSO GIVE HAPPINESS TO THE DEVOTEE, TO WHOM, OUR LORD SRI PURUSHOTHAMA HAS BLESSED WITH HIS "LOVE" (PREMA DAANA) AND MADE HIM "BLISSFUL"! – In this way, the "celestial deities" also join our Lord, to make the devotee happy and joyful!

"When, I was in this divine experience of total bliss, I could not utter anything, as I became peaceful! I gave up my attempt to speak. As, I was shedding tears, through my eyes, I folded my palms, in deep adoration, and began to pray! Previously, I had "knowledge", based on "spiritual practices and efforts". But this "knowledge" now faded away (as I was blessed with the "knowledge" of our Lord's grace, now). I spoke few words, with a choked voice, while doing my prayers!"

Sri Uddhavji now prayed to our Lord, to attain, what he desired for! He negates his desire for attaining any other "benefits"! He says, "I do not desire for anything"! Through three verses, he speaks the "reasons" for the same. Sri Uddhavji thought, that our Lord had told, that Lord Brahma, on being given the "Jnana" of "Sri Maha Bhagavata Puraana" had become the "creator of this Universe"! Perhaps the Lord, by giving to me, the "Jnana" of this Maha Bhagavata Puraana, may make me, another Lord Brahma, for a different "Universe" i.e. to create another Universe! Thinking like this, Sri Uddhavji negates this possibility, as he had no desire for the same — as per the following verse.

को न्वीश! ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्ष्वपीह।
तथापि नाऽहं प्रवृणोमि भूमन्! भवत्यदाम्भोजनिषेवणोत्सुकः॥१५॥

VERSE 15 Meaning: "Oh Lord of the Universe! For the devotees of your lotus feet, who lovingly serve and worship You, is there any difficulty, in attaining, any or all the 4 main goals of a human life? Not at all! They attain all these very easily, with your grace! Even then, Oh Lord of the Universe! Lord!, who is all pervasive! I am desirous of worshipping and serving your lotus feet only! I do not desire for anything else than this. I do

not want to attain any other “human” goal — other than serving and worshipping your lotus feet!”

श्रीसुबोधिनी : को न्वीशेति। ईशेति संबोधनं सर्वसामर्थ्यबोधनाय। ते पादसरोजभाजां संबन्धिषु चतुर्ष्वप्यर्थेषु को न दुर्लभः? चरणरूपा पृथिवी, ब्रह्माण्डमपि पृथिव्यात्मकमेव, तत्तु प्राप्य दुग्धपानवत्सेवते। तत्राहि सरोरुहं जलोद्भवं पद्मम्, जलस्यापि फलरूपम्। अनेन सर्वमेव ब्रह्माण्डे स्थितं फलम्, तापापनोदश्च त्वद्भजने स्वतः सिद्धः अत्र तीर्थैकदेशे मुक्तिः प्रसिद्धा, लक्ष्म्येकदेशेऽर्थः प्रसिद्धः, फलत्वेन सेवनया कामः प्रसिद्धः, विहितत्वाद्धर्मः सिद्ध एव। अतस्तेषां को वा दुर्लभः? ईशेति। संबोधनादसाध्यमपि सिद्ध्यति। चतुर्ष्वपीति निर्द्धारवचनम्। अवान्तरभेदेन सर्व एवैतेष्वन्तर्भवन्तीति सूचितम्, तथापि सूक्ष्मतया प्राप्तमपि स्थूलतया प्राप्तव्यमिति चेत्तत्राऽऽह—**तथापि नाऽहं प्रवृणोमीति।** यदि भगवदिच्छा तथैव भविष्यति, तदा केन निवारयितुं शक्या। तथापि तन्नास्मदभिप्रेतम्, न वा याचनीयम्। किञ्चा न च ब्रह्मत्वं दुर्लभम्, बहव एव ब्रह्माणो जायन्ते, यतो भूमा भगवान् ब्रह्माण्डकोटिविग्रहः तत्र किमेकस्मिन् ब्रह्माण्डे स्थितेन ब्रह्मणा कार्यं भविष्यतीति, संपूर्ण परित्यज्य कोटयंशग्रहणात्। अतोऽहं भवत्पदाम्भोजनिषेवणोत्सुक एव। चिन्तामणिवत्सर्वसाध्यापेक्षया साधनमेवाऽधिकम् न हि चिन्तामणिर्वस्त्रं प्रयच्छतीति कश्चित् चिन्तामणिं परित्यज्य वस्त्रमिच्छति। तस्मात्किं ब्रह्मत्वेनेत्यर्थः ॥१५॥

तर्ह्येवं सति न किञ्चित्प्रार्थनीयमित्यायाति तत्राऽऽह—

SRI SUBODHINI: “Oh Lord!” (Isha) — this addressal indicates, that the Lord is “omnipotent” i.e. capable of doing everything — that all capacities and powers are in Him!” “Those devotees, who are serving and worshipping your feet, Oh Lord!, very easily, attain all the 4 human goals! In other words, these “goals” are not “rare” (Durlabha) for them! This earth is your feet! This “Brahmaanda” (Universe) is of the nature of this earth only! (i.e. the Lord’s holy feet). Everyone, who is

born or originated, drinks the "milk" of this Universe, like a child gets healthier and grows, through the milk of it's mother! In the same way, mother earth gives all types of "food" for our health and nourishment, in every way! "Oh Lord! Your holy feet is like the "lotus flower" (Saroruha) — as the lotus flower is born in "water", this flower also is a "result" only i.e. capable of conferring the desired "results" of a devotee! This explains the fact, that, whatever we see in this vast universe, are only the "result" (Phalam) of our Lord's grace and desire! Through the service and worship of our Lord, sorrow, difficulties etc. get destroyed by themselves.

In this world, there are famous pilgrimage centers, where if a devotee dies, "liberation" is assured for him! Likewise, a devotee gets "wealth" in a place blessed by Goddess Mahalaxmi! In the same way, through service and worship, a devotee is known to attain the fulfillment of his desires! This way of service and worship of our Lord is explained in the scriptures! A question is asked here. Is there anything "rare" at all, which the devotee cannot attain? i.e. nothing is "rare", for an ideal Bhaktha of our Lord!

"Oh Lord!" — through this addressal, what is conveyed is that even the "impossible" becomes "possible"! Usually, it is said, that all these "human" goals are attained, in a "subtle" way, and perhaps Shri Uddhavji maybe asked by our Lord to "accept", all these "goals" in the "outside" i.e. which he can see and experience actually! For this, Sri Uddhavji replies, "I do not desire for this!" If he is told, that these "results and benefits" are being given to him, (i.e. fulfillment of the human goals) only, due to the will and desire of our Lord, for

this, Sri Uddhavji replies that, “Let me say, that I am not interested, for these “human” goals, and I will not ask for these either.”

Sri Uddhavji felt, that it was not difficult to become Lord Brahma! — as there have been many “Lord Brahmas” — especially, when there are crores of Universes, requiring again the “crores of Brahmaas”! . Our Lord is hailed here as “Bhooma” — vast and limitless, with crores of Universes manifested by Him! Sri Uddhavji felt, that there is no use becoming, one such “Lord Brahma”! He says, “Oh Lord! will I not be foolish, if I choose to become Lord Brahma, by leaving You — You, who creates crores of Lord Brahmaas! I AM DESIROUS OF WORSHIPPING AND SERVING YOUR LOTUS FEET! I DO NOT DESIRE FOR ANY OTHER BENEFIT! WILL ANYONE GIVE UP THE “CHINTAMANI GEM”, AND ACCEPT SOME OBJECTS OR MATERIALS, GIVEN BY THIS GEM? ONLY A VERY FOOLISH PERSON WILL OPT FOR PETTY AND IMPERMANENT OBJECTS! LIKEWISE, ONLY A FOOLISH PERSON WILL GIVE UP OUR LORD, AND ACCEPT VARIOUS THINGS GIVEN BY HIM, INSTEAD!

If this is the truth, then a devotee should never ask anything from our Lord. With this in view, the following verse is told.

**कर्माण्यनीहस्य भवोऽभवस्य ते दुर्गाश्रयोऽथारिभयात्पलायनम्।
कालात्मनो यत्प्रमदाऽयुताश्रयः स्वात्मन् रतेः खिद्यति धीर्विदामिह॥१६॥**

VERSE 16 Meaning: “Oh Lord! although totally unattached, You do actions constantly! Though, You are birthless, You take births! Though, You are of the “form

BHAGAVATAM CONFERS THE HIGHEST BENEFIT

of time" (Kaala), You have enacted your Leela of fleeing away out of fear of the enemies! You, in this way, hid yourself, in the "foot" of Dwaaraka! Though, You "revel" always, in your own "bliss" only, You are conferring your bliss on your 16000 wives! (i.e. leading a householder's life). On witnessing these most wonderful Leelas, even the intellects of very wise 'Jnanies' get into delusion!"

श्रीसुबोधिनी : कर्माण्यनीहस्येति। अत्र चरणभजने एकं प्रार्थनीयम्, दोषाभाव इति। तत्र दोषो द्विविधः भगवद्भजने क्रियमाणे स्वतः एको दोष उत्पद्यते, भगवता चापरः क्रियते। तदुभयं यथा न भवति तथोपायो वक्तव्यः। तच्चैद्भागवतं भविष्यति, तदा तद्वक्तव्यमिति। प्रथमतो दोषद्वयमनुवदति। दोषानिवर्तकत्वे भागवतेनाऽपि न कृत्यम्, न हि भगवच्चरणारविन्दादन्यत् फलमस्ति। तत्सेवमानानां तद्बाधकनिवृत्तिरेव प्रार्थनीया। तच्च बाधकं सर्वैरेव पोष्यते, न तु बाध्यते। तदेतदत्यभीष्टमिति ज्ञापयितुं प्रथमं फलादाह—**कर्माण्यनिहस्येति।** अनैनाऽयमुत्तमोऽधिकारीति ज्ञापितम्। भगवतो विरुद्धानि कर्माणि स्वबुद्धौ स्फुरितानि बाधकानि। सामान्यदूषणद्वयम्, विशेषण दूषणत्रयमिति भगवतः सेव्यत्वसिद्धये स्वस्य जन्मादिदुःखानिवृत्त्यर्थमभवः सेव्य इति भगवानभवोऽङ्गीकर्तव्यः। स्वस्य कर्मणा नानाविधक्लेशा भवन्ति, तदभावाय सेव्या भगवानिति तस्य तदभावोऽङ्गीकर्तव्यः। तच्च प्रत्यक्षेण भजनहेतुना विरुध्यते, वसुदेवस्यगृहे जननात्, निरन्तरं कर्मकरणाच्च। प्रत्यक्षं तु युक्तिरूपानुमानाद्वलिष्ठम्। चरणभजनं तु स्वतोऽतिरसें प्रयच्छतीति फलतो महत्त्वं च प्रत्यक्षसिद्धम्। पर्यवसाने तु बाधः। यत्र भगवानेव जायते, एवं च करोति, तत्रतदाश्रयाणामस्माकं का वार्ता? भगवानेव हि फलदाता यद्यन्ततः स एव भविष्यामस्तथाप्येवंरूप इति। जतननादिक्लेशस्य विद्यमानत्वात् किं भजनेनेत्यनास्था प्रतिभाति। किञ्च, साधारणेश्वरादप्यन्यथा प्रतिभाति, वस्तुतो ब्रह्मादीनामप्युपास्यत्वस्य प्रत्यक्षसिद्धत्वान्महानेवाऽयमिति प्रतिभाति, तथापि त्रयो दोषा बुद्धौ स्फुरन्ति। कथं भगवान् स्वकीयं स्थानं मथुरां परित्यज्य शत्रुभयात्पलायितो द्वारकाख्यं दुर्गमाश्रितः? कथं वा कालयवनात्पलायते?

कथं वा स्वरूपानन्दः स्वभोगार्थं स्त्रीसहस्रं परिगृह्णाति, उपभुङ्क्ते च ताः? अतो यावज्जन्मैवाऽन्यथाप्रतिभानाद्भजनबाधकमभगवत्त्वमेव प्रतिभाति। अथ यदि मोहनार्थमेवं करोतीत्यभिप्रायः कल्प्येत, तथापि यावदवतारं मोहकत्वात् कथमुपास्यो भवेत्। अथोपासकं न व्यामोहयतीति कल्प्येत, तदपि न सम्भवति। स्वयं सर्वज्ञोऽसर्वज्ञ इव मन्त्रेषु मामुपहूय कर्तव्यं पृच्छति, उक्तं च करोति अतः केनाऽपि प्रकारेण चरित्रादिदर्शनेन भगवद्भजनबुद्धेर्नाश एव दृश्यते। व्यामुग्धानां वचनानि तु किं वक्तव्यानि? यद्येतानि दूषणानि भागवते परिहृतानि भवन्ति, तदा तद्वक्तव्यमित्यभिप्रायेण, अन्तिमां लीला पश्यन्नेव आन्तं दूषणान्येव सिद्धानीति तां दशां पश्यन् पूर्वदूषणान्येवाऽनुवदति। दूषणत्वाय स्वरूपं च कीर्तयति, सिद्धान्तसम्भावनार्थं च। **कर्माणि** पूतनासुपयः पानादीनि। **अनीहस्य** पूर्णब्रह्मणः। **अभवस्य** निर्विकारस्या। **भवः** सर्वविकारहेतुर्जनात्मा। सर्वसंहर्तुः सर्वनियन्तुश्च **कालात्मनः** स्वरक्षकत्वेन, दुःखगतिहेतुं दुर्गादिकं स्वरक्षकत्वेन मन्यते। **अथेति** भिन्नप्रक्रमेण। अनेन दुर्गाश्रयेऽपि पलायनं स्वतन्त्रतयाऽपि पलायनं सूचितम्। आत्मारामस्य च प्रमदायुताश्रयणम्। एतल्लीलापञ्चकम्। ब्रह्मत्वेन त्वाँ जानताम्, लोलापञ्चकं च पश्यतां सङ्कटे पतिता धीः खिद्यति। **इहेत्यस्मिन्नर्थे** ॥१६॥

त्वत्कायिकेन व्यामुग्धोऽहं वाचिकेनाऽपि मुग्धो जात इत्याह—

SRI SUBODHINI: “Oh Lord! Let me render service and worship of your holy feet, without any “blemish” in my mind!” This “blemish” is of three kinds. When a devotee begins to do service and worship of our Lord, one “blemish” gets originated by itself! The second “blemish” is originated by our Lord! Sri Uddhavji says to our Lord, “Oh Lord! please tell me the correct way, through which, these two types of “blemish” never arise in me! If the “way” is *Srimad Bhagavatam*, then, please explain this to me! What is the first “blemish”? — that there is no benefit or use in listening to *Sri Bhagavatam*, that it does not destroy the “blemish” at all! **SRI BHAGAVATAM CONFERS THE HIGHEST BENEFIT**

OF MAKING THE DEVOTEE ATTAIN THE LOTUS FEET OF OUR LORD! Hence, a devotee should pray for the removal of all types of "blemish", arising out of seeking various types of "results and effects" (Phalam) in listening to Sri Bhagavata. But, our Sri Mahaprabhuji says, that everyone seeks "results" i.e. fosters this "blemish", and no one stops this "process" of getting into this "blemish"! Hence, it is necessary to remove the "cause", which acts as the "obstruction". Hence, the first blemish, as explained above, is being spoken.

Three ways: (1) ALL "ACTIONS" ARE DONE TO PLEASE OUR LORD:

Our Lord is seen, as constantly working and acting, though He has no desire or motive. In other words, our Lord does all His actions, like those, who are deeply attached and full of desires! So the first blemish is to do "actions with a desire or motive"! A most deserving "devotee" will give up his attachment to the performance of his duties, for the fulfillment of his "desires". He will perform them to please our Lord, and as dedicated to Him!

(2) WORSHIP OF OUR LORD IS DONE, WITHOUT A "MOTIVE OR DESIRE"

The second "blemish" is that a devotee may think, that as our Lord is "birthless", He will be able to redeem the sorrow of our births and deaths! Due to this, our Lord is worthy of being worshipped! This way of "thinking" is a blemish! THE SECOND "BLEMISH" IS TO WORSHIP OR SERVE OUR LORD WITH A MOTIVE OR DESIRE.

(3) WORSHIP OUR LORD, KNOWING HIS FULL GLORY!

A lot of sorrow and difficulties arise due to one's own "Karma" (actions). If our Lord is "action free", then He becomes "worthy" of being worshipped. Hence, He is "action free" (Akarma). If this is the way of our thinking, then this "thought", cuts at the root of the "spiritual principle" of our Lord — who is the root cause and basis for this Universe — which is the real reason for serving (worshipping) Him! Our Lord took His "birth" in the house of Sri Vasudeva. He "worked" at all times! — all these have been seen actually, and this "actual seeing", is higher in logic, than guessing and presuming! The worship of our Lord's holy feet, by itself, confers the highest "bliss" — this is a well known fact! The devotee may think, that our Lord also takes birth and does actions, and if He is worshipped, we will have also to follow Him i.e. take births and pass through deaths! Then, even if we become the Lord Himself, even then, we will have to take births and deaths! i.e. we will continue to have the same sorrow and problems. Then what is the real benefit of serving and worshipping Him? This "thought process", will negate a devotee's sincerity and faith in our Lord! In this way of thinking, our Lord will be seen and thought of as 'ordinary' (common). i.e. like all of us! **THUS, THE THIRD "BLEMISH" IS TO REGARD OUR LORD ALSO AS "HUMAN AND ORDINARY"!**

In the above ways, three types of "blemish" arise in a devotee's mind, although our Lord is the highest of all! (1) Though, He is the Lord of the Universe, He gave up His stay in Mathura, due to fear of the enemies, and why did He go, and take refuge in a fort, called as Dwaaraka? (2) Why did the Lord of the Universe, run away from the battle field, due to the chasing of

Kaalayavana? (3) Although, the Lord always is enjoying His own self, why did He, for His "enjoyment" accept so many thousands of "wives"? In this way, our Lord's "birth" was an incarnation of the Supreme Brahman, even then, the "seeing of these blemish", makes the devotee, reluctant to serve and worship our Lord, and also makes him feel that, after all, this "Lord Sri Krishna" is not the "Lord of the Universe" at all! If it is told, that our Lord was doing all these, "opposite and confidence (faith) shattering" actions, only with a view to "infatuate" people, even then, we have to agree, that this "infatuation" will continue, till there is the "incarnation" of our Lord on this earth. Hence, how can He be worshipped and served, by the devotee, in this "infatuated" state of mind?

On the contrary, if it is said, that the Lord was not really "infatuating" His own devotees (by doing all these "opposite" actions), but enacting all these "Leelas" for the sake of "others" (non-devotees) only — this "view" also does not appear to be acceptable! — especially when, our Lord, who is omniscient, calls out to Sri Uddhavji, and asks him, to give his valued opinion and suggestions! (Sri Uddhavji being a devotee, need not have been put in a state of "infatuation"). Our Lord always consulted, as to what should be done, Sri Uddhavji, who was our Lord's trusted minister! Sri Uddhavji says now, "The Lord always followed my advice, and took action, as per my suggestions."

In view of the above, in whatever angle, we look at the "Leelas" of our Lord, it "appears", that it is not proper to serve and worship "Sri Krishna", as the Lord of the Universe (Bhagawan).

The above “blemish” of regarding - our Lord, as a “mere human being”, has to be removed and destroyed. For this sake, Sri Uddhavji says, “Oh Lord! please tell me about Sri Bhagavatam, so that, the above defects will get removed, from my mind, after listening to this holy scripture!” Sri Uddhavji, after “witnessing” our Lord’s “last Leela”, now reiterates, all the “blemish” describing our Lord’s “real divine self”, and His “actions” (which are “contrary and opposite”)! They are listed below.

(1) Our Lord is always “unaffected” – yet, He did many actions and “Leelas”, as though He is “attached” – like the drinking of the “milk” of Putana, to take away her “life”.

(2) Our Lord is “changeless and birth free” (“NIRVIKAAR” AND “AJANMA”) – yet He took a ‘birth’, with “changes” of all types, from His usual divine self!

(3) He is the destroyer/protector/controller of the entire Universe! He is the factor of “time” (Kaala) itself! – Yet He regarded the fort of Dwaaraka, as the refuge and protection for Him! In fact, the Lord did the Leela of “fleeing”!

(4) Though our Lord is known to be “happy and reveling” in His own self only (Aatmaaraama = who does not require anything from “outside” of Himself to become happy), He took the aid and help of thousands of His “wives”, for His “happiness” (i.e. from “outside”).

All the above “Leelas” were done by our Lord only for the sake of “showing to this world”. Hence, Sri Uddhavji says, “Those wise realized Mahaatmas, who have known You, Oh Lord! as the Supreme Brahman,

after seeing the above “Leelas” are in sorrow and regret, as their minds are unhappy, due to this “contradictions” in your “inner” divine self, and “outside” actions!”

“Oh Lord! we had all become very happy, after witnessing your “bodily Leelas”. But your Leelas of “words” (asking me for advice etc.) have put me in a state of “infatuation” – as per the following verse.

मन्त्रेषु मां वा उपहूय यत्त्वमकुष्ठिताखण्डसदात्मबोधः।

पृच्छेः प्रभो! मुग्ध इवाऽप्रमत्तस्तन्नो मनो मोहयतीव देव॥१७॥

VERSE 17 Meaning: “Oh Lord! Your knowledge of Your own divine self is always blemish free and limitless! Even then, for the sake of seeking my “advice and opinion”, You called me often, and like an innocent “human” being, You used to ask, with great care, for my “approval” for your ideas! Oh Lord! This “Leela” of your’s has “infatuated” my mind totally!”

श्रीसुबोधिनी : मन्त्रेष्विति। जरासन्धवधार्थे राजप्रार्थनायाम्, यागार्थं युधिष्ठिरप्रार्थनायां च स्वयमुपायं जानन्नेव मामुपहूय। मन्त्रेष्विति बहुवचनेन कालान्तरेऽपि स्यमन्तकादिषु पृष्टमिति प्रतिभाति। वेत्यनादरे। आहूयेति प्रासङ्गिकत्वं निषिद्धम्। त्वमिति नाऽत्र तिरोहितं किञ्चिदिति सूचितम्। सर्वशास्त्रानुसारेण न कुण्ठतः। तीक्ष्णतामप्यपरित्यज्य स्वकार्यकर्ता अकुण्ठतः। अखण्डस्तैलधारावदनवच्छिन्नः, न कालादिना शङ्कितभङ्ग आत्मबोधो यस्य। पृच्छे रामन्त्रणेन पृष्ठवानसि। विधिप्रयोगात् परिहर्तुमप्यशक्य इति सूचितम्। प्रभो इति संबोधनं पूर्वस्थितिमपि नाशयेदिति, भयादपि कथनं सूचितम्। मुग्ध इवेति तदानीन्तनचेष्टया न जानातीत्येव प्रतीतिरुत्पन्ना, अन्यथा न सोपपत्तिकं वदेत्। बहूनामपि वाक्ये युक्त्या बलिष्टत्वज्ञानेऽपि पक्षान्तरे स्वाभिप्रेतमेव करोतीत्यप्रमत्त इत्युक्तम् अतस्तवैतादृशं चरित्रम्, नोऽस्माकमेव सर्वेषां भक्तानां मनो मोहयतीव। सान्निध्याद्भजनाच्च माहात्म्यं देवेतिसंबोधनं प्रतिभातीतीवप्रयोगः।

[च] पूर्वपक्षसमाप्तिसूचकम्, देवचरित्रं मनुष्यबुद्ध्या निर्द्धारणाशक्यमिति सूचनात्॥१७॥

तस्मात्तदर्थं भागवतं कथयेत्याह—

SRI SUBODHINI: “When all the kings had come to our Lord, and had prayed for the destruction of Jaraasandha, simultaneously, King Yudhishtira had also requested our Lord to come to Hastinaapura, for the sake of preparing the arrangements for the performance of the “Raajasooya” sacrifice. Then, Oh! Lord! You went into a “dilemma”, as to whether You should proceed to the city of Hastinaapura, (for the sacrifice) or go directly to redeem Jaraasandha! As though “acting”, as an innocent “human” person, You had called me, and sought for my advice, as to what should be done?!”

Here, the word used for “advice” is plural (Manthreshu) — indicating, that the Lord used to consult Sri Uddhavji often - especially during the loss of the ‘Syamenthaka gem’! The word “Aahooya”, (having “called” me) indicates “deliberate” action, and not an “accidental” one! In this way, “You, Oh Lord! sought my “advice”, on all special issues! — though you are “omniscient” — all knowing! All the scriptures declare, that Your “Jnana” is limitless and undivided! i.e. Your “knowledge” is so “sharp”, that nothing can come in the way of getting your own “actions” done, and successfully completed! Like the oil gets uninterruptedly poured, from one vessel into another, your “knowledge” is unbroken and all-pervasive! The factor of “time” (Kaala) cannot also “break” your “power”! i.e. no “fear” from “time”! IN THIS WAY, OH LORD! YOUR KNOWLEDGE IS LIMITLESS,, UNBROKEN, ALL PERVASIVE, WITHOUT THE “FEAR” OF TIME,

AND INDESTRUCTIBLE (EVERLASTING). Even then, Oh Lord! You used to ask me for my "advice"! — as to what should be done? Hence, I had to give You "advice and suggestions"! "Oh Lord!" — this addressal expressed the devotional attitude of Sri Uddhavji to our Lord viz. "Oh Lord! You are capable of doing everything! You are the master and Lord! Hence, whenever, You had asked me to give You "advice", I used to tender "advice", out of "fear" — but, You were so very gracious, that You acted on my "advice", as though You were an "ignorant" person!" Our Sri Mahaprabhuji tells here, that "If our Lord did not "act", as an "innocent" person (Mugdha), then Sri Uddhavji would not have given Him "well thought out advice" at all! (i.e. he would have given "advice", without "careful" thought).

Sri Uddhavji used to give "advice" to our Lord, and our Lord used to listen to them, with utmost care. He also "acted" accordingly i.e. as per Sri Uddhavji's advice, thinking them to be "wholesome and appropriate"! In other words, the Lord never showed His "omniscience", and always regarded Sri Uddhavji's advice, with great love and respect!

"Oh Lord! such wonderful "Leelas" performed by You, has "infatuated" the minds of all devotees. By being near to You, and after having served and worshipped You, we are able to see the manifestation of your glory (Mahaatmyam)! Oh Lord!" — this addressal also indicates that Sri Uddhavji was fully aware of the fact, that a "human" intellect cannot decipher or understand the true purport of our Lord's "Leelas and actions"! Hence, Sri Uddhavji exposed his own inability, by just "addressing our Lord" in this way.

Due to this reason, Sri Uddhavji says, the following (the next verse,) “with a view to enable me to attain “Jnana”, (knowledge) please tell me about Sri Bhagavatam.”

ज्ञानं परं स्वात्मरहः प्रकाशं प्रोवाच कस्मै भगवान् समग्रम्।
अपि क्षमं नो ग्रहणाय भर्तर्वदाऽञ्जसा यद् वृजिनं तरेम॥१८॥

VERSE 18 Meaning: “Oh Lord! You had told Lord Brahma, the highest and the total “knowledge”, which manifests the secret of your divine nature and self! Please tell this to me, if You consider me as deserving to understand or to hear! – through which, I will also be able to “cross over” the sorrow of this “Samsaara of births and deaths”, easily (effortlessly)!”

श्रीसुबोधिनी : ज्ञानं परमिति। पूर्वोक्तोऽस्माकं यो मोहः सोऽज्ञानकृत इति। ज्ञानेनैव तन्निवर्तते, अतो ज्ञानैकप्रतिपाद्येतादृशं भागवतं कथनीयम्। ननु जाग्रत्स्वप्नवत् ज्ञानाज्ञाने अन्योन्यविरोधिनी, तथा चोभयतुल्यत्वा-दन्योन्योपमर्दसम्भवात् किं ज्ञानेनेत्यत आह—परमिति। प्रकृत्यादीनियन्तृ, अज्ञाननिवर्तनसमर्थम्। ननु भगवदिच्छायाः प्रधानत्वादस्य ज्ञानं नश्यत्विति च्छया, भगवत्प्रेरितमायया वा अज्ञानादिनिवर्तकमपि ज्ञानं नश्येदेव। ‘ज्ञानिनापि चेतांसि देवा भगवती हि सा। बलादाकृष्य मोहाय महामाया प्रयच्छति, इति वाक्यात् परेणाऽपि ज्ञानेन किं प्रयोजनमित्याशङ्क्य पुनर्विशिनष्टि—स्वात्मरहः प्रकाशमिति। स्वकीयानां मायादिशक्तीनामात्मनो भगवतश्च रहो यन्मर्म, बन्धनमोचनलीलायां कीदृशो भगवदभिप्रायस्तदीयानां चेति; यत्र ज्ञाने इदं रहः प्रकाशयते, तादृशज्ञानरूपं ब्रह्मणे भगवता प्रोक्तमिति श्रुतम्। कस्मा इति व्यर्थवचनात् न ज्ञायते कस्मै प्रोक्तम्, अन्यथा स वै पृष्ठः स्यादिति गम्यते। तत्राऽप्यवान्तरभेदाः सन्ति, भगवदभिप्रायाणामनन्तत्वात्। अतः सर्वं वाऽभिप्रायो यत्र गम्यते, तत्समग्रम्। भगवानित्यचिन्त्यैश्वर्यतया कदाचित्तादृशमपि ज्ञानं भवेद्ब्रह्मेति सम्भावना। तत् ज्ञानं पुरुषविशेष एव भवतीति चेत्तत्राऽऽह—तत् ज्ञानं नोऽस्माकं ग्रहणाय क्षमं चेत्तदा वक्तव्यम्। अपीति सम्भावनायाम्, कृपाविषयत्वान्मम। वस्तुनिर्देशाच्च मय्यपि

तत्सम्भावितम्। ननु तत् ज्ञानं मद्रूपं कथमन्यस्य सम्भवति? स तु ब्रह्मा
मदवतार इति चेत्तत्राऽऽह—हे भर्तः। अनधिकार्यपि भार्यारूपः पतिं तद्गतं
च धर्मं बिभर्ति। अतोऽस्माकं त्वं भर्तेति स्वरूपत्वेऽपि तद्युज्यते। अतस्तत्सर्वथा
वक्तव्यमित्याह—वदेति। प्रार्थनायां लोट्। आग्रहे हेतुः—अञ्जसा यद् वृजिनं
तरेमेति। वृजिनं पूर्वोक्तदुःखम्, तदनाद्यासेनैव तरेमेति॥१८॥

एवं स्वाभिप्राये प्रकटिते अधिकार्यं भवतीति भगवांस्तदहेत्याह—

SRI SUBODHINI: The “infatuation” created by “ignorance” (Ajnana) can be removed only through the “knowledge”, as contained in Sri Bhagavatam. Hence, “Oh Lord! kindly tell me, about this Sri Bhagavatam. Both “knowledge” and “ignorance” are opposite to each other, like the “waking” state, and the “dream” state of an individual. As, both of these are very strong, each of them can suppress and dominate each other — i.e. “knowledge” can suppress “ignorance” and vice versa! If this is so, why should one put efforts to attain “knowledge”, (Jnana). On this, it is explained, that A DEVOTEE SHOULD ATTAIN THE “KNOWLEDGE”, WHICH IS “BEYOND”, (PARAM) AND NOT THE “ORDINARY” KNOWLEDGE! THIS “KNOWLEDGE” CONTROLS “NATURE”, AND IS CAPABLE OF REMOVING “IGNORANCE” FOREVER! ON ALL THIS, THE WILL AND GRACE OF OUR LORD IS VERY IMPORTANT! If it is the will of our Lord, that a person’s “knowledge” should be destroyed, through His power of “Maya”, then, only this destruction of knowledge will take place! It has been said in the scriptures, that “The Goddess Mahamaya, infatuates the knowledge of the greatest of “Jnanis” even by pulling their intellects through her power”! In other words, this “Maya” power is capable of putting, even the greatest “Jnanis”, in utter delusion! This infatuation makes the

“Jnanis” lose their “knowledge”, and they get attached to this world (i.e. become “Samsaari”). Then, what is the use of gaining even this “knowledge”, which is “beyond” (Para)? This is explained by telling, that A DEVOTEE SHOULD SEEK AND ATTAIN THAT “KNOWLEDGE”, WHICH WOULD REVEAL THE SECRETS OF OUR LORD’S POWER OF “MAYA”, AND OF HIS “POWERS”! IN OTHER WORDS, THIS “KNOWLEDGE” WILL REVEAL OUR LORD’S WILL AND OPINION ON HIS “LEELA” OF “BONDAGE AND LIBERATION” IN THIS UNIVERSE AND OF ONE’S OWN! (I.E. THOSE, WHO ARE “TADDEEYA” – BELONGING TO OUR LORD). This “knowledge”, which is symbolized by SRI BHAGAVATAM, was given by our Lord to Lord Brahma! Sri Uddhavji adds, “Oh Lord! your views, like You, are also limitless and countless! Hence, please explain to me, in such a way, that “knowledge”, in which, all our “views” are contained. Please also tell me the entire “Bhagavatam”. Sri Uddhavji was aware, that OUR LORD HAS “AISHWARYAM”, (OPULENCE) WHICH IS UNIMAGINABLE (ACHINTHYA). Hence, he was eager, that our Lord should tell him, “all of this total knowledge” i.e. about “everything”, as this “knowledge” is only, with our Lord!

Sri Uddhavji says, “Oh Lord! with your grace, I have become capable of imbibing this “knowledge”! This knowledge was secured by Lord Brahma, as “Lord Brahma is Myself only – My own “form” only!” (i.e. our Lord’s). After knowing this, Sri Uddhavji says, “Oh Lord! You are the protector (Bhartha)! You are my master (Swami)! A chaste wife adopts and accepts the will, of even an “undeserving” husband! You are our real “hus-

band” and Lord! Your divine “form” consists of this highest “knowledge”, and with Your grace only, we will be able to adopt and absorb this highest knowledge! Hence, this “knowledge” should always be told and retold! “Through this knowledge, I will certainly cross over the “ocean of sorrow” effortlessly!”

“When, I, gave explanation of my opinion, then our Lord realizing, that perhaps, I too am, “deserving” by nature, graciously blessed me, with this “knowledge”. —as per the the following verse.

इत्यावेदितहार्दाय मह्यं स भगवान् परः।

आदिदेशाऽरविन्दाक्ष आत्मनः परमां स्थितिम्॥१९॥

VERSE 19 Meaning: “In this way, when I revealed, clearly, the desire of my heart, our Lord, with His lotus like eyes, and who is the highest “Para” (beyond) truth, gave me instructions, on His own highest divine stature.”

श्रीसुबोधिनी : इत्यावेदितहार्दायेति। हार्दं हृदयस्थितम्, अभिप्रेतमिति यावत्। तदा तत् ज्ञानं भगवान् मह्यमादिदेश। सिद्धमेव वस्तु यथा किञ्चिदादिश्यते-इदमिति। आज्ञाया अपि दत्तत्वात् स्वपरव्यवहारोपयोगि भविष्यति, अन्यथा केवलनिर्देशो व्यर्थः स्यात्। भगवति स्थितमेव तत् ज्ञानमुद्धवेन व्यवहर्तव्यम्, न तु यथा ब्रह्मणे दत्तं तथाऽस्मै दत्तम्, तथा सामर्थ्यात् तर्हि सर्वस्वं प्रदर्शितं कथम्? तत्राऽऽह अरविन्दाक्ष इति। अरविन्दवदक्षिणी यस्य। अनेन तापहारित्वेन दृष्ट्यैव तदनधिकारो निवारितः। भगवद्विचारेण सिद्धं तत्किंरूपमित्याकाङ्क्षायामाह—आत्मनः परमां स्थितिमिति। परमाश्रयरूपा भगवतः स्थितिः, न ततः परमन्यत्, सा परा काष्ठा॥१९॥

ततस्त्वया किं कृतमित्याकाङ्क्षयाह—

SRI SUBODHINI: “I told, about my heart’s “opinion and desire” to our Lord, and our Lord gave me this highest knowledge, like someone gives an “object” (i.e.

actually and really!). The Lord also “ordered” me, that this “knowledge”, will be “useful to you, and to all others”! Our Lord blessed Sri Uddhavji, in such a way, that Sri Uddhavji will bring out, in his life and dealings in this world, (Vyavahaar)the “Truth”, that the highest knowledge is known to our Lord only! (i.e. no “ego” or claiming any “wisdom” of one’s own). The purport is, that as per the will and desire of our Lord, Sri Uddhavji will bestow this “knowledge”, on all others also — thus removing their sorrow! Otherwise, our Lord’s “orders”, will go waste!

Our Lord did not give “knowledge”, like He had given to Lord Brahma, to Sri Uddhavji! The reason for this was, that the Lord knew that Sri Uddhavji had, in him, that “strength” (Sakthi), through which, he will conduct himself, in “daily life and activities”, with this highest knowledge in tact! (ie he will follow our lord’s “instruction”)

How did the Lord “show” to Sri Uddhavji, this “total knowledge”? On this, it is said, that our Lord is of divine form, with lotus like eyes, and He is capable of removing the sorrow of His devotees, through His “sight” only! Hence, our Lord, just through a “look”, removed the “deficiencies and defects” of Sri Uddhavji, and made him “deserving” to attain His total “knowledge”! What is the nature of this “knowledge” of our Lord? On this, it is said, that this KNOWLEDGE IS THE HIGHEST STATURE OF OUR LORDS OWN DIVINE SELF! There is nothing greater than this, and this is the “beyond” (Param) knowledge, and the highest goal and attainment!

What did Sri Uddhavji do, after this? — as per the following verse.

स एवमाराधितपादतीर्थादधीततत्त्वात्मविबोधमार्गः।
 प्रणम्य पादौ परिवृत्य देवमिहाऽऽगतोऽहं विरहातुरात्मा॥२०॥

VERSE 20 Meaning: “I became totally “fulfilled”, through the way of the knowledge of the highest truth (principle) of our Lord, attained, after performing worship and service of His lotus feet, as my Lord and preceptor (Guru)! Later, I prostrated to His lotus feet, and sang my “praise” of our Lord. After circumbulating our Lord, with deep love and respect, I have come here! Alas! Having got separated from our Lord, I am suffering the sorrow in my inner mind!

श्रीसुबोधिनी : स एवमिति। एवंप्रकारेण भगवता ज्ञापितार्थोऽहं—पादौ प्रणम्य परिवृत्य विरहातुरात्मा इहागत इति संबन्धः। इहाऽऽगत्य वा विरहातुरात्मा जात इति। तद्भागवताख्यं शब्दब्रह्म मया स्वाधीनं कृतम्। तच्च गुरुसेवा व्यतिरेकेण न भवतीति, प्रभुत्वेन सेवितोऽपि भगवान् गुरुत्वेनाऽपि सेवितस्तदाह—आराधितपादतीर्थादिति। आराधितपादरीश्वाऽसौ। तीर्थरूपश्च। तीर्थशब्देन गुरुरत्रोच्यते। आराधितौ पादौ यस्येति, गुरोश्चरणसेवा कृतेति गम्यते। तादृशतीर्थाद्भगवतोऽधीतो विबोधमार्गो येन। ते च विबोधमार्गा वहब इति प्रतीकादिव्यावृत्त्यर्थात्मेत्युक्तम्। आत्मविषयको विबोधमार्ग इति। तत्रापि शारीरादिपक्षाः सन्तीति तद्व्यावृत्त्यर्थमाह तत्त्वेति। तत्त्वं परमार्थरूपम्, तस्य यः सहजो भाव इति। स्वरूपेणैव प्रादुर्भूत इति स्वरूपमेवाऽत्राऽऽत्मशब्देनोच्यते। विशेषबोधः पूर्वसन्देहवारकः। तदनन्तरं विद्यासमाप्तौ पादौ प्रणम्य, पुनस्तां गुरुत्वबुद्धिं परित्यज्य, देवं स्वामिनमुपास्यं तं परिवृत्य प्रदक्षिणीकृत्येहैवागतः। भगवत्प्रदक्षिणानन्तरमत्रैव ममात्मलाभो जातः, ‘अयमहम्’ इति। किं भगवदिच्छया तत एकैनैव पदा अत्रागतः, क्रमेण वेति न जानामि। परं प्रदक्षिणा, इदं च स्थानं स्मर्यते। अत एवेदानीं विरहातुरात्मा जातः, अन्यथैतावद्गुरुमागमनमेव न स्यात्। अनेनाऽग्रिमवार्त्ताऽपि तत्रत्या न ज्ञायत इत्युक्तं भवति। इदानीं तु विरहेण आतुर आत्मा अन्तःकरणं विद्यते॥२०॥

तर्हि किमतः परं कर्तव्यमित्याकाङ्क्षायामाह—

SRI SUBODHINI: “In this way, I got the “knowledge” from our Lord, and prostrated to Him! After circumbulating our Lord, with a sorrowful heart, due to the impending separation from Him, I have come here! I have become more sorrowful now, after having come far away from Him (i.e. away from the Lord!)!”

“I was doing service and worship of our Lord — as My master and “Prabhu” — the Lord of the Universe — I did, His service and worship, as my “Guru” also! In other words, His holy feet was my sacred pilgrimage (Theertham) center, as my “Guru”! (The real meaning of the word “Theertha” is Guru.) The Lord, who became my Guru, taught me the highest knowledge, through the service and worship of His holy feet! I learnt the path of knowledge, and “Bhakti” from the Lord Himself.

Sri Uddhavji says, that “I didn’t learn that path of knowledge, which is for “namesake” only! I learnt that “knowledge”, through which, I could imbibe the total divine knowledge of the “Aatma”. “This “Aatma” does not refer to the “Jeevaatma” (individual soul) and “body” etc. To avoid this “wrong” understanding, the word “Tatwam” (principle) is used here — indicating, “I learnt” the highest knowledge (Paramaarth Roopam) — i.e. the real “Bhaava” (nature) of the “highest truth” (absolute reality)! I got that knowledge, which made me, bereft of all types of “doubts”, which I had, previously, in my mind!

“When I got this “knowledge”, I prostrated to our Lord’s holy feet, and I gave up my attitude of regarding our Lord as the “Guru” only! I circumbulated Him, regarding Him as my Lord (Swami) and the divine Lord of the Universe! Later I have come here!

"I have come here, as per the will and desire of our Lord. I had got the knowledge of "my own Aatma", only after doing the "circumbulation" of our Lord's holy self — as a result of His grace! I only remember now, that I have come here, as my inner mind is suffering from the sorrow of "separation" from our Lord! I also do not know, what to do, in the future, as my mind is full of grief and sorrow, due to separation from the Lord!"

What is to be done after this? On this, it is told, as per the following verse.

सोऽयं तद्दर्शनाह्लादवियोगार्तियुतः प्रभोः।

गमिष्ये दयितं तस्य बदर्याश्रममण्डलम्॥२१॥

VERSE 21 Meaning: "Oh Sri Vidurji! In the first instance, I had attained the highest bliss, after getting the "Darsan" of our Lord! But now, my heart is cut asunder, through the sorrow of separation from Him! Now, I am going to Sri Badarikaashramam, which is loved by our Lord." (and, as per our Lord's "order").

श्रीसुबोधिनी : तस्य दर्शनेनाऽऽह्लादः वियोगेन च आर्तिः, उभययुतः, सन्। सर्वसन्देहानां भगवता निवारितत्वात्, प्रभोर्भगवत आज्ञा अवश्यं परिपालनीयेति, द्वारकापेक्षयाऽपि दयितं प्रियमत्यन्तम्, बदरीस्थानमेव भगवत ऋषिरूपस्य आश्रममित बदर्येवाश्रमम्, गमिष्यामि। तत्राऽधिकं विशेषमाह—**मण्डलमिति**। यथा सवितृमण्डलमध्यवर्ती नारायणः, तथा बदर्याश्रममण्डलमिति तत्र भगवतो नित्यसन्निधानं बोधितम्॥२१॥

उपपादयत्यपि

SRI SUBODHINI: "I had attained immense 'bliss', (Aananda) after attaining our Lord's "Darsan". Now I have attained "sorrow", through separation! Our Lord had removed all my "doubts". I knew, that I should totally "obey" the orders of our Lord! Sri Badarikaashramam is

liked by our Lord — more than His own Dwaaraka! Our Lord is the divine form of a “Rishi” (sage) here, established in His own “hermitage”! Like our Lord Sri Narayana is stationed in the middle of the “sun”, in the same way, our Lord is stationed in the “circle” of Badarikaashramam. Our Lord is “actually” present here, everlastingly (daily)! This is indicated through the word “Mandalam” (circle).

Through the following verse, it is said, that our Lord Sri Narayana is present here, everlastingly.....

यत्र नारायणोदेवो नरश्च भगवानृषिः।

मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ॥२२॥

VERSE 22 Meaning: “In this holy Badarikaashramam both Sri Narayana and Sri Naradeva, in the form of “Rishis” (sages) are doing “penance”, for a long time in a cheerful way, and with a view to confer welfare and happiness, to the entire Universe!”

श्रीसुबोधिनी : यत्रेति। यत्र बदरिकाश्रमे उभयरूपेण भगवानस्ति आश्रमे ऋषिः, नरश्च चकाराद्भगवान्। नरप्राधान्येन ऋषिर्भगवानाश्रमे, नारायणप्रधानो देवो नरसहितो मण्डले। अतः सूर्यमण्डलापेक्षयाऽपि तत् स्थानं समीचीनमित्युक्तं भवति, उभयोर्भगवत्त्वमृषित्वं देवत्वं च। अतो मृदु तीव्रं दीर्घं तपस्तेपाते। देवत्वात् मृदु तपः कुर्वते, ते हि सात्त्विका नात्युग्रतपोयोग्याः, भगवत्त्वातीव्रं कुर्वते; ऋषित्वादीर्घम्, ते ह्याजन्म तपः कुर्वन्ति। भगवांस्तु शीघ्रफलं कर्म करोति, विलम्बे कारणाभावात्, अतस्तीव्रत्वमुक्तम्। तपोऽत्र समाधिरूपमाहारपरित्यागपूर्वकः। नन्वेतादृशतपःकरणे को हेतुस्तत्राऽऽह-लोकभावनाविति। लोकं भावयतः। लोकास्तु त्रिविधाः, अतः सर्वहितार्थं त्रिविधं तपः करोतीत्यर्थः॥२२॥

एवं निश्चयां बुद्धिं निरूप्य, विपर्ययस्याऽत्राऽप्रयोजकत्वात् त्याज्यत्वेन तद्वदत्रेव संशयमाह। इत्युद्धवादिति त्रिभिः—

SRI SUBODHINI: In this “Badarikaashrama” our Lord has manifested in two “forms” viz. “Nara” and “Sri Narayana” (as Rishis). In the “Ashrama”, our Lord Sri Narayana remains as the “sage” (Rishi) in the “human” (Nara) form! Due to this divine presence, it is said here, that this “Badarikaashrama” is greater than the “sun” itself! As it is more beautiful! In both of these “forms” of our Lord, there is the presence of our Lord, of the sages and of the celestial gods! They perform three types of “penance” viz. soft (cheerful), intense and long penances. Being the celestial deities, the penance done is “soft” (tender); - as these “celestial” are “Sāt wik” and are not entitled to do very intense penance! Being the “Lord of the Universe”, they both perform intense penance; As “sages” (Rishis) they perform penance for a long time! — as “sages” only do penance for their entire life! The penance done by our Lord confers immediate results. Hence, our Lord’s penance is called as “intense” (Teevra). This type of penance is done having given up “food”, and the mind is engaged in “Samaadhi” (union with the divine self). Why does our Lord do this type of intense penance? On this, it is said, that THE LORD IS DOING THIS PENANCE, FOR THE WELFARE OF THIS UNIVERSE! As this Universe is of 3 kinds, our Lord is also doing penance of 3 types, after having taken these forms!

In this way, after explaining the purport of this canto, as the establishment of the “right intellect”, it is said, that there is no purpose or use, for the “opposite” intellect. Hence, this type of “blemishful” intellect, is to be given up. The “doubts” involved, in these, are being told by Sri Sukadeva in 3 verses.

श्रीशुक उवाच—

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम्।

ज्ञानेनाऽशमयक्षत्ता शोकमुत्पतितं बुधः॥२३॥

VERSE 23 Meaning: “Sri Sukadeva said, “In this way, after listening to this unbearable news of the destruction of his dear relatives, (friends) from the mouth of Sri Uddhavji, Sri Vidurji, who was of the stature of highest “Jnana”, felt very unhappy and sorrowful! Sri Uddhavji quietened this sorrow, through his advice on “Jnana”, to Sri Vidurji.”

श्रीसुबोधिनी : अत्र प्रथमं सुहृदां वधं श्रुत्वा, भगवदिच्छां च श्रुत्वा, द्वयोः फले जाते शोके तदपगमे च, ततो बुधो भूत्वा सन्देहनिवृत्त्यर्थं तमेवाऽर्थमुद्धवं पृच्छतीति स्वाधिकारकवक्तृवाच्यनिरूपणाद्वाक्यत्रयम्। सन्देहस्याऽनिवृत्तत्वादग्रिमवाक्यं सन्देहस्थापकमिति नेयं बुद्धिर्निश्चयरूपा, पदार्थस्याऽनिर्द्धारितत्वात्। उपाय निर्द्धारणपक्षे तु संशयस्याऽप्रयोजकत्वात् साधननिश्चयात्मक एव स निरूप्यते। इत्थं पूर्वोक्तप्रकारेण मदिरापानादिना सुहृदां वधमुद्धवादुपाकर्ण्य, श्रोतुमप्यशक्यं शोकं दि स्वकार्यावश्यम्भावि दुःसहमुद्धवात् श्रुतमिति, विपरीतशङ्काभावात्, दूराद्वह्निरिव तस्य हृदये शोक आपतितः। तत् उत्प्लुत्याऽत्रैवागत इत्यर्थः। तं शोकं ज्ञानेनाऽशमयत्। तत् ज्ञानं तस्य पूर्वसिद्धमित्याह—**क्षत्तेति**। येन ज्ञानेन पूर्वमिन्द्रियजयेन रागो निवार्यते, तेनैव शोकोऽपि निवारितः। कामादस्य विशेषमाह—**उत्पतितमिति**। उद्यतो हि कामस्तेन न निवारितः, परमनुत्पत्त्यर्थमेव यत्नं कृतवान्, शोकं तूत्पतितमपि निवारयामास; यतोऽयं बुधः। भगवत्स्मरणेन तस्य ज्ञानोत्पत्तेर्नसा भगवतैवाऽयमुपदिष्टः॥२३॥

एवं भगवच्छिष्योऽपि भूत्वा, शोकं निवार्य विशेषाकारेण कथनार्थं तं पृच्छतीत्याह—

SRI SUBODHINI: Sri Vidurji heard, that the Yaadavas, who were very lovingly attached to each other, killed each other, now, by fighting against each other! He

also heard, that this was the desire and will of our Lord also! Due to hearing this gruesome death of the Yaadavas, Sri Vidurji got great sorrow. But, on hearing, that all this happened only, as per the will and desire of our Lord, Sri Vidurji got rid of his sorrow!

Later Sri Vidurji, having got "Jnana", with a view to remove his "doubts", began to ask Shri Uddhavji further questions, on the same "subject", in three verses.

As Sri Vidurji had still "doubts" in his mind (as we can see from verse 25), we may realize, that his "intellect" was "uncertain", as he could not conclusively understand, all the "issues" involved in this incident of the destruction of the Yaadavas, and our Lord's going back to His holy abode! Sri Vidurji had heard now, that his relatives and friends viz. the Yaadavas, had killed each other, after drinking wine! This "hearing" was unbearable — as he just could not believe this event! He thought, that as this news was given by Sri Uddhavji, the same cannot be untrue. But, the fire of his sorrow spread inside his entire body, including the heart! Sri Uddhavji made this "sorrow" peaceful, through words of 'Jnana' — although Sri Vidurji had in him this "knowledge", even from the beginning! (Kshatha). He had in him the "knowledge", through which, he had conquered his "sense organs", and also his attachment to objects and pleasures. He now used this knowledge to remove his "sorrow"!

As Sri Vidurji was a "Jnani" (Budha), he was able to control his sorrow. He was fully devoted to our Lord and through his remembrance of our Lord, he got his "knowledge" originated in him, and our Lord only gave him, in his mind, this very comforting advice!

In this way, Sri Vidurji expressed his role as a sincere

and true disciple of our Lord, and the “Jnana” got, as a result of this devotion to our Lord, eradicated his sorrow. In the next verse, he asks for further and “clearer” understanding of all the “events”, at Dwaaraka!

स तं महाभागवतं व्रजन्तं कौरवर्षभ॥

विश्रम्भादभ्यधत्तेदं मुख्यं कृष्णपरिग्रहे॥२४॥

VERSE 24 Meaning: “Oh! scion of the Kuru clan! Sri Vidurji, with sincerity and humility, began to ask further Sri Uddhavji, who was the most important follower (servant) of our Lord Sri Krishna, being His great “Bhaktha”, as he began to proceed to Badarikaashrama!”

श्रीसुबोधिनी : स तमिति। महाभागवतत्वात् प्रार्थना। भगवदनुगृहीतो भगवानिव वक्तव्यो भवति। स तमिति पदाभ्यां भगवतैवैतत्संघट्टनं कृतमिति प्रायेणैतद्द्वारैव विशेषं वक्ष्यतीति प्रश्ने हेतुः। व्रजन्तमिति सेवादिना मनोनुरञ्जनानन्तरं प्रष्टव्यमिति पक्षो निवारितः। स्वस्याधिकारनिरूपणार्थं कौरवर्षभेत्युक्तम्। एकस्वामिसेवकत्वात् पूर्वस्नेहाच्च पृष्टे वक्ष्यतीति कृतो विश्रम्भो विश्वासः, स्नेहनिश्चयो वा। इदं वक्ष्यमाणमभ्यधत्त। तथापि भगवद्भक्तः कथमन्यं प्रार्थयत इत्याशङ्क्याऽऽह—मुख्यं कृष्णपरिग्रहे इति। भगवता यावन्तः सेवकाः परिगृहीताः, तत्रोद्धवो मुख्य इति, तादृशप्रार्थने न कोऽपि भक्तिविरोध इत्यर्थः॥२४॥

प्रष्टव्यं पृच्छति—

SRI SUBODHINI: That, King Parikshit is a “deserving” devotee — to explain this only, the addressal of “scion of the Kaurava clan” is used. Both, Sri Uddhavji and Sri Vidurji were the “servants” of one “master” only viz. our Lord Sri Krishna! Moreover, both of them were friends for a long time! Due to this, Sri Vidurji had confidence, that Sri Uddhavji will reply to the questions asked.

A question may arise now. How come, Sri Vidurji, though a great 'Bhaktha' of our Lord, is now praying to someone, other than our Lord only? By doing like this, he may incur the "sin" of having taken refuge under someone else (other than our Lord). Answering this, it is said, that Sri Vidurji had the "knowledge", that Sri Uddavji was the most 'important' of the blessed devotees of our Lord Sri Krishna! Due to this, Sri Uddhavji can be "prayed" to, in the same way, a devotee will pray to our Lord Sri Krishna (i.e. both are "same"). As such, there is no question of Sri Vidurji taking "refuge" in someone else or praying to someone else! The purport of this is, that OUR LORD TREATS HIS ARDENT DEVOTEES LIKE HIMSELF, AND BLESSES THOSE DEVOTEES, WHO PRAY TO THESE "ONE POINTED" DEVOTEES! This "prayer" is also not "against" this path of "Bhakthi" to our lord!

Sri Vidurji is asking the question as follows.

विदुर उवाच—

ज्ञानं परं स्वात्मरहःप्रकाशं यदाह योगेश्वर ईश्वरस्ते।

वक्तुं भवान्नोऽर्हति यद्धि विष्णोर्भृत्याः स्वभृत्यार्थकृतश्चरन्ति॥२५॥

VERSE 25 Meaning: "Sri Vidurji said, "Oh, Sri Uddhavji! The Lord of the Yogis, our Lord Sri Krishna had blessed you, with the highest "Jnana", (Parama Jnana) which expresses His inner secret divine nature! Please enable me to hear the same! You are most deserving to teach me this "Jnana" especially, as it is well known, that the highest devotees of our Lord (such as yourself) travel around in this Universe, only for the sake of fulfilling the "tasks" of our Lord's devotees!" (i.e. to give them "Jnana" and "Bhakti")

In this way, Sri Vidurji expressed his role as a sincere

श्रीसुबोधिनी : ज्ञानं परमिति। पूर्ववद्ध्याख्यानं पदत्रयस्या एतादृशं यद्भगवांस्तुभ्यमाह, तद्भवान् नोऽस्मभ्यं वक्तुमर्हतीत्यन्वयः। ननु बहव एव सन्ति ज्ञानिनो व्यासादयः, किमिति मामेव प्रार्थयसे, इत्याशङ्क्यै तत्र कोऽपि जानातीति हेतुभूतं पदद्वयमाह—योगेश्वर ईश्वर इति। साधनतः स्वरूपतश्च यः सर्वेश्वरः, स च तुभ्यमेवंप्रकारेणोक्तवांस्तदतिदुर्लभम्। न हि व्यासादय ईश्वराः, नवाऽनिरुद्धादयो योगेश्वराः। उभयभावमवलम्ब्याऽपि यद्भगवान् तुभ्यमुपदष्टिवान्, तेनाऽवश्यमेतद्वक्तव्यमिति। तदाह—वक्तुं भवान्नोऽर्हतीति। यथा भगवान्, भवान्, तथा भवानहम्। अतो यथा तादृशे योगे भगवानवक्तव्यमप्युक्तवान्, एवं त्वमपि वदेत्यर्थः। ननु भगवान् भक्तोद्धाराथमेव यतते, स्वतन्त्रश्च; अत उपदेशं करोतु नाम। अस्माभिस्तु तत्कथं कर्तुं शक्यमित्यत आह—भृत्याः स्वभृत्यार्थकृतश्चरन्तीति। यद्यस्मात् विष्णोर्भृत्याः। स्वामिसमानधर्मत्वात्सेवकानाम्। यथा स्वामी सेवकोद्धारकः, एवं भृत्या अपि स्वभृत्यार्थमेव कृतं येषाम्, तादृशा एव भूत्वा स्वभृत्यानन्वेष्टुं चरन्ति, अन्यथा भगवदीयत्वेनैव कृतार्थाः सन्तः किमिति परिभ्रमेयुः। भगवत्स्मरणाच्चोद्धव उपदेशार्थमेव रक्षित इति हृदये प्रतिभातम्। अतो भगवदाज्ञयैवाऽऽगच्छन्तमप्युद्धवं स्वभृत्यार्थकृतश्चरन्तीत्युक्तवान्॥२५॥

विदुरोक्तमभिप्रायमङ्गीकृत्य, सामान्यन्यायोऽयमेवेति मत्वा, विदुरे भगवत्कृतो विशेषोऽस्तीति भगवद्वाक्यपरिपालनार्थं भिन्नेन प्रकारेणोपदिशति—

SRI SUBODHINI: The highest “Jnana”, the “secret” of His own devotees, and of the Lord Himself, and the “highest” (Uttam) nature of the same and it’s expression — all these have to be understood, as per the “meanings” given in verses 1 to 18.

“Our Lord had told you, the highest “Jnana”, and you are the most deserving devotee to tell me about this!” If Sri Uddhavji were to ask Sri Vidurji, as to why, he is being asked, especially, when there were other great “Jnanis”, like Sri Veda Vyaasa and others present? Why is Sri Vidurji not asking them? On this, it is answered, that “No one else knows, about this “Jnana” except you!

This is due to the reason, that the "giver" of this "Jnana" is none other than the Lord of the Universe Himself! He is the Lord of all Yogis, and also the Lord of everything! He is the Lord of all, from the point of His divine stature, and being the creator of the Universe! The "Jnana" given by the Lord is the "rarest" of all knowledge. The sages, like Sri Vyaasa, are not our "Lord" at all! Lord Aniruddha is not the Lord of all Yogis either!

It is our Lord Sri Krishna, who has "adorned" Himself, with these two "statures" viz. (1) Being the Lord of all Yogis and (2) being the Lord of the Universe. "With these two "adorations", our Lord had given you, the highest "Jnana". I am confident, that you will certainly tell me this "Jnana" "(i.e. you have to tell me!). Sri Vidurji speaks, in this clear and open way, by telling, "you deserve to tell us, this "Jnana". Why? "Like you had realized, that our Lord was worthy of giving you this highest knowledge, in the same way, I regard you, as "deserving" to tell me this "Jnana"! Alternately, I belong to you, in the same way, as you belong to our Lord! Hence, our meeting has taken place in the same way, your meeting, with our Lord, had taken place. Hence, like our Lord had graciously told you, the highest secret knowledge, in the same way, kindly be gracious to give me this knowledge! You may tell me, that our Lord always puts efforts for the sake of redemption of His "Bhakthas", and He is always "free" — and due to this, He is always eager to give "advice" of the highest Jnana, and how can "I" (i.e. Sri Uddhavji) also be capable of doing like our Lord? On this, I will reply, that the devotees of our Lord Vishnu, also attain the same "qualities and virtues", like those of our Lord Himself! And, like our Lord redeems His devotees, His' devotees

also redeem others, through their grace! Hence, the devotees of Lord Vishnu travel around this Universe, for the sake of redeeming other devotees of our Lord! Wherever, they meet the devotees, they graciously redeem them! If this was not their purpose and task, why do they constantly travel, instead of sitting in one place, having got fulfilled totally!"

Due to the remembrance of our Lord, Sri Vidurji got the rise of this "Bhaava", (attitude) that our Lord had caused the death of all the Yaadavas, through the "Musala" weapon – but protected only Sri Uddhaji (who is also a "Yaadava"). The reason for this was, that our Lord desired, that Sri Uddhavji should give advice and instructions to all others, and redeem them! Hence, Sri Uddhavji had come there, only through the "order" of our Lord. It is said here, that TRUE DEVOTEES OF OUR LORD TRAVEL AROUND, ONLY FOR THE SAKE OF FULFILLING OTHER DEVOTEES, AND FOR REDEEMING THEM!

After accepting the prayer of Sri Vidurji, and after realizing, that our Lord had made "special" arrangements (for redemption) of Sri Vidurji, and with a view to carry out and follow the "words" of our Lord Sri Krishna, Sri Uddhavji gives his "advice", in a "different" way!

उद्धव उवाच—

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्ति मे।

साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता॥२६॥

VERSE 26 Meaning: "Shri Uddhavji told, "With a view to attain the "Jnana" of the highest principle of our Lord, you should approach Rishi Koshaarava, and do his service and worship! This is due to the fact, that

our Lord Sri Krishna, in person, when He was desirous of leaving this mortal world, had told Sage Maitreya, in my presence, that he should give advice and instructions to you (Sri Vidurji)! ”

श्रीसुबोधिनी : ननु ते इति। तत्त्वोपदेशस्तु भगवता कृत एव ‘आचार्यवान् पुरुषो वेद’ इति विधिपरिपालनार्थं यदि कश्चिद्गुरुः सेव्यः, तदा भगवतैव निर्दिष्ट कौषारवो मैत्रेयस्ते तव तत्त्वज्ञासनार्थं संराध्यः। यतः स ऋषिः भगवदयित्वेऽपि ऋषित्वं तत्राऽधिकमित्यर्थः। भगवता च निर्दिष्टः इति सोऽवश्यं तुभ्यं वक्ष्यति। तदाह—साक्षाद्भगवताऽऽदिष्ट इति। तादृशे समये आज्ञप्तः, सन्देहो वा पुनः प्रश्नो वा यत्र नोत्पद्यत एव। तदाह—मर्त्यलोकं जिहासतेति। अतः परमस्मिन् लोके स्थितस्तदाज्ञां चेन्न कुर्यात्सोऽपि लोकवन्त्यक्तव्य एव स्यात्, अतः सर्वास्त्यजन् भगवांस्तं परिगृह्याऽऽह ‘विदुर उपदेष्टव्यः’ इति। अतः सर्वथा स उपदेक्ष्यति। भगवदाज्ञा च पुनस्त्वया मयाऽपि कर्तव्या, अतस्तत्र गच्छेत्यर्थः॥२६॥

एवं विदुरमुक्त्वा स गत इतिवक्तुम्, प्रसङ्गादन्यां कथामुपसंहारव्याजेन कथयति—

SRI SUBODHINI: The “highest principle” (Tatwam) was instructed by our Lord Sri Krishna only. But the scriptures say, that only he can attain the “Jnana”, who has a “Guru”! Hence, with a view to follow this scriptural injunction, it is necessary to serve a “Guru”. Our Lord, therefore, had “ordered”, that “you should go and serve Sage Maitreya only, for the sake of attaining the “highest principle”! — as Sage Maitreya is a great “Rishi” (seer). He has the most harmonious combination of being a “Rishi” (sage) and also a great devotee, who is “belonging” (Bhagawadeeya) to our Lord! You should not have a “doubt”, as to whether Sage Maitreya will give you the necessary “instructions”! — as our Lord Himself had “ordered” him to give you the “instructions” (Upadesa)! Hence, he will certainly give you the

instructions! Our Lord had given this “order”, at a crucial time, and in a manner, that no one will entertain any doubt, on His “order”, or even “question” it! This “order” was given, by our Lord, when He had got the desire, to give up this “mortal” world! Our Lord will give up the person also, who, while remaining in this world, does not “obey” His “orders”! — in the same way, He also gave up this “world”! Our Lord, having renounced everything, had called Sage Maitreya, near to Him, and had told him, “Please give instruction to Sri Vidurji”. Hence, Sage Maitreya will give you the necessary “advice”! We both have to obey the order of our Lord. hence, please proceed to the place of Sage Maitreya!

Sri Uddhavji, after telling this to Sri Vidurji, went away, and Sri Sukadeva concludes this topic in the following way.

श्रीशुक उवाच—

इति सह विदुरेण विश्वमूर्तेर्गुणकथया सुधयाऽऽप्लुतोरुतापः
क्षणमिव पुलिने यमस्वसुप्तां समुषित औपगविर्निशां ततोऽगात्॥२७॥

VERSE 27 Meaning: “Sri Sukadeva said, “Both Sri Uddhavji and Sri Vidurji during the night, sat on the banks of the Yamuna river, and began to sing to each other, the qualities, “Leelas” and virtues of our Lord, who is the Lord of the Universe! They sank the sorrow of their hearts, in the bliss of our Lord’s glory! In this way, they removed the sorrow and suffering, due to separation from our Lord! This “night” went away like a “second”, and both of them departed from this place, in the morning!”

श्रीसुबोधिनी : इतीति। सन्ध्याकाले यमुनातीरे दृष्ट उद्धवः प्रातः—

कालपर्यन्तं भगवत्कथामेव कथितवान्, यथा यथा यस्मिन्नवसरे पृष्ठ्यादिलीलया स्वस्मिन् कृपां कृतवान्। एवं विदुरोऽप्युद्धवं प्रति भगवत्कृपाकथां कथयति स्म। तदाह—सह विदुरेणेति। इतीत्युपसंहारः। प्रसङ्गादन्यामपि कथां कथयन्तौ भविष्यत इत्याशङ्क्य तन्निराकरणार्थमाह—विश्वमूर्तेरिति। विश्वमेव मूर्तौ यस्या। अनन्तमूर्तिर्वा भगवान्, तेन प्रासङ्गिक्यपि कथा भगवद्विषयिकैव भवति। अतस्तस्याऽनन्तगुणस्य सर्वोत्तमत्वप्रतिपादका ये धर्मास्तत्कथयैव क्षुत्पिपासाश्रमादिसर्वे तापा उभयोरपि निवृत्ताः। ननु कथया कथं क्षुत्पिपासादिकं निवर्तते, स्वाभाविकत्वादोषाणाम् कथायाश्च, तन्निवर्तकत्वेन लोके प्रसिद्ध्यभावादस्वाभाविकत्वम्, अतः कथं निवर्तकत्वमिति चेत्तत्राऽऽह—सुधयेति। अमृतरूपा हि सा। अमृतं हि तथा भवतीति लोकसिद्धम्। सा कालकृतमपि निवर्तयति जरामरणादिकम्, किमुत कालाधीनकर्मस्वभावकृतनिवर्तकत्वम्। किञ्च, अल्पयाऽपि कथया सुधया लोका अमरा जायन्ते, अत्र तु महानमृतपुरः, येन आ समन्तात् 'लूत उरुतापो यस्य। अत एव कालोऽपि तेन न ज्ञात इत्याह क्षणमिवेति। देशकृतोऽपि दोषस्तस्य न स्फुरितइत्याह—पुलिने यमस्वसुरिति। यमभगिनी हि कालिन्दी मकरादिसर्वदुष्टजन्तुसमाश्रिता, तस्याः पुलिने रात्रौ सर्वदोषाः सम्भवन्ति, तेऽपि न स्फुरिताः। अत एव तां निशां सम्यगुषितः। ननु निद्रया पीडितः कथं वार्त्ता कृतवांस्तत्राऽऽह—औपगविरिति उपगोरपत्यमौपगवः, तस्याऽपत्यमौपगविः। अथवा, 'एको गोत्रे' इति निर्बन्धे बाह्यादित्वादिवेव। उप समीपे गावो यस्य स उपगुरिति, गोरक्षकत्वाद्रात्रौ जागरणाभ्यासः। तस्य चाऽयमपत्यम्, तत्स्वभाव एव। अतस्तां निशां वार्त्तयैव समुषितः। प्रातःकाले तस्मात् पुलिनात् बदरिकाश्रमं गत इत्यर्थः। भगवद्वियोगेऽपि भगवत्कथया स्थित इति सम्यगुषितः। स एव निवासः समीचीनः, यो विषयान्तराभावेन भगवत्कथयैव गच्छतीति सिद्धान्तः॥२७॥

विपर्ययबुद्धिं मायां चैकीकृत्य प्रश्नोत्तररूपेण निरूपयति—
निधनमुपगतेष्वितिषड्भिः—

SRI SUBODHINI: During the "Sandhya" time (the meeting of "dusk", with "dawn" time), Sri Vidurji

saw Sri Uddhavji, on the banks of the Yamuna river. Sri Uddhavji now “sang” along with Sri Vidurji, till the dawn of the next day, the glory of the “Leelas” and virtues of our Lord, in such a way, that it resembled the grace of our Lord, which was showered on Sri Uddhavji, on many earlier occasions. In the same way, Sri Vidurji also told about the “Leelas” of our Lord, through which, our Lord had showered His “grace” on him!

They both spoke, now, only about the Lord of the Universe (Vishwamoorthi) — the Lord in whom this entire Universe is stationed, or the Lord, who has become all the forms and names of this Universe! They sang all the “Leelas” enacted by our Lord, in their “lives”, and all other “stories”, connected with Him! Due to the singing of the countless “Leelas” and virtues of our Lord, who is of the divine nature of countless virtues (Anantha Guni), they removed the stress and strain created by hunger, thirst and tiredness! — as also, all other “sorrows”!

Sri Mahaprabhuji asks here a question, as to how, through these “Leelas”, their hunger etc. were removed or eradicated? — especially these types of hunger etc. are “natural” to the “body”! This doubt is removed, very specifically, through the use of the word “Sudhāya” (nectar) i.e. OUR LORD’S “LEELAS” ARE FULL OF THE DIVINE LIFE GIVING NECTAR! As “nectar” is famous to remove the stress of hunger, thirst etc.! Nay, this “nectar” is capable of even removing the scourge of “death and old age”, which are caused by “time” (Kaala). Even, the hearing of a “little” of our Lord’s “Leelas”, make the “mortals”, into “immortal beings”!

Here, this singing of our Lord’s Leelas and virtues had originated a veritable flood of nectar, and both

of them "sank" into this "nectarine pool", due to which all their "sorrows" got mitigated! They lost the sense and knowledge of "time" also! They felt, that only a "second" had lapsed, in singing about the "Leelas" of our Lord! They did not feel the "blemish" caused by the "place" also (i.e. not restricted by space)! They were seated on the banks of the Yamuna river! — the holy Yamuna river is the sister of Lord Yama (Kalindi). In this river, there were cruel animals, such as crocodiles and others! Hence, during the night, will there be "fear", caused by these cruel animals? But, both of them did not feel a trace of "fear", as they spent the entire night, in the 'highest bliss' of our Lord! Did they get sleep during this night? How did they sing, throughout the night? On this, it is said, that they were like "the protectors of cows" (Oupagavi), — that those, who protect and look after the cows, are used to be "awake" during the nights — that no one should steal their cows! Sri Uddhavji was also a son of a Yaadava, and being "awake" during the night is "natural" to him! DUE TO THIS, WITH LOVE, THEY BOTH ENGAGED THEMSELVES IN SINGING ABOUT OUR LORD'S GLORY AND "LEELAS" THROUGHOUT THIS NIGHT! — WITHOUT ANY HINDERANCE! The whole night went away, as a "split second"! Sri Uddhavji went away to Badarikaashrama, in the morning. Though, full of sorrow, he stayed there happily, due to the singing of the glory of our Lord's "Leelas" and stories! THAT RESIDENCE, IS BEAUTIFUL, WHERE THE ENTIRE TIME IS CONSUMED, BY SINGING THE GLORY OF THE "LEELAS" OF OUR LORD! DUE TO THIS, NOTHING ELSE IS SPOKEN OR THOUGHT OF — AS THERE IS THE "RAIN" OF THE NECTAR OF OUR LORD'S

“LEELAS” AND STORIES ONLY! This is the highest truth!

Now, King Parikshit, mixing “opposite intellect with Maya” asks his question to Sri Sukadeva, and the reply, along with the question, is given in 6 verses.

राजो उवाच—

निधनमुपगतेषु वृष्णिभोजेष्वधिरथयूथपयूथपेषु मुख्यः।

स तु कथमवशिष्ट उद्धवो यद्धरिरपि तत्पुत्र आकृतिं त्र्यधीशः॥२८॥

VERSE 28 Meaning: “The king asked, “When all the Yaadavas of the clans of Vrishni, Bhoja and others had got destroyed, how did Sri Uddhavji, who is considered, as the most prominent protector of “Adhirathis” — the leader of all commanders of army — only survive? Especially, when our Lord Sri Hari Himself, who is the Lord of all the three qualities, had given up, His own divine form?!”

विपर्ययः प्रश्न एव, माया सिद्धान्तगोपने।

सिद्धान्तकथनेऽप्यस्य बुद्धिः पर्यवसानगा॥१॥

KARIKA 1 Meaning: “In asking this question, the king had got the “opposite intellect”. The cause for hiding the “truth” is “Maya”. On the expounding of the “truth” also, King Parikshit continued to nurture this “opposite intellect”, that “I will also die”.”

श्रीसुबोधिनी : कथामात्रं शुको राज्ञे कथयिष्यतीति सिद्धान्तात्, न सप्तार्थी राज्ञा बुद्धा। न वा एते शब्दाः, किन्तु शब्दान्तरैरेतैश्च यथासम्भवं कथैव श्रुता। अतोऽस्य भगवत्स्वरूपाज्ञानादेवंप्रश्नो युक्त एव। स हि शापादेव सर्वं जातमिति मन्यते, यथा स्वतक्षकम्। ततः पृच्छति—निधनमुपगतेषु निधनं मरणं प्राप्तेषु। वृष्णिभोजेष्विति षट्सु यादवेषु द्वौ बहुवचनान्तौ निर्दिष्टौ, षष्ठां सात्त्विकादित्वख्यापनाय। वृष्णिभोजेषु निधनमुपगतेषु सत्सूद्धवः

कथमवशिष्टः? इति प्रश्नः। नन्वप्रयोजका बहव एव तिष्ठन्ति, शापश्च प्रधान परः; अत एव भगवद्वाक्यम्, 'स्त्रियो बालाश्च वृद्धाश्च' इति। तथाऽयमपि सन्यासी उर्वरित इति चेत्तत्राह—अधिरथयूथपयूथपेषु मुख्य इति। अधिरथानां यूथपाः सेनापतयो महामात्रतुल्याः, तेषां यूथं पान्तीति महाराजा (नो) जरासन्धप्रभृतयः, क्षत्रियाणां बलेनैवाऽऽधिक्यात्, तेष्वपि मुख्यो महाबल इत्यर्थः। अतः स कथमवशिष्टः? यस्मान्नामैव स तादृश इत्याह—उद्धवो यदिति। यस्मादुद्धवः, ऊर्ध्वं हवो यस्या। सर्वापेक्षया तस्य सङ्ग्राम उच्चैर्भवतीति। उत्सवपरत्वेऽपि क्षत्रियाणां युद्धादेवोत्सवो भवति। प्रायिकमेतदिति चेत्, तथा सति शापवैयर्थ्यापत्तेः। उद्धतपरमिति चेत्तत्राऽऽह—हरिरपीति। औद्धत्यशङ्काऽपि यत्र नाऽस्तीत्यर्थः। यादवाकृतिम्, यथा नरवानरादेरेकात्रजबीजत्वेऽपि पूर्वबीजसन्ततिपाताज्जात्यैव भेदो भवति, एवं ब्राह्मणक्षत्रिययोर्यादवायादवयोश्च। अतो यादवेषु कश्चन धर्मो वर्तते येन त इति ज्ञायन्ते, तन्नित्यर्थमेव शापः। अतो यादवत्वख्यापनार्थं भगवांस्तल्लक्षणं स्वरूपे प्रदर्शितवान्, तदेवाऽऽकृतिशब्देनोच्यते, तां तत्यज इति स्वबुद्धिः। त्र्यधीश इति गृणत्रयस्वामी, सर्वमन्यथाकर्तुं समर्थः। तादृशोऽपि शापं नाऽन्यथा कृतवानित्यर्थः॥२८॥

शुकस्तदुद्धिमनुसृत्यैव, भगवानिव तां बुद्धिं लोके स्थापयितुम्, प्रकारान्तरेण समाधानमाह—

SRI SUBODHINI: Sri Sukadeva will tell the "highest truth", about our Lord as explained in Sri Bhagavatam, to King Parikshit. But, the king did not get the knowledge, that this "Leela and story" of our Lord has "7" meanings. (viz. (1) Our Lord is without any "desire" of His own. (2) Without a "particular" attitude. (3) He is the "Aatma" of time (Kaala). (4) He revels in Himself only (Aatmaaraama). (5) Undivided and with boundless "Jnana". (6) Always alert and peaceful and (7) the Lord of the Universe — divine self and "Aatma" of everyone. He did not understand the purport of these "words" also. He had listened only to the "story". Due

to this lack of deeper understanding, it was natural for King Parikshit, to have asked this type of question only! He had not understood the “real” nature of our Lord’s divine self (Bhagavat Swaroopa). He still was thinking, about his impending death, through Takshaka, as a result of the curse of the Brahmin!

He, now, asks Sri Sukadeva, about the destruction of the 6 clans of the Yaadavas (Vrishni, Bhoja etc.) and asks as to how, Sri Uddhavji only got survived? Did he survive like the survival of the boys, ladies and old persons, as per the “order” of our Lord? — especially when Sri Uddhavji was the protector of all the commanders of the various divisions of the Yaadava army! He was greater in strength, than Jaraasandha and other warriors. In this way, though a ‘prominent’ Yaadava, how did he escape this “curse”, which was applicable, to all the Yaadavas? His name “Uddhava” indicates, that he is better than all the other warriors. If the meaning is given as “Utsava” (festival),, then also, for a warrior, the highest celebration consists in engagement in a righteous “battle”! If it is told, that this curse was given, for many persons, and not for “all” persons, it is answered by telling, that then this “curse” would be deemed as useless, as it was intended for all the Yaadavas! Even our Lord Sri Hari, accepted Himself as part of this “curse”, and got rid of His “Yaadava” form! This curse was intended for all the Yaadavas only! The king now entertained the “opposite intellect”, that the Lord also was like any other “Yaadava”, and due to this, He also gave up His “body”! OUR LORD, IN REALITY, IS THE MASTER, AND LORD OF THE “VIRTUES AND QUALITIES”. DUE TO THIS, HE WAS CAPABLE OF DOING EVERYTHING DIFFERENTLY! Even then, He did not remove

this “curse”, from fulfilling itself!

Sri Sukadeva, now, following the “thought” process of the king, began to give his reply, with a view to get the “intellect” of the king get “established” in our Lord, and in a different way, so that the king will get satisfied, in a “positive” (not the “opposite”) way!

श्री शुक उवाच—

ब्रह्मशापापदेशेन कालेनाऽमोघवाञ्छितः।

संहृत्य स्वकुलं नूनं त्यक्ष्यन् देहमचिन्तयत्॥२९॥

अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम्।

अर्हत्युद्धव एवाऽद्धा सम्प्रत्यात्मवतां वरः॥३०॥

नोद्धवोऽण्वपि मन्यूनो यद्गुणैर्नादितः प्रभुः।

अतो मद्भयुनं लोकं ग्राहयन्निह तिष्ठतु॥३१॥

VERSES 29, 30 and 31 Meaning: “Sri Sukadeva said, “Our Lord’s will and desire never goes in vain or get wasted! Our Lord caused the destruction of His clan, using the curse of Brahmin, and He decided to give up His “Yaadava” body! Then, He thought within Himself that, “After departing from this world, only Sri Uddhavji will remain as the “best” of the “knowers of Brahman”. Hence, the “Jnana”, which is in Me, can be bestowed only on Sri Uddhavji, who is the only remaining “deserving” person now! Sri Uddhavji is not lower than Me, even by an atom! Being all-capable, the power of the “qualities”, cannot disturb or influence him! Hence, it is My will, that Sri Uddhavji should remain in this world, spreading and propagating My “Jnana”.”

श्रीसुबोधिनी : ब्रह्मशापापदेशेनेति। ब्रह्मशाप इत्यपदेशमात्रम्, किन्तु स्वाज्ञाकारिणा कालेन सर्वं कुलं संहृत्य आज्ञामपीज्छयैव कृतवान्। पश्चात्स्वयमेव

सर्वमेव लोकं त्यजन्, बीजभावेन प्रवेशं कुर्वन्, एवमचिन्तयत्। तदाह—**अस्माल्लोकादिति**। निश्चयेन मया अयं लोकस्त्यक्तव्यः। तत्र गुणपञ्चकानां कार्यस्य जातत्वात् ज्ञानकार्यमवशिष्यते। तत्तु न ग्रन्थमात्रेण भवति, प्रत्यग्रसन्देहानां तत्राऽनिराकरणात्। अतः केनचित्पुरुषेण तत्प्रवर्तकेन स्थातव्यम्। तत्र ममाऽनन्तगुणत्वेऽपि, प्रचार्यमाणे ज्ञाने, अहं वा, उद्धवो वा प्रचारणसमर्थो भवति। यतस्तत् ज्ञानं मद्विषयकमेव, न ह्यन्यो मां जानाति। अहं वा जानामि, **‘भक्त्या मामभिजानाति’** इति ज्ञानपूर्णभक्तो वा। अत उद्धवं ज्ञानपूर्णं भक्तं ज्ञात्वा स्वस्थाने तं स्थापितवान्। किञ्च, तत् ज्ञानं मदाश्रयम्, मामेबाऽऽश्रित्य तिष्ठति, भगवद्वाच्यगुणमध्यपातात्। शब्दाश्रितं तु ज्ञानं वाक्यश्रवणात् सर्वस्यैवाऽधिकारिणो भवति, इदं तु मय्येव हृदि स्थिते मत्सङ्गेन समायाति। नारदादयोऽपि शास्त्राश्रितमेव ज्ञानं समाश्रिताः, इदं पुष्ट्यात्मकम्। अहं तु स्वस्मिन् वा भक्ते वा तिष्ठामि, अतो भक्तोत्तमत्वात् साक्षादुद्धव एवाऽर्हति। ननु सन्ति ज्ञानिनोऽन्येपि भक्ताश्च, कोऽस्मिन् विशेष इत्याशङ्क्याऽऽह—**सम्प्रत्यात्मवतां वर इति**। सम्प्रति मज्ज्ञानधारकः कोऽपि नास्ति। अत्राऽङ्गत्रयमपेक्ष्यते; ज्ञानम्, भक्तिरतिजितेन्द्रियता च। तत्रयं कस्याऽपि नास्ति, एकेन द्वयेन वा नेदं ज्ञानं तिष्ठति। अयं च कालः सर्वानेबाऽजितेन्द्रियानेव करोति, तस्मादुद्धव एव सम्प्रत्यात्मवतां वरः॥२९ ३०॥

किञ्च, **नोद्धवोऽण्वपि मन्यूनः**। ज्ञानाधारत्वार्थं ये गुणा अपेक्ष्यन्ते, ते मय्येव; उद्धवेऽपि सर्वे सन्ति सर्वप्रकारेण। अतोऽणुमात्रमपि मतो न्यूनो न भवति। तत्र प्रमाणमाह—**यद्गुणैर्नार्दित इति**। मज्ज्ञाने स एवाऽधिकारी यस्य गुणक्षोभो न भवति। गुणा हि बहुधा हृदये क्षोभमुत्पादयन्ति। किं बहुना, तत्क्षोभरहितो ब्रह्माऽपि न भवति, अतोऽयमेव गुणैर्नार्दितः। तत्र हेतुमाह—**प्रभुरिति**। प्रभुः समर्थः स्वभावनियन्ता, स एव शूर इत्युच्यते। शूर एव हि लोके प्रभुर्भवति। तथाऽस्मिन् शास्त्रे य एवं स्वभावं जयति, स एव प्रभुः। तादृशोद्धवः। क्षत्रियः, शूरः, सबन्धी पितृव्योऽपि भूत्वा नीचादपि नीचभावेनैव सेवते, अयमेव हि स्वभावजयः। इदमेव प्रभुत्वं भगवदवगतम्। अतो **मद्वयुनं** मज्ज्ञानम्, **लोकमधिकारिणं** ग्राहयन्, भक्तिज्ञानोपदेशेन जितेन्द्रियत्वं च शिक्षयन्, इह लोके तिष्ठतु। एवमचिन्तयदिति सम्बन्धः॥३१॥

ततो भगवता आज्ञप्तस्तथैव कृतवानित्याह—

SRI SUBODHINI: Our Lord had used the curse of the Brahmin only as a “ruse”! But our Lord, through His obedient servant viz. “time”, caused the destruction of everyone of His various “clans” (Kulam). Later, He decided to give up this world. In other words, He decided to enter, as the “seed form” of Bhakthi, into the heart of “deserving” persons! He now thought within Himself thus, “I have finished my tasks of the 5 qualities. The only “task”, which remains to be done is, that of My “knowledge” (Jnana). This “Jnana” cannot be realized, just by reading the scriptures, as “doubts” will arise in this way of learning! These “doubts” cannot be removed by the scriptures themselves. This can be done, in this world, only by a “deserving and all-capable” person, who can also spread and propagate our Lord’s “Jnana”. In this “Jnana”, is the presence of My countless “qualities”. Only “Myself or Sri Uddhavji can do this propagation. No one else can do this! This is due to the fact, that this “Jnana” is connected with Me! No one else, other than Sri Uddhavji, has understood Me totally! Apart from him, only I am aware of Myself! (i.e. I only know, about Myself).”

“I have spoken in the Gita that, “Only through “Bhakthi”, can I be fully known” and only the “Bhaktha”, who is full of “Jnana” can know Me!” Our Lord, having realized, that Sri Uddhavji was a “Bhaktha” with “Jnana”, established him, in “His” place (as the teacher of the world). But, this ‘Jnana’ continued to remain with our Lord only, after having taken “refuge” in Him! “I have 6 qualities in Me (“Bhaga” in the word “Bhagawan”) and “Jnana” is one of them. This “Jnana” is dependant on “sound”, (words) and through the “holy words of

scriptures", (i.e. hearing them) reaches the hearts of "deserving" devotees! This 'Jnana' being dependant on Me, comes along with Me only, when I reestablish Myself in My own heart! The "Jnana" of sages like Sri Naarada is dependant on "scriptures" only, and is given by Me to them, as an act of "grace" from Me! (PUSHTIROOPA – ANUGRAHAATMAKA). I ALWAYS RESIDE IN MY OWN DIVINE SELF OR IN MY DEVOTEE! Hence, Sri Uddhavji, being the "best" among the devotees, is entitled to receive this "Jnana" from Me! There are also other "Jnanis" and "devotees". But, then, what is the special quality in Sri Uddhavji, in comparison to these devotees and Jnanis? "I consider Sri Uddhavji, at this time, as the "best" among the "knowers of Aatma", and no one else can grasp and absorb the "Jnana", which is in Me! This "Jnana" consists of three "parts" viz. Jnana, Bhakthi and total conquest over the "senses"! All these three qualities are not seen by Me, in anyone else! Some have, one or two, but no one is there, who has all the three qualities in him. This "Jnana" cannot remain, if the other two parts are not there! The factor of "time" is such, that it renders everyone to come under the control of their "senses" (Indriyaas). Due to all this, at this time, I consider Sri Uddhavji only, as the 'best' and deserving, to be blessed with My "Jnana"!

"Moreover, Sri Uddhavji also has all the qualities in him, which are required to attain this 'Jnana'. Sri Uddhavji is not "lower" to Me, even by an "atom"! "It is said, that the "qualities" by themselves, can never control or influence Sri Uddhavji, at all! He cannot be affected by them! He does not get "sunk", in the ocean of this 'Samsaara' (worldly attachments). Due to all this, he is deserving to attain My Jnana. Even Lord Brahma

is affected by the “qualities”. But not Sri Uddhavji! Why? Because he is “Prabhu” — He is “all capable” (Samartha). He is able to keep, under his control, his own “nature and attitudes” (Swabhaavam). HE, WHO IS ABLE TO CONTROL HIS OWN ATTITUDE AND NATURE IS A BRAVE PERSON! Such courageous persons only can be “all capable” in this world. Hence, that person, who is able to conquer his own “nature”, is hailed as ‘Prabhu (Lord)’. “Sri Uddhavji is a Kshatriya, a courageous person, a relative and also My uncle! Despite, being My uncle, he has rendered devoted and loving service to Me, with the lowest of low feelings of humility! This is the real conquest over one’s own “nature” (Swabhaavam).” Our Lord considers this service and worship, as the real “all capability” or conquest, over one’s own “nature”! Hence, Sri Uddhavji will absorb the “Jnana” from Me! He will give instructions on Bhakthi and Jnana! He will teach everyone, the way to conquer one’s “senses”. He will remain in this world, in this way only.” — so thought our Lord — this is the purport of the words used in this verse.

Later, he began to carry out the “order” of our Lord — as per the next verse.

एवं त्रिलोकगुरुणा संदिष्टः शब्दयोनिना।

बद्धर्याश्रममासाद्य हरिमीजे समाधिना॥३२॥

VERSE 32 Meaning: “Having secured this sort of an “order” from our Lord, who is the author of the holy Vedas and the “teacher of the three worlds” (Jagatguru), Sri Uddhavji came to Badarikaashrama, and began to worship our Lord Sri Hari, through his “Samaadhi!””

श्रीसुबोधिनी : एवं त्रिलोकगुरुणेति। एवमेव प्रमेयं बोधयित्वा त्वं

तिष्ठेत्याज्ञप्तः, 'आज्ञा गुरुणां ह्यविचारणीया' इति ममैतदसाध्यमिति ज्ञात्वाऽपि, जगद्गुरुवाक्यं स्वशक्त्यनुसारेण कर्तव्यमिति कृतवान्। ननु भगवानेव सर्वानेवानधिकारिणो ज्ञात्वा किमित्युद्धवं स्थापितवानित्याशङ्क्याऽऽह— शब्दयोनेति। स हि वेदकर्ता, सर्वाधिकारेण पदार्थान्, वदति। यत्रैव तदधिकारेणाऽऽविशति, स्वयं स एवाधिकारी भवतीति, नास्याऽधिकाराऽनधिकारविचारः कश्चन। 'प्रजापतिरात्मनो वपामुदखिदत्' इत्युपक्रम्य 'स एतं प्राजापत्यमजं तूपरमालभेत' इत्याह। न ह्येतादृशस्तूपरः केनचिदुत्पादयितुं शक्यते। तथापि सर्वप्रकारेण क्रीडां कुर्वन्, एतत्कर्मणि यमेव यजमानं कृत्वा क्रीडितुं वाञ्छति, तमेव स्वप्रवेशेन तथा करोति। अतोऽत्रापि शब्दयोनिनोपदिष्ट इति बदरिकाश्रमे गत्वा, भगवदुक्तार्थसिद्ध्यर्थं साधनान्तरमलभमानः, सर्वदुःखहर्तारं भगवन्तं स्वमनःक्लेशमपि निवारयिष्यतीति समाधिना तमीजे। अतो भगवदाज्ञया स्थित इति न शापादेर्बाधकत्वम्, न वा साधकत्वम्। यादवभावत्यागोऽपि न परमार्थतः, इदानीमपि भगवतो यादवत्वात्, तथैव भक्तानामनुभवात्। लोकप्रतीत्या लीलायामपि स्वैच्छयैव तथात्वम्॥३२॥

एवं प्रासङ्गिकं परिहृत्य प्रस्तुतमाह—

SRI SUBODHINI: In this way, our Lord Hari blessed Sri Uddhavji, with His own "Jnana" (as the loving Lord of the Universe = Prameya) and told Sri Uddhavji, to stay there. After getting the "order" he, decided to follow the same, as the "order" had come to him, from the "Jagatguru" — the teacher of the Universe! He, now, scrupulously observed our Lord's "orders". How did the Lord decide, that Sri Uddhavji only "deserved" to attain this "Jnana", and all others, as "undeserving"? Answering this, it is said, that OUR LORD IS THE CREATOR OF THE VEDAS (SABDAYONINA). It is our Lord, who "enters" into everyone, as per their "deserving" nature, and he, only, becomes "deserving", when our Lord has chosen! Our Lord will decide, about the "deserving or non-deserving"

natures, as He is aware of everything (omniscient). It has been said, in the Vedas, that "The Prajaapati pulled his skin, and beginning from here, attained the "toy" with which, he intended to play" — the purport of this Vedic reference is, that it is our Lord, who enacts His "Leelas", by making, as per His will, anyone, to participate in His "actions"! He makes anyone, as per His need and will, by "entering into him". IN OTHER WORDS, IT IS OUR LORD, WHO DECIDES EVERY COURSE OF ACTION, TO BE DONE! HE IS THE CONTROLLER, DOER AND ENJOYER OF ALL ACTIONS!

Here also, the creator of the Vedas gave the "instructions" to Sri Uddhavji — to go to Badarikaashrama and do those actions, which would successfully propagate the tenets of our Lord's path of Bhakhti! Our Lord had willed to utilize Sri Uddhavji, as an "instrument" in His hands! Our Lord, had decided to remove the "sorrow" of Sri Uddhavji (due to "separation", from the Lord) by enabling him, to be "united" with Him, through "Samaadhi", which was the "way", with which Sri Uddhavji, worshipped our Lord! Due to this order of our Lord, Sri Uddhavji stayed back, as he was not affected, by the curse of the Brahmin!

As regards our Lord giving up His being a "Yaadava", our Sri Mahaprabhuji says here, that our Lord did not really give up His attitude of being a "Yaadava". Even now, many devotees experience, that our Lord continues to be a "Yaadava" scion — when He gives His "Darsan" to His ardent devotees! But, from the point of view of this world, as per His own will and desire, He decided to end His "body" as a "Yaadava" — and this was not due to the curse of the Brahmin!

In this way, after completing the “story” told, as per the situation, the main line of our Lord’s “story” is being continued by Sri Sukadeva, through the following verses.

विदुरोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मन।

क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च॥३३॥

देहन्यासं च तस्यैवं धीराणां धैर्यवर्धनम्।

अन्येषां दुष्करतमं पशूनां विक्लवात्मनाम्॥३४॥

आत्मानं च कुरुश्रेष्ठ! कृष्णेन मनसा धृतम्।

ध्यायन् गते भागवते रुरोद प्रेमविह्वलः॥३५॥

कालिन्ध्याः कतिभिः सिद्ध अहोभिर्भरतर्षभ॥

प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः॥३६॥

VERSES 33, 34, 35 and 36 Meaning: “Oh, scion of Kuru clan! Our Lord Sri Krishna had manifested His “holy form”, (Sri Vighraha) only as a “Leela and play” (Kreedha) and had “withdrawn” the same, again, only as a “Leela and play”! This “disappearance” also is the giver of enthusiasm to the courageous devotees, while it gave sorrow to those, whose minds were petty like the animals, and who lacked “courage”! Sri Vidurji, having heard, from the face of Sri Uddhavji, who is one of the highest devotees of our Lord, about the glorious “Leelas” of our Lord, and His “disappearance” from this world, also realized, that “the Lord had remembered me also, at the time of His ascent to His holy abode”. On knowing and hearing, in this way, about our Lord’s glory and His love for him (Sri Vidurji), Sri Vidurji began to weep bitterly, out of his love for our Lord! Later, the glorious Sri Vidurji, left the banks of the Yamuna river

and reached the banks of the Ganges river, after few days!
— where Sage Maitreya lived!”

श्रीसुबोधिनी : विदुरोऽपीति। सिद्धान्तस्याऽनुक्तत्वात् विषययमाया-
सबन्धस्तत्राऽपि सिद्धः। अतस्तच्छेषत्वेन विदुरकथाऽपि कथ्यते। अत एवाऽग्रे
विदुरोऽन्यथा। वक्ष्यति ‘स एष भगवान् कालः सर्वेषां नः समागतः’
इति। यथोद्धवो बदरिकाश्रमं गतः, एवं विदुरोऽपि “प्रापद्यत स्वःसरितम्”
इति संबन्धः। मध्ये स्वस्य सम्यक् ज्ञानं नास्तीति ज्ञापयितुम्, भागवते उद्धवे
निर्गते स्वयं प्रेम्णा विह्वलः सन् रुरोद। रोदनहेतवश्च भगवच्चरित्रश्रवणम्,
भगवन्मोहकलीलाश्रवणम् भक्तेषु भगवत्कृपाश्रवणं च। सात्त्विकमेतत्। आद्यं
राजसम्। अतस्त्रिभिरपि त्रिविधप्रेमोद्गमात् रोदनम्। उद्धवमुखाच्छ्रुतत्वात्
नाऽन्यथाभावशङ्का। लोकप्रसिद्ध्यनुसारेण च पदार्थान्निरूपयति—**कृष्णस्येति।**
चरित्राणां भक्तिजनकत्वाय स्वरूपमाहात्म्यमाह—**परमात्मन इति।**
विदुराधिकारेणैवमुक्तम्, स्मृत्यनुसारेणैव तस्य भगवत्स्वरूपज्ञानात्। परमात्मा
पुरुषोत्तमः। आत्मा भूत्वा स एव परमः। चिन्तामण्यादेर्लोकप्रतीया परमत्वेऽपि
नाऽऽत्मत्वम् न वा जीवस्य परमत्वम्; अत उभयप्रकारेण भगवानेव ज्ञायत
इति तथोक्तम्। क्रीडया बालकनटवत् कपटमानुषवेषं कृतवान्, तदेवोपात्त-
देहत्वेनोच्यते। तादृशस्य सर्वैरेव श्लाघितानि कर्माणि भूभारहरणादीनि,
गोवर्द्धनोद्धरणादीनि वा। चकारात् गुप्तान्यपि, अद्भुतचरित्रं गोपिकारमणं
वा॥३३॥

SRI SUBODHINI (33): Having not fully realized the “truth”, about the divine nature of our Lord, even Sri Vidurji had in him, the rise of the “opposite knowledge”, and “the effect of Maya”! Due to this, later, Sri Vidurji will tell the “story”, in a different way! Here, the factor of “time” (Kaala) had come for everyone — as it is of the form of our Lord only!

When Sri Uddhavji went to Badarikaashrama, Sri Vidurji also went to the banks of river Ganges. He had stayed on the banks of the Yamuna river for sometime. He exhibited his state of not having the “total

knowledge" (Poorna Jnana) by weeping bitterly, through his love for our Lord! — after the departure of Sri Uddhavji, who was a great devotee, "belonging" to our Lord (Bagawadeeya). The reason for this "weeping" was the mind-enchancing "Leelas" of our Lord- especially those "Leelas", through which our Lord had bestowed His grace on the devotees, while removing their "sorrow"! These "stories" were of 3 kinds viz. Sātwika, Raajasika and Tāmasika! Due to this, he got the rise of 3 types of "love" in him, for our Lord, through which, he gave expression to them, by "weeping"!

Our Lord Sri Krishna's "Leelas" originate true Bhakthi in the minds of His devotees. Hence, with a view to show the glory of our Lord, the word "Paramaatmanaha" (Absolute Brahman) has been used here. Sri Vidurji deserved to get the grace of our Lord. Up to now, he had the knowledge, about the divine nature of our Lord, only as per the scriptures! The purport of the use of the word "Paramaatma" is, that our Lord is Lord Sri Purushothama, and He is the "highest" (Uttam). Divine gems like "Chintamani" are also considered as the "best", from a "worldly" point of view — but they do not have the nature of the glory of being the "Aatma"! Neither the "Jeeva" has this divine glory of being the "Absolute Aatma" (Paramaatma). In this way, ALL THESE REFER ONLY TO OUR LORD, AS THE "SUPREME AATMA"! Like a boy, in a drama, puts on the "dress" of a king, a thief, a servant etc. in the same way, our Lord, like a boy, had put on the "facade" (Kapata) of a "human" form in this world! Through this "playful" body only, our Lord had enacted His Leelas of removing the "burden" of this world, and also manifested His enchanting Leelas, such as lifting of the

Govardhana mountain etc. The syllable “Cha” (and) indicates to His “secret Leelas” of bestowing His own bliss on the Gopis, and other wonderful “Leelas”! (33)

श्रीसुबोधिनी : देहस्यासमिति। देहस्य न्यासः कारणे स्थापनम्, शब्दच्छलेन नटवत् त्यागो वा एवमिति श्रुतप्रकारेण। धीराणां वैराग्यानुसन्धानानाम्। धैर्यं साहसम्, सर्वपरित्यागेनैवं योगैर्नैवैतद्व्याज्यमिति। स्वरूपे गत इति फलप्रदर्शनादवान्तरक्लेशो नाऽनुसन्धेय इति धैर्यवर्द्धनम्। अन्येषामविवेकिनां देहात्ममानिनां दुष्करतमम्, न ह्येवं कश्चित् कर्तुं शक्तः। तत्रापि पशुनामग्रिमहिताहितविवेकानुसन्धानरहितानाम्। तत्रापि विक्लवात्मनाम्, विक्लव आत्मा येषाम्, वैक्लव्यमेव येषामन्तःकरणधर्मः सहजः। मौर्ख्येणाऽपि येषां साहसाभावस्ते पशुभ्योऽपि विशिष्यन्ते॥३४॥

SRI SUBODHINI: Our Lord had given up His “body” also in a “wonderful” way! This was heard from Sri Uddhavji by Sri Vidurji. Those “courageous” devotees, who were engaged in the meditation of “detachment” (Vairagyam) got more enthusiasm and courage, on hearing about the wonderful and glorious “disappearance” of our Lord! They realized, that they should also give up their ‘bodies’, through the process of “Yoga”, which our Lord did! They realized also, that they should never worry about anything else — as the Lord has shown His divinity and of His everlasting nature! Hence, our Lord’s “Leela”, increased the courage and confidence of His true devotees!

But those persons, who regarded their “body” only, as the “Aatma”, felt discouraged — especially, when they knew, that they cannot do this sort of giving up the body! — as they were “incapable”! These persons are described here as “Pasu” (animal like) as they did not know, as to what is good or bad for them!; or never thought about them! Moreover, all these persons always had the fear

of death in them! (34)

श्रीसुबोधिनी : किञ्च, आत्मानं च भगवता मनसा धृतमिति श्रुत्वा। कुरुश्रेष्ठेति संबोधनं तत्पूर्वजैः कृतानि पुण्यान्येवं वंशीयेषूपिष्ठन्त इति ज्ञापनार्थम्। चकारादुपदेशनार्थं मैत्रेयाज्ञापनम्। न केवलं स्मरणमात्रम्, किन्तु मनसि स्थापितम्। 'ये यथा मां प्रपद्यन्ते' इति न्यायव्यतिरेकेणाऽपि बहिर्मुखेऽपि भक्ते पलायमानमपि मनसा धृतम्। तादृशं कृपापात्रमात्मानं ध्यायन्, गुणान्तरकथनाभावात् गते भागवते। रुरोद। प्रेम्णा च विह्वलो जातः, मूर्च्छितोऽभूदित्यर्थः॥३५॥

SRI SUBODHINI: Sri Vidurji had also heard, that "our Lord had remembered him! In other words, our Lord was thinking about my welfare"! "Oh scion of the Kuru clan!" — this addressal has been given, to indicate the good and virtuous deeds done, by the ancestors of King Parikshit, (Punyam) and as to how, all these "virtuous" deeds will bear good results!

Sri Vidurji realized, that the Lord had instructed Sage Maitreya also to give "instructions" to him. The Lord did not "remember me only, but had established me, in His mind! — despite my status of being not attached or devoted to Him fully! Our Lord had now gone against His own words, as declared in the Gita, "I also follow my devotee, in the same way he seeks Me". Sri Vidurji felt, that despite his lack of love, the Lord had responded and accepted him totally! — by keeping Sri Vidurji in His own heart! In this way, he heard from Sri Uddhavji! He remembered, that he was the recipient of our Lord's grace. He began to weep again, as Sri Uddhavji had gone away, depriving him of listening to the other "Leelas" of our Lord! He became "unconscious" through his "love" for our Lord! This is the purport. (35)

श्रीसुबोधिनी : ततो मूर्च्छायां भगवान् समागत्य सर्वमुपदिश्य गत

इति सिद्ध एव भूत्वा, ज्ञानादिसम्पन्नो मूर्च्छातुत्थाय, कालिन्दास्तीरात् निधिस्थानात्, प्राप्तपुरुषार्थः कतिभिरेवाऽहोभिः स्वःसरितं प्रापद्यत्। अयं मोहभावो मानुषाणामेव, न तु देवानाम्। देवत्वप्रापिका च गङ्गा, अतोऽत्र विद्यमानाऽपि स्वःसरिदेव। भरतर्षभेति सम्बोधनं फलपर्यवसायिविवेकस्य प्राप्तत्वात्र तस्य मायामोह इति सूचकम्। अहोभिः कतिभिरिति प्रतिबन्धककालापगमार्थमुक्तम्। प्रकर्षेणाऽपद्यतेति मध्ये ल्केशाभाव उक्तः। तत्र गमने हेतुमाह—यत्र मित्रासुतो मुनिरिति। जगन्मित्रायाः पुत्रोऽपि तादृशः, स्वस्वभावादेव सर्वान् कृतार्थान् करिष्यतीति। तस्याऽन्यत्रगमनशङ्कां वारयति—मुनिरिति। स हि मननशीलः, जानाति च विदुरः समायास्यतीति। एतादृश एव देशो वक्ता च भगवत्कथायां फलसाधक इति ज्ञापितम्॥३६॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित
विरचितायां तृतीय स्कन्धे चतुर्थाध्यायविवरणम्।

SRI SUBODHINI: It is said here, by our Sri Mahaprabhuji, that our Lord had come, to give instructions on “Jnana” to Sri Vidurji, when he was “unconscious” through his “love” for our Lord! Then, He went away (disappeared). Due to this, Sri Vidurji got bestowed with the highest “Jnana”, and he came out of his “unconscious” state. He came to the banks of the Ganges river, after leaving the place, where he had got his “eternal wealth” (the Yamuna river).

Only, the “humans” get infatuated, through the “Maya” power of our Lord. Not the “celestials” (Devas). The holy river Ganges makes a person “celestial”, and that is why, this river is called as “celestial river” (Deva Nadi). “Oh scion of the Bharata*clan!” — this addressal indicates, that King Parikshit had the power of discrimination, (Viveka) and he will not be affected, by the “infatuating” power of our Lord’s “Maya” power.

The factor of “time” did not put any obstructions

on the way of Sri Vidurji, as he came to the banks of the Ganges river, in a “few days”! — with comfort and peace! Here, stayed the friend of the Universe viz. Sage Maitreya — the son of Mitra! — who always does only those actions, which confer “welfare” on the entire Universe! He fulfilled everyone’s desires and wishes through his divine loving nature. Sri Vidurji now realized that; “he will enable me also to get fulfilled”! Why did he not go to any other place? This is answered by telling, that Sage Maitreya was also a “Muni”, and knew, that Sri Vidurji will come to him, seeking “instructions”. It is said, that only such a holy place and glorious speaker (like Sage Maitreya) can lead to the highest result, arising out of rendering the stories and Leelas of our Lord. This is what is indicated through the hearer viz. Sri Vidurji, through the speaker viz. Sage Maitreya and through the place viz. holy banks of the Ganges river! (36)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 4 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - पञ्चमोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 5

चतुर्णां सर्ग आद्योऽत्र ह्यधिकारे निरूपितः।

पुरुषत्वाय कृष्णस्य चतुर्भिः सर्ग ईर्यते॥१॥

KARIKA 1 Meaning: "For the sake of our Lord Sri Krishna's "incarnation", (as He is the "Purusha" primordial Lord), the original "creation" is explained, in this canto, through "4" factors — as also the aspect of "deserving" nature." (of the person who can listen to the "Leelas" of our Lord).

स एव भगवल्लीलां श्रोतुमर्हति तत्त्वतः।

अन्यथाऽन्यो हि मनुते ह्यधिकारस्ततो हितः॥२॥

KARIKA 2 Meaning: "Only the "deserving person" (authority) is entitled to listen to the "Leelas" of our Lord! This is due to the fact, that "undeserving" persons, tend to regard our Lord's "Leelas", as figment of one's imagination only (Kalpana)! Hence, it is necessary to have the "deserving authority", in oneself, before a devotee can listen to the "Leelas" of our Lord."

कृष्णार्थसुष्टौ भूतानि जातान्येवेति निश्चयः।

वेदे पञ्चभिरेवाऽस्य पुरुषत्वकथोदिता॥३॥

KARIKA 3 Meaning: “This “creation” has been made, for the sake of our Lord Sri Krishna. Hence, the “primordial elements” (Mahabhoota) have been made for thie creation of the Universe only (i.e. for our Lord’s sake). The story of our Lord Sri Krishna, has been explained in the Vedas, as the manifestation of the ‘Purusha’, through the “origination” of the 5 elements, such as space etc.”

त एव बहुधा व्यस्तास्तस्मात्तत्त्वानि तानि वै।

भोगः शरीर एवेति मात्रास्तत्र निरूपिताः॥४॥

KARIKA 4 Meaning: “These 5 elements have been explained separately, as constituting the 23 “principles” (Tatwam). The “enjoyment” through the “senses” can happen only in a “body”. Hence, in the 6th chapter, only the “qualities of elements” (Maatra) are explained.”

नानाविधानि शास्त्राणि तैः सन्देहविनिश्चयौ।

मनो भगवतो ह्युक्तं तेनैवेन्द्रियसंकथा॥१५॥

KARIKA 5 Meaning: “The scriptures are of many types, and many “doubts” and “final conclusions” arise, due to this! These “scriptures” are described, as the “mind” of our Lord! In this way, these scriptures, which originate “doubts”, and their “answers”, have been described, as the “mind”, and in the same way, the remaining ones are called, as the “senses” (Indriyaas).”

बुद्धिर्भगवतो ब्रह्मा तत्कार्यं च निरूप्यते।

स्तुति प्रसादौ कार्याणां भूतानीत्येष निश्चयः॥६॥

KARIKA 6 Meaning: “Lord Brahma is the “intellect” of our Lord. A description of Lord Brahma’s “tasks” is given! In the 9th chapter,, the “praise and pleasing” of all the “tasks” done, are made! It is also determined, that all these “tasks” are done, by the “5 elements” only.”

ततस्तेषां शरीराणि मात्रा एव हरेर्यथा।

काल एवेन्द्रियाण्येषां तत्राऽऽसक्तो म्रियेत वै॥७॥

KARIKA 7 Meaning: “Due to this reason, the “body” of the “elements”, (like that of our Lord Sri Hari) consists of the “qualities of elements” only (Tanmaatras). Their “senses” are constituted by the factor of “time” (Kaala). The persons, who get attached to the “senses”, will certainly face “death” (will perish).”

बुद्धिस्तेषां महात्मानो वेदा मन्वादयस्तथा।

तत्रोक्तेरेव यद्युक्तमुक्तं तेषां हिताय तत्॥८॥

KARIKA 8 Meaning: “The Vedas and the Mahaatmaas, like Manu, and others constitute the “intellect” of the righteous devotees! Hence, whatever has been told by the Vedas and Mahaatmas, like Manu, and others, are wholesome, beneficial and appropriate!”

कार्योपयोगितत्त्वानां पञ्चमे विनिरूप्यते।

उत्पत्तिर्यादृशैः कार्यं तद्भावश्च निरूप्यते॥९॥

KARIKA 9 Meaning: “In the 5th chapter, the origination of the useful (task oriented) principles — through which various “tasks” are accomplished — is explained.”

प्रश्नभिनन्दने चाङ्गं सर्वत्रैव हरेः कृतौ।

अतोऽत्र भगवत्प्रश्नः षड्विधो विनिरूप्यते॥

वैराग्यादि; सृष्टिमार्गे विपरीत प्रवेशतः॥१०॥

तत्र प्रथमं तयोः कथार्थं संबन्धमाह—

KARIKA 10 Meaning: “In the “task”, enacted by our Lord Sri Hari,, there is always a “query” and “compliment” (acceptance), at all places! — as part and parcel of His “works”! These “questions” are of 6

“types” — especially, due to the fact, that these questions, pertaining to the aspect of “renunciation” (detachment) of our Lord, have arisen due to their entry, in the “opposite” way, in the path of “creation”. (questions of Sri Vidurji)

With a view, to tell the “story” pertaining to Sage Maitreya and Sri Vidurji, the “continuity” from the previous “event” is being reiterated — as follows.

श्रीशुक उवाच—

द्वारि द्युनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम्।

क्षत्तापेसृत्याऽच्युतभक्तिशुद्धः पप्रच्छ सौशील्यगुणाभितृप्तः॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “Purified and sanctified, through his one-pointed “Bhakthi” to our Lord Achyuta (Sri Krishna), having attained total “mastery” and control over his senses, Sri Vidurji, the scion of the Kuru clan, came to Sage Maitreya, who was residing in “Brahmakundam”, which is situated near the “origin” of the holy Ganges river! He was supremely satisfied with the glorious saintliness and noble divine virtues of Sage Maitreya! He now began to ask (his question).”

श्रीसुबोधिनी : द्वारीति। सर्वेषां देवत्वसिद्ध्यर्थं या देवनदी प्रवृत्ता, सा प्रथमत एव समीचीनं कार्यं करिष्यतीति भगवदाज्ञया मैत्रेयस्तत्रैव स्थितः। गङ्गाद्वारि ब्रह्मकुण्ड एवेति मे मतिः, अन्तर्वेद्यां भगवत्सान्निध्यात्। कुरूणामृषभ इति महानुद्योगः फलपर्यवसायी तस्य लक्ष्यते। मैत्रेयो हितकर्ता। आसीनोऽव्यग्रः। अगाधो बोधौ यस्येति स्वबुद्धेस्तत्र निमज्जनं संभविष्यतीति सूचितम्, अन्यथा न सर्वसन्देहनिवृत्तिः। क्षत्ता प्रथमत एव जितेन्द्रियो विचक्षणश्च। अच्युता या अच्युते भक्तिः, तया शापाधिकारादिबीज-पातयोनिदोषादिसर्वाशुद्धिनिवृत्त्या शुद्धः। उपसृत्य समीपे गत्वा, विध्वनुसारेण वा। मैत्रेयस्याऽऽर्जवरुणादयः सौशील्यगुणास्तैरभितृप्तः। कथं वक्ष्यति नवेति सन्देहरूपा क्षुद्र गुणैर्निवृत्तेति तादृशो भूत्वा पप्रच्छेत्यर्थः॥१॥

षट्प्रश्नेषु वैराग्यार्थं क उपायः कर्तव्यः? इति प्रश्नं कुर्वन् स्वभावतो वैराग्यहेतोरप्रयोजकत्वमाह—

विदुर उवाच—

SRI SUBODHINI: The Ganges river is called as “Devanadi”, (celestial river) as this river confers the highest attainments to all “celestials”, and everyone else! Sage Maitreya had come to “Gangadwaar”, even earlier, after getting the “order” of our Lord, thinking, that this holy river will inspire him, to do appropriate and virtuous actions, for the welfare of this Universe. This place is also known as “Brahmakundam”. The reason for residing at this place was, that IN THIS HOLY PLACE, OUR LORD IS ALWAYS PRESENT!

Addressing Sri Vidurji, as the ‘best among the Kuru clan’, is to indicate, that Sri Vidurji will attain the “results” of his courageous efforts certainly! The reference to the name of “Maitreya”, is to indicate, that Sage Maitreya was always eager to confer the highest welfare on everyone! He was seated in a “peaceful” way, without any anxiety or disturbance! He had divine wisdom (Jnana) in him — Sri Vidurji was convinced, that his own “knowledge”, will get happily “drowned”, in the ocean of wisdom of Sage Maitreya! In other words, he knew, that Sage Maitreya will “clear” all his doubts! The word “Kshatra” has been used to describe Sri Vidurji. This is done to reemphasize the true and glorious nature of Sri Vidurji — that, he was, even from the beginning, the “conqueror” over his senses, and efficient in the performance of his duties!

Due to the “Bhakthi” for our Lord Sri Achyuta, Sri Vidurji had got rid of the effects of the “curse” on him, and also the “blemish” of his nature (impurities).

He was now totally purified and sanctified. Sri Vidurji went to Sage Maitreya, as per the traditional respectful way. He was now supremely pleased, with the saintly and noble demeanor and virtues of Sage Maitreya. He began to ask his questions. His “doubts”, if any, as to whether Sage Maitreya will reply to him were removed, through the realization of the glorious virtues of Sage Maitreya.

Of the 6 questions asked, one of them pertains, to the aspect of “renunciation” (detachment – Vairagyam) i.e. what is the way to attain this spirit of “detachment”? Though, Sri Vidurji asked this question, the answer on the “ways” to attain “detachment”, may not be useful to him, as he was already steeped, in the spirit of “detachment”.

सुखाय कर्माणि करोति लोको न तैः सुखं चाऽन्यदुपारमं वा।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः॥२॥

VERSE 2 Meaning: “Sri Vidurji told, “Everyone does “actions”, with a view to attain happiness and welfare! But, these “actions” do not always confer welfare or happiness! They neither get rid of sorrow and unhappiness! Ultimately everyone experience sorrow only! Oh Lord! please do tell me, as to what is appropriate, to be done, in this situation!?”

श्रीसुबोधिनी : सुखाय कर्माणीति। फलं लोके द्विविधम्, दुःखाभावः सुखं वा। दुःखस्य सुखप्रतिबन्धकत्वेन वा दुःखाभावः सुख एव हेतुः। अतो लोकः सुखार्थमेव सर्वं व्यापारं करोति, तेन च पुनः कदापि सुखं न प्राप्नोति। लोक इति प्रमाणनिर्देशः। चकारात् पूर्वसुखमपि गच्छति। किञ्च। अन्यदुपारमं वा दुःखाभावो वा न भवति, प्रतिबन्धकाभाव एव क्वचित् साधनपर्यवसानस्य दृष्टत्वात्। तत्परमपि न जातम्, तथा सति सहजं वा सुखं भवेत्। किञ्च, प्रत्युत तैरेव दुःखं भवति। भूयः सहजादप्यधिकम्। तत

एवेति साधनान्तरनिवृत्तिः, साधनान्तरस्याऽदृष्टत्वात्। 'तदुदितः स हि यो यदनन्तरः' इति सुखसाधनस्यैव दुःखसाधकत्वम्। साधनताज्ञानं त्वन्धपरम्परया। अनिवृत्तिः स्वाग्रहात्, अस्मदीयैस्तथैव कृतमिति। भूयो व्यभिचारदर्शनमपि परम्पराश्रद्धा बाधते। एतादृशेऽर्थे फलविपर्ययं दृष्ट्वाऽपि यदि न निवर्तन्ते, तदा वाक्यमात्रेण कथं निवर्तेरन्? तस्माद्वैराग्यार्थं किं कर्तव्यमिति प्रश्नः। अथवा, येनैवाऽव्यभिचारि सुखं भवति, तद्वा वक्तव्यमिति लोकादतिरिक्तप्रमाणत्वं तस्याऽऽह—भगवानिति। अस्माकं तु भगवदुक्तमेव प्रमाणम्, अतोऽस्माभिः स्वार्थमेव पृच्छ्यत इति नाऽप्रकृतत्वम्। वदेदिति प्रार्थनायाम्॥२॥

नन्वस्माकं भगवदाज्ञा तत्त्वोपदेशार्थं न त्वेतादृशार्थकथनार्थं इत्याशङ्क्याऽऽह—

SRI SUBODHINI: In this world, two types of good "results" (Phalam) are experienced by everyone viz. (1) The absence of "sorrow" and (2) the experiencing of joy and welfare. Sorrow prevents "happiness" being experienced. The absence of "sorrow" also appears to be the cause and reason for "happiness"! In view of this, everyone's efforts are aimed, to attain happiness and joy! But, in reality, we see, that very seldom, they enjoy happiness or attain "welfare" only! The syllable "Cha" (and) used here denotes, that the person, who is putting efforts to attain happiness, perhaps, loses even the happiness he had previously! Even after this, he is seen to be burdened with sorrow only! It seems also, that "sorrow" visits everyone, automatically — on it's own! In fact, the "efforts" made to attain "happiness", lead only to "sorrow". Due to the factor of "blind tradition", everyone puts efforts continuously, to attain "happiness, using the "same ways and means" (instruments). Due to desires and attachments, people do not give up such "wasteful" efforts either! They justify these "useless efforts", by citing examples of their predecessors, by telling, that

“they also followed these ways and means only, to attain happiness” — even after experiencing “sorrow” (the opposite results), they continue to do the same “efforts”! Their “faith and belief”, in the past traditions, prevent them from giving up the “known” ways! Due to this, they continue to put efforts to ward off sorrow and to attain happiness!

Due to this, Sri Vidurji is asking the question on “detachment”, as also the “ways and means” of attaining unalloyed welfare and bliss! “The path, to be told by you, Oh Sage Maitreya! will be a “special” one — not one of the “beaten track” i.e. of persons of this world!” — as you are our Lord Himself, (Bhagawan) and your “words” will be respected, as the highest proof and evidence by everyone! Due to this only, I am also asking you this question. The word “Vadeta” is used, with a view to express the “humble” prayerful “attitude” of Sri Vidurji!

Perhaps, Sage Maitreya may say, “Our Lord Sri Krishna has ordered me to give you advice and instructions, on the highest spiritual principles only! He has not told me to answer these type of questions!” To remove this type of “doubt”, the following verse is spoken.

जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य॥३॥

VERSE 3 Meaning: “Due to their “ill luck and misfortune”, people have become “worldly”, and not devoted to our Lord Sri Krishna! Due to this, they have become attached to the performance of “unrighteous” actions. This has led them, to experience intense sorrow. For the sake of bestowing your grace only, on these

“unfortunate” persons (i.e. to redeem them), glorious and fortunate devotees of our Lord, like you, are seen residing in this world (they “live” only to redeem such persons)!”

श्रीसुबोधिनी : जनस्य कृष्णाद्विसुखस्येति। भवत्सु द्वयमस्ति, भगवतः सामान्याज्ञा विशेषाज्ञा चेति। इदं सामान्ययाऽऽज्ञया वक्तव्यम्; यतो भगवान् भवत एतदर्थमेव सृजति, अन्यथा भगवदीया नोत्पद्येरन्, स्वार्थं तेषां प्रयोजनाभावात्। अत एव तेषु भूतपदप्रयोगः, जातानीत्यर्थः। शब्दच्छलेन ते लग्नाः स्वसमानं कुर्वन्तीति ज्ञाप्यते। यदि लोकानां तथा भाग्यमपि न भवति, तथापि त एव भाग्यरूपा भूत्वा तान् स्वसमानान् कुर्वन्तीति भव्यानीत्युक्तम्। अतो लोकोपसार्थं समागतानां भवतामेतदावश्यकमिति। जनस्य प्राणिमात्रस्य। जन्मत एव ज्ञायते भगवद्विमुखोऽयमिति, अन्यथा जन्मैव न स्यात्। प्रवृत्त्याचाऽवसीयते। कृष्णादिति मूलसच्चिदानन्दवैमुख्यं महदाश्चर्यमिति। तथापि विमुखस्य, जननानन्तरमपि दैवात् प्राचीनासुरकर्मणो विमुखस्य, दैवादेवाऽधर्मशीलस्य, स्वभावत एवाऽधर्मो रोचन इति। न हि स्वाभाविकं केनचिन्निवर्त्तयितुं शक्यते। अत एव सुदुःखितस्य, अन्यथा तदनुग्रहमपि न मन्येत। इहाऽस्मिन् लोके न ततोऽन्यो दुःखनिवारणहेतुः नूनं निश्चितम्। सन्देहाभाव उभयत्र। भगवदीयैरेव दुःखाभावो नाऽन्यैरिति। तत्र हेतुर्जनार्दनस्येति। जनां सर्वलोकजननीमर्दयतीति, जनाया वा अदनं यस्मादिति। स हि मूलजननं निवारयति, तदीयाश्च तत्साधकाः॥३॥

अस्योत्तरं ‘भगवद्भजनं कर्तव्यम्’ तदव्यभिचारिसुखहेतुर्भवतीति यदि, तदा तत्रोपायं कथयेति पृच्छति—

SRI SUBODHINI: “You have secured the “common” and the “special” orders from our Lord! The answers to my question, may be given, through the “common” order given by our Lord - especially, when our Lord has “created” the universe only for this sake! If this was not so, Bhakthas belonging to our Lord, would not be born at all, in the world! (Bhagawadeeya). These “devotees” are not “originated” by our Lord, for their

own sake! They are given “birth” by our Lord, for the sake of conferring everlasting happiness and welfare on everyone (“Bhoota”). These ‘Mahaatmas’ make everyone, like “themselves” only. Even if the persons do not have this “fortune and luck”, to become equipped with true Bhakthi to our Lord, these “Mahaatmas”, with their grace and prayer, convert them, by transforming them like “themselves” (Bhavyaati)! Hence, all these saints have come only to confer welfare on everyone in this Universe! “Oh Lord! Please remove my “doubts” — especially even from the beginning of his birth, a person acts and functions in away, which takes him away, very far, from our Lord! Moreover, he would not have taken birth, if he was devoted to our Lord! His actions are always done, which is against the “orders” of our Lord, being not devoted to our Lord at all!

“It is indeed “very surprising”, that this ‘disrespect and disregard’ is shown to our Lord Sri Krishna, who is of the divine nature of “SAT-CHIT-AANANDA” (truth-consciousness-bliss). How can anyone flee away, from our Lord Sri Krishna, who confers His own everlasting bliss, on His loving devotees!” After their “births”, these “worldly” persons begin to do “unrighteous” actions — due to their earlier births, in which, they would have done, a lot of actions, of a “demoniac” nature, and the “tendency” to repeat the same type of “actions”, has come over into them, when they were “reborn”! In this way, their “fate and ill fortune”, have led them, to be not devoted to our Lord Sri Krishna. They become, by their very nature and conduct, “unrighteous”, and they become happy only by doing all types of “unrighteous” (Adharmik) actions! In this way, they are unable to remove the bondage of their “character and qualities”.

This leads them to experience “sorrow” and unhappiness in this world! If they did not experience this “sorrow”, then also, they will not regard this, as a “gracious gift from our Lord” (e.g. taking birth, in a very cultured family, beautiful body etc.).

In this world, only true devotees of our Lord can cause the removal of sorrow from the minds of these “worldly” persons. This is a certain TRUTH! There is no doubt at all, on this truth — THAT, ONLY THE DEVOTEES, BELONGING TO OUR LORD, CAN REMOVE THE SORROW OF EVERYONE. NO ONE ELSE CAN DO THIS. OF COURSE, THEY ARE ABLE TO DO THIS, ONLY THROUGH THE GRACE OF OUR LORD!

The word “Janaardana” used here, is very significant. Our “Lord Janaardana” is the one, who removes the sorrow caused by Maya — though our Lord has used His “Maya” power, only to create this entire Universe! Our Lord is the remover of this “sorrow” (through showering of His grace, on the devotees). He, it is said, stops the functioning of this “Maya” power, only with reference to His devotees! Our Lord’s “devotees and servants” also do “likewise action” — thus conferring immense grace on the Universe!

If the answer to this question is, that “everyone” should serve and worship our Lord, - as it confers the benefits of the highest divine nature — then Sri Vidurji is asking, as per the following verse, the most easy way and means of doing service and worship of our Lord!

तत्साधुवर्याऽऽदिश वत्सं शं नः संराधितो भगवान् येन पुंसाम्।
हृदि स्थितो यच्छति भक्तिपूते ज्ञानं सतत्त्वाधिगमं पुराणम्॥४॥

VERSE 4 Meaning: “Oh! best among the noble saints! Please instruct me, on that most auspicious way and path, through which, by serving and worshipping, our Lord comes and resides in the devoted hearts of His “Bhakthas”, and confers on them the eternal “Jnana”, which enables His devotees to experience directly, the bliss of His divine self and nature!”

श्रीसुबोधिनी : तत्साधुवर्येति। तत्तदा। यदि भगवद्भजनेनैव प्राणी कृतार्थो भवति, तदा तत्र वर्त्माऽऽदिश। भगवत्प्रेरणया, भगवदाज्ञारूपवेदानुसारेण वा क्रियमाणेऽपि भगवान्न परितुष्यति, दुःखस्यानिवृत्तत्वात्। अतो येन मार्गेण सम्यगारधितो भगवान् ज्ञानं प्रयच्छति, तमुपायं स्थिरं प्रहितं सर्वलोकप्रसिद्धं कथयेति प्रश्नः। कल्याणरूपमिति साधनदशायामपि सुखरूपत्वम्, यथा विमानयानम्। गूढस्याऽत्यभीष्टस्यापि ज्ञापने हेतुः साधुवर्येति संबोधनम्। हितमात्रं साधुरपि वदति, एतादृशं तु भगवद्भक्तो या ब्रह्मावित् स एव वदति, स हि स्वात्मानमिव सर्वं मन्यते। येन मार्गेण प्रथमं भगवान् संराधितो भवति। भगवत्त्वाच्च संराधनं कठिनम्, ‘किमासनं ते गरुडासनाय’ इति वाक्यात् स्वस्य चाऽमर्यादत्वादिगुणवैशिष्ट्यात्। पुंसांमिति बहूनां काकतालीयबदुपायो न मार्गो भवति। किञ्च, भगवानन्तर्यामी सर्वानेव नानाप्रकारेण प्रेरयति, स्वस्वभावात्, जीवस्वभावमनुसृत्य वा। उभयथाऽपि प्रेर्यधर्माविष्टो भवति। तत्र यदि पूर्ववदेव स प्रेरयेत्, तदा कृतमपि भजनं व्यर्थं स्यात्। अतस्तादृश उपायो वक्तव्यः, येन स एवान्तर्यामी भक्त्या पूतो भक्तावेव प्रेरयेत्। स हि स्वभावतः प्रवाहनिर्वाहार्थमेव नियुक्तस्तथा प्रेरयति यथा प्रवाहः सिध्यति। अयं तस्य सहजो धर्मः। तथा करणात् अपूत इव लोके प्रसिद्धः। तस्यैव च बहिरूपं कालः। यथैकेन हस्तेन ध्रियते, अपरेण च मार्यते; तत्रोभयोः पावनार्थं मार्गद्वयं सृष्टम्। वेदः कालस्य, अन्तर्यामिणो भक्तिः। तन्मार्गेण प्रविष्टः सोमवत्पूतो भवति। वेदेन पूतः कालो न मारयति, भक्त्या पूतोऽन्तर्यामी नाऽन्यथा प्रेरयति। इदं च पावनं नाऽशुद्धस्य शुद्धिजनकम् किन्तु सोमवत् तन्मार्गानिर्गमनम्। अन्योन्याश्रयाच्चाऽयमर्थो न सिध्यतीति प्रश्नः। गुरुपदेशाच्चाऽयमर्थो न सेत्स्यतीत्याह—हृदि स्थित इति। स हि

हृदये स्थितः स्वेच्छया यदि प्रेरयेत्, किं बहिरुपदेशेन। अतो भगवता यदुक्तम् 'इदम्' विदुराय ज्ञानं वक्तव्यमिति, तदन्तर्यामिसमाधानव्यतिरेकेण न भविष्यतीति, तत्समाधानार्थं प्रथमतो भगवदाराधना, ततो भगवत्सन्तोषः, ततो भगवता दत्तस्य प्रेम्णः प्राप्तिः, ततः प्रेमभक्त्या तस्यैवान्तर्यामिणो ज्ञानार्थं प्रेरणम्। पूर्वसिद्धानां विधज्ज्ञानानां विद्यमानत्वात्तदस्मरणपूर्वकं यथा ज्ञानमुदेति वाक्यात्, तथा प्रेरणं पूर्वसिद्धमिति तज्जनितं ज्ञानं न कार्यं समर्पयति। अत एव महताऽपि साधनेन वाक्याज्ज्ञानं नोदेति। यदा पुनः स एवाऽन्तर्यामी स्वस्यैव गुणभूतं ज्ञानं तस्मै प्रयच्छति, तदा पवित्रमिव वाक्यं ज्ञानहेतुर्भवति। तत् ज्ञानं त्रिविधम्। शारीरात्मनो ब्रह्मत्वेनाऽनुभवः, साङ्ख्यं सर्वतत्त्वविवेचनात्मकम्, भगवतश्चाशेषविशेषप्रकारेण स्वरूपबोधकम्। तत्रिविधमपि ज्ञानं साधनसाध्यफलभूतभक्त्या पूतो भगवान् प्रयच्छतीति। ज्ञानं ब्रह्मभावः, तच्च सर्वतत्त्वानां ज्ञानसहितम्। तत्राऽपि तत्त्वानां मूलभूतस्य सर्वभावज्ञानं पुराणम्॥४॥

नन्वेतन्निरन्तरं भगवद्गुणश्रवणाद्भवतीति चेत्तत्राऽऽह—

SRI SUBODHINI: If the "Jeeva", can get "fulfilled and redeemed", only through the service and worship of our Lord, then "please instruct me, on the ways and means of doing this worship and service of our Lord! It has been said, that even the "actions" done, due to the "inspiration" of our Lord, or as per the "orders" of the Vedas, are not capable of "pleasing" our Lord totally! This can be seen from the "results" of doing such "actions" viz. the sorrow of the "Jeevas" do not get removed through these "actions"! Hence, please "tell me, that way or path, through which, our Lord will get pleased totally, after being devotedly served and worshipped, and He blesses the devotee, with "knowledge", (Jnana) which is fully beneficial and stable!

'Let the path and way to our Lord, which I am very eager to know, be the conferrer of "auspiciousness". Let

it bestow happiness and joy, even during the practice of such devotional actions! — like the travel in a plane is felt as joyful! You only are aware, and can tell this secret, of the most pleasant way and path, to attain our Lord! you are the “best”, among the noble sages (Saadhus). Ordinary “sages” can tell about “ordinary” benefits — but, this type of path and way, where, even during the stage of spiritual practice, a devotee can experience ineffable joy and happiness, can be told by you only, as you are the “best” among the noble sages — a great devotee of our Lord and “knower of Brahman” too! Such noble Mahaatmaas, regard everyone else, as like “themselves” only! You are the only sage, who is the highest ‘Bhaktha’ of our Lord, and the “best” of the Mahaatmas!

“Our Lord has 6 virtues in Him, and it is said, that it is difficult indeed, to please Him fully! Moreover, we, the “Jeevas”, do not have any virtue, spiritual practice or quality, which can please our Lord! — which, we can offer to our Lord, with a view to “please” Him! It has been said, that “how can we offer a “seat” for the Lord who is used to sit on the divine Garuda bird? Our Lord is invested with “limitless” virtues and qualities. Hence, it is very difficult to please Him, with our own efforts (i.e. He gets “pleased” only because of His gracious and compassionate nature, and not through our “efforts”!)

Our Lord, is the “indwelling Lord” (Antaryaami). He, out of His own “gracious” nature, or by following the devotional “attitude of the Jeeva”, often inspires everyone, through many ways! He bestows “love” in the heart of the “Bhaktha” for Himself, and it is said, that THE LORD BECOMES OF THE NATURE AND QUALITY OF THE DEVOTEE, WITH A VIEW TO EXPRESS HIS “LOVE” FOR THE DEVOTEE, AND

TO ACCEPT THE "LOVE" (PREMA) OF THE DEVO-
TEE! "Please instruct me, on that way and path, through
which, our Lord becomes happy, through the sacredness
and purification, attained by the "Jeeva" and through
intense love (Bhakthi) to Him! "Our Lord, inspires
"Bhakthi" only after being satisfied and pleased!

It is said here, by our Sri Mahaprabuji, that the
"indweller" Lord is present, in everyone, with a view
to look after the "flow of life" — i.e. as per the actions
and reactions (Karma) of the particular "Jeeva". He
becomes the bestower of results of actions of the "Jeeva"
— sometimes "good", and sometimes "bad"! His "ex-
ternal" form is "time" (Kaala). In other words, He uses
one "hand" to save, and the other "hand" to destroy!
To "purify", both of these "actions" (or paths), there
are "two" ways created by our Lord Himself. The factor
of "time" is sanctified, by the Vedas and the Lord created
the Vedas!. The indwelling Lord is pleased through
"Bhakthi" to Him! Like the performer of Vedas, gets
purified, through the drinking of the "sacrificial Soma
drink", the internal "sanctity" is attained through the
"pleasing" of our Lord, through "Bhakthi"! The "time",
sanctified through ordained Vedic practices, does not
"destroy"! THE LORD, WHO IS PLEASED WITH
"BHAKTHI", INSPIRES ONLY, TOTAL "BHAKTHI"
(LOVE FOR THE LORD) AND NOTHING ELSE! In
other words, the devotee will love ONLY OUR LORD
and will NOT SEEK ANYTHING ELSE. HENCE, THIS
"BHAKTHI" IS BESTOWED ON THE DEVOTEE, WITH
THE GRACE OF OUR LORD ONLY! It is not, that
these two paths are there only to purify the impure Jeeva!
These "paths" lift the "Jeeva", from the forlorn and
"lost" path of this "Samsaara" (of life and death) and

puts the "Jeeva", on the "right path", towards the attainment of our Lord! — i.e. to save the 'Jeeva' from death, and bestow the gift of "immortality"!

A question may arise now. Is it necessary, to get the advice and instructions of the "Guru", when this task can be completed, through the "inspiration" from the "indweller" Lord, from the "inside"? "Hence, the "Jnana", which you have been instructed, by our Lord Sri Krishna to be given to me, (Sri Vidurji) will attain it's success and goal, only through the Lord getting "pleased" with me! Hence, I feel that it is necessary, even from the first instance, to worship and serve our Lord only, through which, the Lord will bless us, with love for Him! Let me forget all the "knowledge", which I have gathered so far, in my mind — as this "knowledge" can never make me get "fulfillment"! - as, even through, great "spiritual practice", a devotee would not get fulfillment of attaining the highest truthful knowledge, without the grace of our Lord! Our Lord, on getting pleased, blesses the devotee with the knowledge of His own "virtues", and at this stage only, the "sanctified words of instructions" become the "cause" for attaining "knowledge"!(ie of the Guru!)

The "Jnana" (knowledge) is of 3 kinds. (1) The "experience" of the "Jeeva" of the highest truth of "Brahman". (2) The clear realization of all the spiritual principles, behind "creation" and (3) The attainment, through the grace of our Lord's special "knowledge", about the divine nature of our Lord, in a "full and total" way. The Lord will bestow the "knowledge", as to how, He is the "basis and root" of all spiritual principles, and of everything else!

Is it, that this "state" (of pleasing our Lord) happens,

through the unceasing "listening" to our Lord's glory?
— it is said, on this, as follows.

करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः।
यथा ससर्जाऽग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते॥५॥

VERSE 5 Meaning: "Please explain to me, about the various "Leelas" enacted by our Lord, who is the Lord of all the three qualities of this Universe! Our Lord had no desire, even from the first instance, for and from this creation (i.e. no desire of His own). Even then, how did this creation took place, from this "desireless" Lord? and in which way, did He effect this creation? After establishing this created Universe, how does He ensure protection and continuation (of livelihood of all created beings) of this created Universe and it's "beings". Please tell me about these things!"

श्रीसुबोधिनी : करोति कर्माणीति। अयं च तृतीयः प्रश्नः। भगवतो हीयं श्रीः। अत्र सप्तपदार्थाः पृच्छयन्ते, सप्तविधभक्तिसिद्ध्यर्थम्। भगवतोऽवतारकर्माणि, जगदुत्पत्तिस्थितिप्रलयास्त्रयः, प्रवेशनानात्वम्, जगतः प्रकारा इति। सप्तानां पूर्वपूर्वसाधकत्वम्। तत्र भगवदवतारकर्माणि किमर्थमित्याकाङ्क्षायाम्, मोक्षार्थमिति चेत्; उत्पत्तिर्व्यर्था न भवेत् किमिति सन्देहः। अथ यदि तदर्थमेवोत्पादनम्, तदाऽवतारकर्माणि व्यर्थानि, उभयोरेकत्वात्, आमेहकत्वेनैव च कार्यसिद्धेः। तस्मादुत्पादनलीलाऽपि ज्ञातव्या। उत्पादनमात्रेण च कार्यासिद्धेर्योग्यतासिद्ध्यर्थं तावत्कालं स्थितिरपि मृग्या। यदि भगवांस्तन्नाशयेत्, तदा विहितकरणादिनाऽपि कार्यं सेत्स्यतीति नाऽवतारप्रयोजनम्। किञ्च, यदि बहुधाऽयं भगवान्न भवेत्, तदाऽवतारेण सर्वमुक्तिरेव भवेत्, अतो भिन्नस्वभावेन प्रेरणानानाभावाच्च सर्वा व्यवस्था सम्पद्येत। लोकाश्चेद्भगवत्कृता एकविधाः स्युः, ब्रह्माण्डाद्वा निर्गमनं न भवेत्, तदाऽप्यवतारकर्माणि भिन्नानि। ऐकात्म्ये वा यद्येकस्य साधनमन्यस्य भवेत्, तथापि व्यर्थं स्यादिति भेदनिर्माणं च ज्ञातव्यं स्यात्। अतः सप्तानामेकः

प्रश्नः, सप्ताङ्गत्वाच्छ्रयः। कृतावतारो भगवान् यानि कर्माणि करोति। यानीति प्रसिद्धिरुक्ता बहूनि च वक्तव्यानि तेषां कर्मत्वं च वक्तव्यम्। तानि च भगवत्कर्माणि भवन्ति न भवन्तीति, भगवतः, कर्तव्यमकर्तव्यं वा। दोषत्रयाभावस्तु मयैव ज्ञायत इति विशेषणत्रयमाह। भगवान् कालाधीनतया न किञ्चित्करोति, कालार्थं वा। तदाह—आत्मतन्त्र इति। स्वतन्त्रो न कालाधीन इत्यर्थः। कर्मस्वभावयोः स्वमध्यपातात् भिन्नतया निवारयति—भगवानिति। कर्माधीनता व्यावर्तिता, न हि पूर्णज्ञानवतः कर्माणि बन्धकानि भवन्ति। त्र्यधीश इति त्रिगुणनियन्ता, अतो न स्वभावाधीनः। तस्मादेतादृशेन यानि कर्माणि कृतानि, न स्वभावात्, नाऽदृष्टतः, न कालप्रेरणात्, तानि कर्माण्यलौकिकान्येव भवन्तीति श्रोतव्यानि भवन्ति। किञ्च, यथा इदं ससर्ज। अग्रे सृष्टेः पूर्वम्। एको दोषाभावस्तु ज्ञायते, यदयं चेष्टया न करोतीति, मनश्चेष्टाऽपि निवारिता, इच्छायां सन्देहः, प्रयत्नो नास्तीति निश्चयः, ज्ञानं चाऽस्तीति। किञ्च, सर्वमेवोत्पादितं सम्यक् स्थापयित्वा जगतो वृत्तिं विधत्ते, सर्वेषामेव जीविकां प्रयच्छति। अत्र दूषणाद्यभावो न श्रुतो, न ज्ञायते; प्राणिनामन्योन्याहारात्॥५॥

किञ्च

SRI SUBODHINI: This is the third question, pertaining to the virtue of "Sree" (Goddess Laxmi — wealth) of our Lord. The question is asked, on 7 "objects", with a view to attain the 7 types of "Bhakthi" to our Lord!. Our Lord took His "incarnation", and also had enacted His "Leelas"! He has created this Universe, protected it and will also ensure it's destruction! He has entered into this Universe, for the sake of these three functions, by taking on Himself, various "forms and names"! The nature of this Universe is of two kinds — of it's principles and of it's form and nature! In this way, on all these fundamental aspects, 7 questions have been asked. All these questions, succeedingly, fulfill the earlier ones (complementary)!

QUESTION- WHY DID THE LORD "CREATE" THIS UNIVERSE?

The question asked for, is this. Why did our Lord, take an "incarnation", and had also enacted, so many "Leelas"? What is it's purpose? If it is explained, that He took all these "incarnations", with a view to give "liberation", to the deserving devotees, then, it was a sheer waste to have, in the first instance, to have created this Universe itself! This is a clear doubt! If this Universe, has been made, only to bless the bound "Jeevas" with "liberation", then our Lord's "incarnation" and "Leelas" are also a "waste"! — as both have the same "goal"! He could have blessed everyone with "liberation", without, in the first instance, putting everyone, through His "Maya" power into infatuation (Moha)! He need not have, then, taken the trouble of taking an "incarnation", and also enact so many "Leelas"! Both therefore, appear to be a sheer "waste"! Hence, "please let me have the "knowledge", about our Lord's "Leela" of creating this Universe!"

QUESTION-WHY DID HE TAKE "INCARNATION" AND PERFORMED HIS "LEELAS"?

It is also necessary to know, about the aspect of "protection" of this created Universe, till "liberation" is attained, through the "deserving" nature of the "beings"! If it is told, that our Lord, through His incarnation, removes the "infatuation" of the "Jeevas", and then blesses them with "liberation", even then, this reason cannot justify the Lord's taking His incarnations, as this "infatuation" can be overcome, through the scrupulous performing of "actions", as ordained in the holy scriptures. After the removal of "infatuation", automatically, "liberation" takes place!

QUESTION-WHAT IS THE "SECRET" BEHIND OUR LORD'S WILL?

If the Lord were not to manifest in this world, by taking the various types of "forms", even then, everyone can get "liberated", due to the 'inspiration' given by our Lord, in various ways, and with various attitudes! Our Lord, also could have made only one type of this Universe, and ensured the "liberation" of everyone, by His will and desire — being omnipotent. But, this is not the case, as our Lord has created this Universe, with many "differences and divisions". Hence, "I am eager to know, about this "secret" of our Lord!" In this way, Sri Vidurji had asked "one" question on the "7" important factors, about our Lord and the Universe created by Him! This is also, due to the fact, that our Lord's attribute of "Shree" (wealth) has 7 parts!

"Please explain the "Leelas" of our Lord in detail! Please also tell, as to whether certain "tasks" done, were belonging to our Lord or not? Or, was it necessary for our Lord, to have done this "task" or not?" I am aware that, that our Lord's "Leelas" (actions) do not have, the 3 types of "blemish". On the contrary, His "Leelas" have three special features" (as given below).

- (1) "AATMA TANTRA": The "Leelas" done by our Lord, are not under the control of the factor of "time", as He is always "free and independent"!
- (2) "BHAGAWAAN": This special feature denotes, that our Lord has the 6 "virtues", and due to this, HE HAS TOTAL "JNANA" (KNOWLEDGE). Being so, He does not get involved,, into the "bondage" of "actions" (Karma).

(3) “TRYADEESAHA”: He is the “controller” of the three “qualities”. Hence, He is not under the control of the three types of “attitudes” (nature — Swabhaava); (Satwa, Rajas and Tamas). Hence, all His actions are beyond attitudes, chance or fate and of time! Due to this, all His “Leelas” are “supernatural” (Aloukik) and are worthy of being “heard and listened to” at all times!

“When there was no “creation”, how did our Lord create this Universe?” I am eager to know, about this! It is said, that this “creation” was not done, through any “activity” — especially, when our Lord is NIREEHA — “effortless and actionless” — Through this, one “blemish” has been removed. He did not have any “desire” in Him to get fulfilled! Moreover, it is well known, that our Lord did not put enormous “efforts” to create this Universe. He had the highest “knowledge” with Him at all times. Due to this, He, not only arranged for the “protection” of this “created” Universe, but has provided also for the “livelihood” for everyone! — by Himself! He has given to everyone, different varieties of “livelihood”. By doing so, He is not affected, by any other “blemish” at all! “I have not heard or known, that our Lord has any “blemish” in Him i.e. He is always “blemish free”! Even when, one “life”, is the food of another “life”, no “blemish” can be attributed to our Lord!

Moreover.....

यथा किल स्वे ख इदं निवेश्य शेते गुहायां स निवृत्तवृत्तिः।
योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत्॥६॥

VERSE 6 Meaning: “Our Lord, after making these arrangements of creation and protection of this Universe, merges this Universe, in the space of His heart, and becomes free of all “thoughts”! Our Lord, who is the Lord of all the Yogis, though being ‘ONE’ only, has entered into the Universe, and in all “beings”, as the “indweller” (Antaryaami) and manifests Himself, as various forms and names! Please tell all these “secrets” to me, about our Lord’s “Leelas”!”

श्रीसुबोधिनी : यथेति। यथा वा इदं सर्वं संहृत्य, स्वे स्वकीये हृदयाकाशे इदं सर्वं निवेशय, स्वयमपि गुहायां गुप्तस्थाने किल शेते। अत्रैकस्य दूषणस्य परिहारो ज्ञायते। निवृत्ता वृत्तयो यस्य, जाग्रत्स्वप्नसुषुप्तिवृत्तयो यत्र न सन्तीति। का वा गुहा, को वा संगोप्यः? इति न जानीमः। हृदये च पुनः सर्वं निवेशितवान्। किञ्च, योगेश्वराणामधीश्वरः। एक एव एतत्सर्वं सृष्टमनुप्रविष्टो यथा बहुधा आसीत्, तद्वक्तव्यम्। योगेन नानारूपाणि योगी करोति। ते ह्युपायेन स्वयोगं व्ययीकृत्य तथा भवन्ति, यथा कर्मणा। परं कर्मणा क्रमेण भवन्ति, योगेन त्वेकदैव भवन्ति। अयं तु तेषामपीश्वरः। अधिशब्देन च योगैश्वर्ये अप्यधिके निरूपिते भवतः। अनेन बहुधा भवनं सम्भवतीत्युक्तम्। परमखण्डः, समुदायेन वा, खण्डशो वा भवतीति सन्देहः॥६॥

नन्वेतादृशं चरित्रं भवता बहुधा श्रुतं भारतादौ, किमिति पुनः पृच्छ्यत इत्याशङ्क्यऽऽह—

SRI SUBODHINI: Our Lord, after destroying His entire creation, reestablishes them, in His own heart, and “sleeps”, in a secret place (cave). By this reference, one more “blemish” has been removed viz. IN OUR LORD, THERE ARE NO WAKING, DREAMING AND DEEP SLEEP STATES! What is the nature of this secret place — cave? What is the “nature and form”, which our Lord is eager to “hide”, in His “cave”? (i.e. He does not want any one to know, about His real nature). Sri Vidurji

says, "We do not know about these! Moreover, our Lord is present in the hearts of everyone — as He is the primordial Lord of all Yogis! How did our ONE LORD, HAS CREATED THIS UNIVERSE, AND HAS ENTERED INTO IT, TO BECOME THE "MANY FORMS AND NAMES"?

A Yogi can take many "forms", through his power of Yoga! But, our Lord is the Lord of all the Yogis also! The word "Adhi" (more) indicates, that, our Lord has much more Yogic powers and opulence, than all these Yogis! In this way, our Lord is omnipotent and capable of manifesting Himself in endless forms! "I am eager to know, as to how, this "many" is created by our Lord, though He is "ONE and "UNDIVIDED only" at all times? How does He get divided? How does He take recourse to become "parts", though, He is always the "whole"?

Sage Maitreya may tell Sri Vidurji, "You have already heard such "stories" from Mahabharata and other scriptures! Then, why have you asked these questions? Answering this "possible" query, Sri Vidurji says, as follows.

क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः।
मनो न तृप्यत्यपि शृण्वतां नः सुश्लाकमौलेश्चरितामृतानि॥७॥

VERSE 7 Meaning: "For the sake of conferring welfare on the Brahmins, the cows and the celestials, our Lord had taken various "incarnations"! He enacts also several types of "Leelas", by way of doing various types of "divine" actions! Please explain all these "Leelas" of our Lord to me! By listening and meditating on the divine "Leelas" of our Lord Sri Hari, whose fame is the

best and the highest, my mind has not yet attained it's full satiation (i.e. I want to go on listening to these "Leelas", more and more)!"

श्रीसुबोधिनी : क्रीडन् विधत्त इति। द्विजगोसुराणां क्षेमा याऽवतारभेदैः क्रीडन् कर्माणि विधत्ते। किमतो यद्येवमत आह-तानि कर्माणि शृण्वतामपि मनो न तृप्यति। अन्येषां तृप्तावपि नो मनो न तृप्यति। तत्र हेतुः—सुश्लोकमौलेश्चरितामृतातीति। एकं कर्तुर्विशेषणमपरं कर्मणाम्। सुश्लोका उत्तमा कीर्तिमौलौ यस्या। यदा भगवान् दृश्यते, तदा दूरादेव तस्य कीर्तिर्दृश्यते, यथा दूरात् पुरुषस्य मुकुटं दृश्यते। अतो भगवदिच्छायां निवृत्तायां परं कीर्तीच्छा निवर्तते। भगवन्तं मन्यमानः कथं शिरोभूषणान्निवर्तेत? किञ्च, एतानि कर्माण्यमृतरूपाणि चरितामृतानि। कर्माण्येव चरितानि। चरितानाममृतत्वमनुभवसिद्धम्, क्षुत्पिपासादिनिवारकत्वेन। मरणनिवर्तकत्वं च। चरितमिति प्रयत्नमात्रम्। भक्षणवाचकत्वेन वा विरोधेनामृतत्व-मद्भुतकर्मत्वेन। कर्माणि च पुनश्चरितेन कृत्वैव अमृतानि, उत्पन्नान्येव नित्यानीति। प्रयत्नमात्रविषयत्वेन तेषां नित्यत्वे, श्रवणादि प्रयत्नविषयाणामपि नित्यत्वात्, सर्वेन्द्रियव्यापारपूर्णत्वेन ऐहिकामुष्मिकदुःखनिवारकाणि भवन्ति, तदोभयामृतत्वं संपद्यते। द्विजगोसुराणामिति मन्त्रा हविर्देवताश्च यागे प्रधानभूतास्त्रयो निर्दिष्टाः, तेषां क्षेमाय कर्मकरणम्। अनेन भगवत्कर्माणि धर्मरूपाणीत्युक्तम्। ततश्च तानि मनसा भावितानि मनोयज्ञा भवन्ति, कीर्तितानि वाग्यज्ञाः, श्रुतानि ज्ञानयज्ञा इति। अवतारभेदैरिति नानाविधेयवतारैः। भेदग्रहणेन लोके तदवतारत्वेन ज्ञातुमशक्यमिति गम्यते। मत्स्याद्यवताराविसदृशत्वात् भेदा इत्युच्यन्ते। अथवा, ज्ञानक्रियाविशिष्टभेदेन त्रयोऽवताराः। तेषां भेदाः। ज्ञानकलावतारा व्यासादयः, क्रियाकलावतारा वराहादयः, उभयं कृष्णः। अवताराश्च, भेदाश्चेति वा। तदा भेदा आवेशिनः। अवतारैरावेशैश्च यज्ञानां परिपालनं क्रियत इति करणे रक्षा हेतुः, अतृप्तौ चरितामृतत्वम्। अतश्चरित्राणि वक्तव्यान्येवेत्यर्थः॥१॥

किञ्च,

SRI SUBODHINI: Our Lord, with a view to confer welfare and happiness on the Brahmins, cows and the

celestials, takes His "incarnations", in different ways and enacts His "Leelas", as though, He is "playing His game" (Kreedā). What is the true purpose of these "Leelas"? This is answered by telling, that a devotee's mind does not become fully satisfied, even after listening to these auspicious "Leelas" of our Lord! Sri Vidurji says, "Perhaps the "minds" of others may get satisfied! But, not my "mind"! Why? In this verse, two virtues — one of the Lord, and the other of His "Leelas" — are specially mentioned, through the words "SUSLOKAMOULE" and "CHARITAAMRUTANI"! The former means "in whose crown, (head) there is the highest fame" — the purport of this reference is, that our Lord's highest "fame" precedes Him — just like a person's crown (head) is seen "first", when he comes near! A devotee is eager to have the "Darsan" of our Lord, again and again, as he never gets "fully" satisfied! Only after getting this "full" satisfaction, can a devotee attempt to get "fully" satisfied, with the "hearing" of the "Leelas" of our Lord! Due to this, a devotee can never feel satisfied fully, or give up the "hearing" of His "Leelas", which is the "crown jewel" of our Lord — especially when, the devotee has pure and total "Bhakthi" (Prema = love) to our Lord!

OUR LORD'S "LEELAS" ARE "AMRUT" (NECTAR):

Moreover, our Lord's "Leelas" are "nectarine" in nature — as proved through the experience of His devotees! Through these "Leelas", the hunger and thirst of the devotees get mitigated. Not only this, even the factor of "death" gets mitigated. These "Leelas" are wonderful indeed! — as they are enacted by our Lord! They are "eternal" (Nithya). The "hearing" of His

“Leelas”, is also “eternal” (of “eternal value”). This “hearing” of our Lord’s “Leelas”, fulfills the true purpose and role of the “senses”, and through this, removes, the sorrow of this world, and of the other! In this way, our Lord’s “Leelas”, constitute the “nectar”, for both the “worlds”!

The Brahmins, the cows and the celestial deities are important constituents of a “sacrifice” (Yagnam). Our Lord enacts His “Leelas” for the sake of their welfare. When these “Leelas”, are remembered, through our mind, then, the same becomes the “sacrifice of the mind”. Likewise, respectively, we perform the “sacrifice of the word and knowledge” when we “sing” His Leelas and “hear” them!

THE “THREE DIVISIONS” OF OUR LORD’S INCARNATIONS:

Our Lord takes so many types of “incarnations”. Due to this, to realize Him (or know Him), through these several types of “incarnations” is also difficult. (e.g. His incarnation as the ‘fish’ etc.) Moreover, our Lord’s “incarnations” are divided into three broad “division”, from the point of view of “knowledge” (Jnana) and “action” (Karma) viz. (1) Our Lord’s incarnation of His “divine parts of knowledge” (Jnana) (Kalaa) as Sri Veda Vyaasji and others. (2) His incarnation of “action” (Kriya) like the “boar” (Varaaha) and (3) His incarnation with the “total” knowledge and action, as Lord Sri Krishna!

Our Lord has also taken His incarnation as ‘Avesa’ of His powers into His manifestation (i.e. ingress of His divine powers). Through His actual “incarnation” or “ingress” of His powers, our Lord ensures the protection of the sacrifices! All these “Leelas” enacted by

our Lord, being “nectarine” in nature, can never “fully” satisfy the heart of a devotee — as the devotee gets more and more eager to listen to His Leelas, again and again — due to the very auspicious and nectarine nature of our Lord’s “Leelas”! The purport of this reference, is that A DEVOTEE SHOULD ALWAYS TELL ABOUT THE “LEELAS” OF OUR LORD!

And more.....

यैस्तत्त्वभेदैरधि लोकनाथो लोकानलोकान् सहलोकपालान्।
अचीक्लृपद्यत्र हि सर्वसत्त्वनिकायभेदोऽधिकृतः प्रतीतः॥८॥

VERSE 8 Meaning: “Please also explain to me, as to how, our Lord Sri Hari (i.e. using which “principles” (Tatwam) has created this vast Universe, being the Lord and master of all the protectors and deities of the various worlds! How, did He create, these various worlds, their protectors, and all the other worlds, which are beyond? How, did He create these endless “divisions and differences”, which we see in this Universe, arising out of their “authority” (Adhikaar) and “differences” (Bheda)?

श्रीसुबोधिनी : यैरिति। यैस्तत्त्वभेदैर्लोकानलोकान्श्र
लोकपालसहितान् अचीक्लृपत् तानि कथयेत्याह। कति तत्त्वानि लोकसर्गे
व्यापृतानि, कति चाऽलोके। यदि सर्वैरेव तत्त्वैः सर्व एव कृताः स्युः; तदा
लोकालोकादिभेदो न स्यात्। लोक्यत इति लोकः, प्रत्यक्षयोग्यः।
लोकालोकात्परभागास्तु न प्रत्यक्षयोग्याः। अस्याऽयं भावः। स्वभावत एव
लोकरूपा अलोकरूपाश्च लोकाः, न तु तेजसा प्रकाशिताः, मनुष्याणामेव
तदपेक्षणात्। तदभावो वा किंमूलकः? अत्रैव हि मेघकाष्ठसूर्यादय उत्पद्यन्ते,
ते चाऽन्यत्र कुतो न भवन्ति? अतोऽलोका केचन स्वत एवेति। तत्रापि च
लोकपालाः सन्ति। तत्र चक्षुषा विषयग्रहणे आलोकापेक्षाभावः, चक्षुरभावो
वा। अथवा, लोकान् स्वर्गादीन् अलोकान् लोकरहितान् उज्जटान् देशान्,

लोकेऽपि लोकपाल सहितांस्त्रीनित्यर्थः। यत्राऽचीकलृपत्, तत्कथयेति प्रश्नः। ननु किमिति त्रयो भेदा गणिताः? लोका राजसाः, अलोकास्तामसाः, लोकपालाः सात्त्विका इति। तत्राऽऽह—सर्वसत्त्वनिकायभेदोऽधिकृतः प्रतीतश्च। सर्वाणि च सत्त्वानि जीवयोनिभेदाः तेषां निकायः समूहः, तस्य भेदः सहानऽवस्थानम्। समूहा अपि भिन्नास्तिष्ठन्तीति। न हि पिपीलिकाः पक्षिणश्च एकत्र भवन्ति। सोऽप्यधिकृतः। तत्राप्यधिकारिणः सन्ति, अन्यथा उपदिकानां मुखे जलम्, काकानामेकाक्षित्वम्, पशूनां च तूपरातूपरभेदो न स्यात्। किञ्च, प्रतीतोऽप्ययं सर्वोऽपि भेदः, यत्र प्रतीयन्ते सर्वे भेदाः, तत्राऽप्रतीताः कियन्तो वा भवन्तीति। युक्त एव महतो निर्माणे तत्त्वभेद इति हिशब्दार्थः। अनेन ब्रह्माण्डनिर्माणं सहेतुकं वक्तव्यमिति प्रश्नः॥८॥

किञ्च;

SRI SUBODHINI: Our Lord, using “different” principles, has created these “worlds” and “non worlds”, (Alokaṁ) along with their “rulers”! “Please explain this to me”! How many ‘principles’ did our Lord use to create these “worlds”, and the “non worlds”? If it is told, that the Lord used all the “principles” in the same way, to create these “worlds”, then we would not see the basic “differences” in these worlds! But, we do see these “differences”! A world is defined as “one, which is seen” (LOKYATA ITI = LOKAHA). There is a vast area, which cannot be “seen” (Alokaṁ). It is also said, that all these “worlds and non-worlds” are based on “natures” (Swabhaavam). Moreover, only the “human beings”, need “light” to see! What is then, the reason for the non-existence of “light” (Teja) in several “worlds”? (“Light”, being not necessary). In this world only, materials, such as the clouds, wood, the sun etc. are seen. Are they present in the “other worlds”? If not, why not? How many “worlds” are termed, as “non-world” (as they are not “seeable”). There also, we hear, are present, their

respective “rulers”, and there is no necessity for “light”, to be present for “seeing”! Is it, that there are no “eyes” to the “beings” who live in these regions? Moreover, the reference to “Lokaan” (worlds) may mean the “heavens” etc., and the reference to “Alokaan” (non worlds) may mean the “places where nothing exists”! Our Lord has created all these worlds, along with their respective “rulers”. How did our Lord create all these, and how did He create all these “differences”? On this, it is further explained that, (1) these “worlds” are Raajasik. (2) The “non worlds” are Tamasik and (3) the “rulers” of these worlds are Satwik. Moreover, there are “individual” differences, among the created “beings”. As “groups” also, there are many differences! All the “groups” also live separately and differently! — Like the “insects” do not live, as a group, with “birds” etc.! All these “groupings” have their particular nature, form and authority. E.g. there are insects, which are able to throw out water, from their mouth!; the crows have only one functioning “eye”!; there are animals with horn and without horn!; - all these differences are seen in our Lord’s creation!

Moreover, all these differences are “seen”. Then, how many more there will be with differences, which we are unable to “see”? In the creation of this vast Universe, it is appropriate to use various different types of “principles” (Hi). Hence, “my question is on these “differences” only, and please tell me the way this Universe has been created?”

And more.....

येन प्रजानामुक्त आत्मकर्मरूपाभिधानां च भिदां व्यधत्त।
नारायणो विश्वसृगात्मयोनिरेतच्च नो वर्णय विप्रवर्य॥७॥

VERSE 9 Meaning: “Oh! The best among the Brahmins! What is the reason, that our Lord Sri Narayana, who is the origin of the “Aatma” and creator of this Universe, created the differences and divisions of the form, action and the nature of all the various types of “species” and “beings”?”

श्रीसुबोधिनी : येनेति। प्रजानामपि प्रत्येकमात्मा स्वरूपम्, कर्म, रूपम्, अभिधा नाम; एतेषां येन हेतुना कृत्वा भिदां व्यधत्। एकस्यामपि योनौ अनन्ता एव भेदाः; तेषु च एको द्वितीय इव न भवति स्वरूपादिना केनाऽपि। तत् कुतः? इति प्रश्नः। नन्वेतदकृतमेव स्यात्तत्राऽऽह—नारायणो विश्वसृगात्मयोनिरिति। अत्र हेतुत्रयमस्माभिर्ज्ञायते, नाऽन्य इति। तनाह—‘नराज्जातानि तत्त्वानि नाराणीति विदुर्बुधाः’। तान्ययनं यस्येति, तेषु सर्वत्रैव विद्यमानत्वात्। एकेनांशेन द्वयं न क्रियत इति तदंशे विद्यमान एव भगवांस्तावद्भेदहेतुरित्येकः पक्षः। किञ्च, विश्वसुक् सर्वस्य कर्ता भगवान्; सर्वत्रैवोपादानगोचरापरोक्षज्ञानमस्यास्ति, अन्यथा तावतो न सृजेत्। अतो भगवज्ज्ञानमेव तावद्भेदे हेतुरिति द्वितीयम्। किञ्च, आत्मयोनिरिति। आत्मैव योनिः कारणं यस्य। अयं स्वस्मादेव स्वयमुत्पत्तते। अतो भगवतः कश्चन तादृशो गुणोऽस्ति, येन स्वयमेव स्वस्मादुत्पद्यत इति भिन्नो भवति, एवमेवायमनन्तमूर्तिर्जात इति स्वयमेव तावद्रूपो भवतीति, एवं तत्त्वतो ज्ञानतश्चेति हेतुत्रयं ज्ञायते। अन्यद्वक्तव्यमित्यर्थ एतच्चेति चकारात् पूर्वोक्तमपि प्रष्टव्यमित्युक्तम्, अन्यथोत्तरमेव वक्तव्यं स्यात् सर्वत्र। न इति बहुवचनमेकशिष्यत्वादवक्तव्यनिराकरणेन प्रचारणपारम्पर्यबहुत्वज्ञानार्थम्। विप्रवर्येति। ‘प्रा पूरणे’ इति धातोर्विशेषेण पूरयतीति सर्वगुणपूर्णता निरूपिता। तेषामपि वर्यत्वात् पूर्णा भगवद्गुणा अस्मिन् सन्तीति सर्वकथने हेतुः॥

नन्वेतत्सर्वं भारते कथितमेव, तथा च पुनः, किमर्थं पृच्छयत इत्याशङ्क्याऽऽह—

SRI SUBODHINI: Why did our Lord Sri Narayana, create the “differences”, among the “beings”, as regards their names, actions, forms and nature? He has created

endless permutations and combinations, from one "Aatma"! No one resembles each other, even in the external form, let alone, in their "nature"! Why this vast Universe, with limitless "differences", was created? This is the question!

OUR LORD "SRI NARAYANA" HAS BECOME ALL "NAMES AND FORMS"

This "task" cannot be done without a "reason"! On this, it is said, that there are 3 reasons. Firstly, the "principles" which have emanated from "Nara" are called as "Naara" (water) by the Jnanis! And Sri Narayana resides in this "water". In this way, it is said, that Lord Sri Narayana is present, in all the "beings". Hence, due to the presence of our Lord, with His "parts", in each of these "beings", there is the "difference", which we see. This is one argument!

The "second argument" is that our Lord is "VISWASRUK" — the creator of this Universe. He is "omniscient" — is aware of the way to "originate" everything. Otherwise, He could not have created this vast and endless Universe! Hence, these persons argue that, it is the "knowledge" of our Lord only, which is the cause for all these "differences".

The "third argument" is that the "Aatma" only is the cause for creating this Universe i.e. OUR LORD HAS, BY HIMSELF AND FROM HIMSELF ONLY HAS MANIFESTED THIS UNIVERSE. He has in Him, the quality to create endless divisions and differences, from Himself! i.e. He Himself becomes the "many"! In this way only, OUR LORD HAS BECOME ALL THE FORMS AND NAMES!

"Oh! Best among the Brahmins!" — this addressal

is made to indicate, that in a “VIPRA” – all the auspicious virtues are present! “You are the “best” among the Brahmins, and in You, all the virtues, of our Lord, are fully present! The reason for telling this is, that “You are capable of telling me, about everything, through which, all my “doubts” will get removed.”

“All these have been already heard by you in the Mahabharata! Why do you ask me about the same, again?” On this, it is said.....

परावरेषां भगवान्! व्रतानि श्रुतानि में व्यासमुखादभीक्षणम्।
अतृप्नुम क्षुल्लसुखावहानां तेषामृते कृष्णकथामृतौघात्॥१०॥

VERSE 10 Meaning: “Oh best among the Brahmins! Oh Bhagawan! I have heard from Sri Veda Vyaasji, about the duties of the higher and lower categories of persons. But, as they are of “limited happiness and benefits” only, I have lost interest in them! Our Lord Sri Krishna’s nectarine “Leelas” bestow limitless bliss and joy! Hence I am very eager to listen to them. Kindly tell me about our Lord’s “Leelas”!”

श्रीसुबोधिनी : परावरेषामिति। श्रुतस्याऽपि श्रवणे किं दूषणम्? आनन्त्यात्पदार्थानामपर्यवसानमिति चेत्, तत्रोच्यते। परावरेषां ब्रह्मादिस्थावरान्तानाम्। व्रतानि नियतधर्माः, कर्माणि च श्रुतान्येव। तानि व्यास मुखादभीक्षणशः श्रुतानि। व्यासो हि नीतिज्ञानार्थं बहुधा सर्वेषां धर्मान् कथयति, अन्यथा राज्ये स्थिरा बुद्धिर्न भवतीति। परं राज्यमेव त्यक्तमिति तेभ्य उपरता बुद्धिः। उपरमे हेतुः—क्षुल्लसुखावहानामिति। अल्पमेव सुखमावहन्ति। तद्वतः श्रवणेन तथा हृदयभावनायामन्ततो गत्वा तत्त्वं भवति। तस्माद्वा दोषाद्विमुच्यते। उभयथाऽप्यल्पं सुखं फलतः। स्वरूपतस्तु तदुःखात्मकमेव। अत उक्तं क्षुल्लसुखमावहन्तीति। अतस्तैस्तृप्ता जाताः। अतः परं तच्छ्रवणेच्छा नोत्पद्यत इत्यर्थः। तेषामिति प्रसिद्धानामिति। कृष्णकथामृतौघादृते कृष्णकथैवामृतौघोमृतपुरः, तस्मात्परं न तृप्तिः।

विरोधाभासश्च सूचितः, क्षुल्लसुखात् तृप्तिः, अमृतपूराच्चाऽतृप्तिरिति।
 अयमर्थः—इच्छा हि यथाविषयं जायते, तस्मिन् प्राप्ते निवर्तते च। सा च
 विषयसमाना भवति। विषयश्चाऽल्प इत्यल्पीयस्येव सा सर्वत्रोत्पद्यते,
 पिपीलिकाक्षुद्रतः न हि पिपीलिका गजभोज्यं भोक्तुमर्हति, अतोऽल्पेनैव
 निवर्तते। गजस्तु कोटिपिपीलिकान्नेनाऽपि न तृप्यति। अतो भगवद्विषयिणी
 या इच्छा, अनन्तगुणात्वाद्भगवतः सर्वं ग्रहीतुं महता कालेनाऽप्यशक्ता, न
 तृप्ता भवति। अतो न निवर्तत इति। कृष्ण इति सदानन्दः; तस्य कथा
 तद्रूपा, भगवद्धर्माणां भगवद्रूपत्वात्। सरसश्च पदार्थो बहु गृह्यते, अल्परसोऽल्प
 एवेत्यनुभवः॥१०॥

अत्राऽधिकारिभेदेन व्यवस्था भविष्यतीत्याशङ्क्य निराकरोति—

SRI SUBODHINI: “Even, if I have heard the
 “Leelas” of our Lord earlier, even then, there is nothing
 wrong, to listen to them, again and again! If it is told,
 that these “Leelas” are limitless, and there is no “end”,
 at all, for them, and, that I should be satisfied with,
 what I have heard so far, then, I would reply, that
 I have already heard about all the kinds of duties and
 qualities from Lord Brahma onwards, and up to the
 inanimate objects! (i.e. of everyone and everything, in
 this Universe). In fact, I have heard about these duties
 from none other than Sri Vyaasji, who is the “incar-
 nation” of our Lord’s “Jnana” (knowledge) again and
 again. Our Sri Vyaasji, with a view to educate this
 world, with the total knowledge, about the right code
 of conduct and justice, has prescribed and expounded the
 “duties”, of each and everyone! But, I have given up
 the kingdom itself, and due to this, I have taken “rest”
 from listening to them! My intellect is no more desirous
 of listening to them again! Moreover, these “duties” are,
after all, leading to “impermanent” results/benefits only!
They give only “temporary” comforts! If, I were to listen

to them, now, then, I will get inspired in my heart, to be interested in them only. But, as they confer only comforts and happiness, which will go away (destructive), I consider them, as full of “blemish” and as a “burden”! I want to be “free” of this “blemish”, by not listening to them, and also avoid sorrow, in the end! Hence, I have no desire to listen to these “duties”, and other “rules” of conduct etc.”

“Our Lord Sri Krishna’s “Leelas” only are ‘nectarine’ in nature. I never get fully satisfied, by listening to our Lord’s “Leelas”. All other “listening” (to duties etc.) give “temporary and little” happiness, and due to this, everyone becomes “fulfilled and satisfied”! But, not with the listening of our Lord’s “Leelas”!

The purport of the above reference is, that a “desire” related to a “worldly” object or pleasure, is always petty and small, as on the fulfillment of the “desire”, there is a temporary and impermanent happiness! In this way, if the “object” is petty, then the desire for the same will be also petty! Like the hunger of an insect, is very small, and is satisfied by procuring a very small, quantity of food! It cannot eat like an elephant! An elephant is not satisfied, even with an enormous quantity of food! Hence, any desire related to our Lord, never gets fully satisfied, as our Lord has infinite and limitless virtues and qualities. In fact, this “desire pertaining to our Lord”, always wants to be “unfulfilled”, as it wants to enjoy and seek the “bliss” of our Lord, again and again!

Our Lord Sri “Krishna”, is of the divine form and nature of “everlasting bliss” (Sadaanandaroopam). His “Leelas and stories” are also of this nature of conferring “eternal bliss”! Our Lord’s virtues and quali-

ties are same, like our Lord's divine nature and form! Anyone will opt to enjoy, specially, only those "objects", which are full of blissful taste, and reject or ignore those, which are not tasty or beneficial! This is the experience of everyone!

Does this mean, that in this attainment of, our Lord's "bliss" (through listening to His "Leelas"), there are "divisions", as per "authority and deserving nature"? This "doubt" is removed, through the following verse.

THE "GLORY" OF OUR LORD'S HOLY "NAMES"

कस्तृप्नुयात्तीर्थपदोऽभिधानात् सत्रेषु वः सूरिभिरोड्यमानात्।
यः कर्णनाडीं पुरुषस्य यातो भवप्रदां गेहरतिं छिनत्ति॥११॥

VERSE 11 Meaning: "The holy names of our Lord, on entering into the mind and body, through the ears, are capable of destroying the love and attachment to one's home etc., which increase the sense of "bondage", to this "Samsaara" (of births and deaths)! The virtues of our Lord's holy name, are sung, even by the noble Mahaatmas, during the performance of sacred sacrifices! When, this is so, how can anyone get fully satisfied, with the holy names of our Lord, whose holy feet is th highest and the most sacred pilgrim center (Theerthapada)?"

श्रीसुबोधिनी : कस्तृप्नुयादिति। अत्रेच्छैव नोत्पद्यते, उत्पन्ना चेत् न कदापि तृप्यति, वहिराहुतिभिरिव। तद्गुणा इच्छामेव वर्द्धयन्तीति पूर्वं निरूपितम्। युक्तश्चायमर्थः, आसुराणामिच्छाभावात् देवानां मध्ये कस्तृप्नुयात्। विहितार्थं एव हि तेषां प्रवृत्तिः। तत्र विरक्ताविरक्तभेदेन ब्राह्मणक्षत्रियभेदेन वा यज्ञास्तीर्थानि च विहितानि चित्तशुद्धिद्वारा मोक्षफलकानि। तानि स्वरूपतो दुःखात्मकान्यपि फलतः समीचीनानि। भगवद्गुणास्तु चतूरूपाणि; स्वरूपतोऽप्यमृतौघानि, फलतो मोक्षफलानि, यज्ञरूपाणि, तीर्थरूपाणि च। अतः कस्तृप्नुयात्। तीर्थानि

पादे यस्या। 'तिस्रः कोट्योऽब्दकोटी च तीर्थानां वायुरब्रवीत्। दिविभुव्यन्तरिक्षे च तानि वै जाह्नवीजले'। इति सा गङ्गाभगवत्पदी, तादृशस्य चाऽभिधानम्। शब्दमात्रमेतदिति पक्षोऽग्रे निवर्तयिष्यते। सत्रेषु सूरिभिर्भगवद्गुणाभिज्ञैरीड्यते। सत्रेषु हरिगाथोपगायनमस्ति, यथाऽश्वमेधे 'ब्राह्मणौ वीणागाथिनौ गायेताम्' इति, यथा वा नारदो गानार्थमाहूतः। तेन हि सत्रं पूर्यते 'विष्णोः कर्माणि पश्यत' इत्यादिश्रुतेश्च। किञ्च, यो भगवान् कर्णनाडीं पुरुषस्य यातः, स्वस्य हृदि स्थित्यर्थं हृदये विद्यमानं गेहरतिं संसारदायिनीमनिष्टरूपां छिनत्ति, अमृतरूपत्वात्। इष्टरूपत्वं पूर्वमेव निरूपितम्, अनिष्टनिवारकत्वे चोक्तम्, यागात्मकता च निरूपिता। **कर्णनाडीं पुरुषस्य यात** इत्यनेन शब्दो न केवल इत्युक्तम्। भगवत्सहितत्वे तु तीर्थानि सिद्धान्येव॥११॥

नन्वेवं सति व्यासः कथमन्यदुक्तवानित्याशङ्क्याऽऽह—

SRI SUBODHINI: Many persons do not get, in the first instance, the desire to listen to the holy names and virtues (Leelas) of our Lord at all! [As, only, on the removal and decline of one's "sins", people attain "devotion" to our Lord Sri Krishna.] Only, on this rise of "Bhakthi", a devotee gets the desire to listen to our Lord's "Leelas and virtues". No sooner, this "desire related to our Lord" arises, then, there is, never, the possibility of it's "total" satisfaction and fulfillment! — Like oblations poured on fire, never makes the fire satisfied! The reason for this, is that our Lord's "virtues" are of such a holy and sacred enchanting nature, that on listening to them, the desire to listen to more and more arises!

The persons of "demoniac" nature do not get this desire to listen to our Lord's "Leelas". The persons of "celestial" nature get intense desire to listen to our Lord's "Leelas"! Hence, devotees of the "divine" nature, can never be satisfied by listening to our Lord's

"Leelas"! The reason for this, is, that these virtuous devotees are fully devoted to the prescribed duties of the scriptures! In the scriptures, it is specified, that through the performance of the holy sacrifices, and going over to sacred pilgrimage centers, a devotee attains the result of "liberation", after the purification of his mind!

Our Lord is hailed here as "Theerta Padaha" — in His holy feet, all the "pilgrimage and holy centers" are present! It is said, by the celestial deity of "wind" (Vayoo) that, "there are 3 ¾ crores of holy places in the heaven, earth and in space. All these pilgrim centers are situated in the Ganges river!" Now, this Ganges river is originated and stationed in the holy feet of our Lord! How can, then, anyone, ever get fully satisfied, with our Lord's holy name?

Is the holy "name" (Naama) of our Lord only a "sound"? Those noble Mahaatmas, who are fully aware of the glory of the holy names of our Lord, sing the "praise" of our Lord's names and virtues, during the sacred sacrifices! It is said, that during the performance of a sacred sacrifice, the "Jnana" of our LORD HARIKRISHNA gets originated! It is further said, that during the performance of the "Aswamedha" sacrifice, the Brahmins are exhorted to "sing the glory of our Lord, through the playing of the Veena"! It is also said, that Sage Sri Naarada was called to sing the glory of our Lord's Leelas and virtues, and the sacrifice was "concluded", with this only!

The Vedas say, "Please see the "Leelas" (actions) of Lord Vishnu"! As per this, it is necessary to sing the glory of our Lord's "virtues and Leelas". It was always considered, that a sacred sacrifice is properly

performed and concluded, only through the singing of our Lord's glory!

Our Lord's holy names, on being sung with love, station themselves in the nerves of the "ears", and destroy the deep sense of desire and attachment, to one's home etc. which are firmly stationed in the heart of everyone! — as our Lord's virtues and qualities are "nectarine" in nature (AMRUTAROOPINI). Everyone loves our Lord and His virtues! These virtues of our Lord remove the negative "blemish" of attachment to objects and pleasures. Along with the entry of the holy names of our Lord into the "ear", our Lord also enters into the heart of the devotee. In this way, as our Lord has made His entry into the heart of the devotee, it is deemed, that the entry of all holy pilgrim centers have also entered, into the heart of this devotee!

If this was the "truth", why did Sri Veda Vyaasji speak, about various "other" duties, than the "Leelas and virtues" of our Lord? This "doubt" is clarified as under.

मुनिर्विवक्षुर्भगवद्गुणानां सखाऽपि ते भारतमाह कृष्णः।

यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता नु हरेः कथायाम्॥१२॥

VERSE 12 Meaning: "Sri Veda Vyaasji, who is a great sage, and a "friend" of your's, also has created the epic "Mahabharata", only with a view to describe the glory of our Lord's "Leelas and virtues"! In this epic, while explaining the nature of all worldly happiness and joys (of objects etc.), he has put efforts, to guide and channel the intellect of all persons, to get interested and devoted to our Lord's "Leelas and stories" only!"

श्रीसुबोधिनी : मुनिर्विवक्षुर्भगवद्गुणानामिति। स हि भगवद्गुणानेव वक्तुमिच्छुः, तेषामधिकारसिद्ध्यर्थ, भवानिव भगवदाज्ञां प्राप्य भरतवंशोत्पन्नानामेव

चरित्रमाह। स हि दौष्यन्तिर्मायामत्यगादिति तद्वंश्यास्तादृशा एव। तेषां श्रवणेन देवमायामोहाभावे भगवद्गुणाः श्रोतुं शक्या भवन्ति। अतोऽनधिकारिणोऽपि भगवद्गुणश्रवणसिद्ध्यर्थम्, ते सखाऽपि केवलभगवद्गुणवक्ताऽपि, नाम्ना कृष्णोऽपि भारतमाह। यस्मिन् भारते नृणां बुद्धिरुपायेनाऽऽकृष्टा भवति। तत्र ते सर्वे ग्राम्यकथास्वेवाऽऽविष्टचित्ताः, प्रवृत्तिश्च स्वरुच्यैव! अतस्तेषां बुद्धिग्रहणार्थं ग्राम्यकथासु भगवत्कथाः प्रवेशिताः। ताः कथा ग्राम्यत्वेनाऽपि गृहीताः स्वप्रयोजनं कुर्वन्तीति प्रयत्नः सार्थको भवति। तदाह—नु निश्चयेनेति॥१२॥

ततः किमत आह—

SRI SUBODHINI: Sri Veda Vyaasji was interested, only to sing and explain the glory of our Lord's Leelas and stories! But, he desired, that the devotees should also attain the "authority and deserving" nature, to listen to our Lord's glory and "Leelas". For this sake, after obtaining the "orders" from our Lord (just like you did), he began to tell about the stories, dealing with the scions of the "Bharata" family. The reason for this was, that the son of Dushyanta viz. King Bharata, had crossed over the limitations of our Lord's "Maya" power, and all the kings, who succeeded him, also did likewise! Sri Veda Vyaasji realized, that on listening to the "stories" of these noble kings, everyone will get freed from the celestial "infatuation", and automatically, everyone will become "deserving", to listen to the glory of our Lord's virtues and Leelas! Even those, who did not "deserve" earlier, will now become "deserving", after listening to this "Mahabharata" epic! Through the desire, "will and order" of our Lord, in this epic, Sri Veda Vyaasji, has described the stories of our Lord's great and noble "Bhaktas". Despite the fact, that Sri Vyaasji is your friend, being also a "speaker" of our Lord's glory, and

through hearing the holy name of “Krishna”, he has chosen to speak, about the epic Mahabharata — as listening to this epic, will lead the “intellect” of everyone, towards the listening to the glory of our Lord’s “Leelas and virtues”.

Everyone, usually is interested to listen to the “worldly” events and stories and hence, they follow their “taste”, to listen to these stories. With a view to “pull” their intellect, and make them listen to our Lord’s “Leelas and virtues”, Sri Vyaasji has created these “worldly(village) stories”, so that, after listening to them, they will be blessed with interest and love, to listen to our Lord’s “Leelas”! He has dexterously woven into these “worldly” stories, the “Leelas” of our Lord, so that they will listen to our Lord’s “Leelas” also, while listening with great love and eagerness, the “worldly” stories! These “Leelas” of our Lord, gradually, performs it’s main “task” of “destroying attachment” to worldly objects and pleasures (home etc.) and Sri Vyaasji’s main purpose is served, in this way! The syllable “Nu” (yes, indeed), reemphasizes this, by telling, that there is no “doubt” at all, in this!

What happens then? — this is answered by the following verse.

सा श्रद्धानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुँसः।

हरेः पदानुस्मृतिनिर्वृतस्य समस्तदुःखात्ययमाशु धत्ते॥१३॥

VERSE 13 Meaning: “Through the constant remembrance of our Lord Sri Hari, the intellect of the sincere devotee becomes blissful! With the increase of this bliss, the devotee gets “detachment”, to all other “worldly” pleasures and objects! Very quickly, all their sorrows get destroyed, from their roots!”

श्रीसुबोधिनी : सा श्रद्धा न स्येति। आस्तिक्यबुद्धिः श्रद्धा। कथा प्रथमतः स्वकार्यं श्रद्धामेव जनयति। ग्राम्यपदार्थेषूच्चनीचभावे रसानुभवादुत्कृष्टमेव गृह्णाति, न निकृष्टम्। अतः सा मतिः श्रद्धा न स्येति विवर्द्धमाना, श्रद्धया निरन्तरश्रवणात् विवर्द्धमाना, अन्यत्र कृशरतया प्राप्ते विरक्तिं करोति। उत्तमात्रसम्पत्तौ न हि कश्चित्पिण्याकं भक्षयति। परमेक एव गुणोऽपेक्ष्यते, स्वातन्त्र्यमिति। तदाह—पुंस इति। ततोऽपि किमत आह—हरेः पदानुस्मृतीति। प्रवृद्धमत्या निरन्तरं भगवत्स्मरणं करोति, तदा चित्ते भगवत्स्मरणस्य निरन्तरस्थितौ चित्तं निर्वृतं भवति तत्र हि भगवानानन्दमयः प्रविष्ट इति। तदा सम्पन्नं सत्तच्चित्तं ततो न निवर्तते। तदा ततोपि, प्रवृद्धा मतिः समस्तानां दुःखानामत्ययं नाशमाशु शीघ्रमेव धत्ते। अतः परमपुरुषार्थः ससाधनो भारते निर्दिष्टः॥१३॥

एवमप्युपाये कृते येषां चित्तं भगवति न प्रविशति, तानप्यहमनुशोचे—

SRI SUBODHINI: Our Lord's "Leelas", on being listened to, originate "sincerity" (interest) in the intellects of the devotee. Now, these devotees give up the lower categories of "worldly" stories, and begin to grasp the "best" ones (i.e. exalted nature).

In this way, on constantly listening and remembering our Lord Sri Hari, with sincerity, the intellect of this devotee, shuns away from the worldly experiences/objects, which are, often, a mixture of both good and bad! E.g. on getting the "best" of food, a person does not even look, at inferior type of foods!

The intellect of this devotee, who is remembering our Lord Sri Hari, becomes "free and independent", and due to this, the remembrance of our Lord gets firmly established in his intellect! The inner mind becomes full of our Lord's "bliss". IN THIS JOYFUL, PEACEFUL AND DEVOTED HEART ONLY, OUR LORD ENTERS! After attaining our Lord, this "inner mind", does not

leave the presence of our Lord! This “bliss” of our Lord, gets increased, leading to the total destruction of all types of sorrow! Hence, we should realize, that the epic Mahabharata has described only the highest goal of everyone, along with the spiritual practices/ways, to attain our Lord!

Even after explaining this “sure” path to attain our Lord, there are many persons, whose “intellects” do not “enter” into our Lord at all. “I am sorrowing for these persons” says Sri Vidurji — as per the next verse.

तान् शोच्यशोच्यानविदोऽनुशोचे हरेः कथायां विमुखानघेन।
क्षिणोति देवोऽनिमिषस्तु येषामयुर्वृथावादगतिस्मृतीनाम्॥१४॥

VERSE 14 Meaning: “Due to “sins”, there are many persons, who are not devoted to our Lord Sri Hari and they deserve our sorrow! There are many others, who deserve our “sorrow”, as they are denied the opportunity to realize the glory of our Lord Sri Hari, due to the absence of getting “associated with noble saints” (Satsangha). “I am sorrowing for these persons” — the Lord of time (Kaala) is cutting away their invaluable “life”, as these persons, through their word, body and mind, indulge in wasteful arguments/discussions, activities and thinking (i.e. wasting their precious “life”)!”

श्रीसुबोधिनी : तानिति। भगवान् स्वसेवार्थमिन्द्रियाणि दत्तवान्। कतिपयेभ्यो न दत्तवान्, येभ्यो न दत्तवान् ते शोच्याः। तेषां चेदिन्द्रियाणि भवेयुः, तद्द्वारा भगवद्भजनं कुर्यरिति। ये पुनर्दानसमये आसुराणीन्द्रियाणि प्राप्तवन्तः, ते तां कथां श्रुत्वापि तद्रसानभिज्ञा न भजन्ते, ते शोच्यानामपि शोच्याः। अथवा, ये न जानत्येव सङ्गाद्यभावात्; तानहं शोचे। तेऽपि यदि दैवगत्या भगवत्संमुखा भवेयुः, तथाऽपि न शोच्याः; सर्वथा विमुखाश्चेत् तदा शोच्याः। तथात्वे हेतुः अघेनेति। पापेनैव भगवद्वैमुख्यं कार्यते, स्वनाशशङ्कया। तदा कालोऽपि तान्, ग्रसतीत्याह—क्षिणोतीति। स हि

सर्वज्ञो देवः सर्वान् जानाति। ग्रासार्थं चाऽनिमिषः सावधानः। तुशब्दः पक्षान्तरं व्यावर्तयति। भगवद्विमुखस्य देवतान्तरेण वा, मार्गान्तरेण वा, निस्तारोऽस्तीति पक्षः। तेषां सर्वेषामेव आयुर्हरति तस्य तदेककार्यत्वात्। ननु कायवाङ्मनोभिस्ते किञ्चित्समीचीनं करिष्यन्तीत्याशङ्क्याऽऽह-**वृथा वादगतिस्मृतीनामिति।** अर्थशून्यास्त्रयोऽपि वादादयः, त एव तेषां रोचन्ते, दिवाभीतानां यथा तेजः। **गतिः** कायिकी। तस्मात्तेषां सर्वस्वनाशान्, विद्यमानेऽपि पुरुषार्थसाधने पुरुषार्थभावाच्च, शोच्यानामपि शोच्याः॥१४॥

एवमन्वयव्यतिरेकाभ्यां भारततात्पर्यमुक्त्वा, तेन भगवत्कथायां गृहीतचित्तं मां प्रति भगवत्कथैव केवला वक्तव्येत्याह—

SRI SUBODHINI: OUR LORD HAS GIVEN THE “SENSE ORGANS” TO THE HUMAN BEING, FOR THE SAKE OF RENDERING SERVICE AND WORSHIP OF OUR LORD — AS HE IS PRESENT IN THIS VAST CREATION! In other words, all sense organs have to be used, for rendering service and worship of our Lord, while they do their respective duties/functions i.e. FOR OUR LORD’S SAKE, THE ENTIRE BODY SHOULD BE USED — TREATING THIS UNIVERSE AS HIS BODY! But, the Lord has not given to some persons, their “sense organs”, for His service and worship, and these are the persons, who deserve our “sorrow”. If, the Lord had willed them to serve Him, then, they would have rendered their service to Him!

Some persons are endowed with “demoniac senses”, and these persons are unable to know, about the “bliss” of our Lord’s “Leelas”, even after hearing them! These are the persons, who deserve to be “specially” grieved at! There are many others, who are deprived of the “association of the noble saints” (Satsangha) and “I am sorrowful for them too!” — so says Sri Vidurji! The purport of this is, “I am very sorrowful for all these persons, whose mind is away from our Lord!”

If these persons also, through the grace of our Lord, turn to our Lord's remembrance, then, they have to be considered as "fortunate"! But others deserve to be sorrowed at. IT IS "SIN", WHICH MAKES A "JEEVA" FORGET OUR LORD! THE "SIN", WANTS TO PROTECT ITSELF, FROM BEING DESTROYED. HENCE, IT MAKES THE "JEEVA", FORGET OUR LORD AND HIS GLORY! WHEN, DUE TO "SINS", A PERSON FORGETS OUR LORD, THEN, THE FACTOR OF "TIME" (KAALA) EASILY EATS UP THIS "JEEVA", AS HIS FOOD (KSHINOTI)!

The divine factor of "time" (Kaala) is a celestial deity, who is aware of everything. He knows, as to who is the "sinner", and who has forgotten our Lord! Due to this, He is already waiting for his "food". Some may aver, that by following other "non Vedic" paths (penance and atheistic faiths), as person can attempt to attain "liberation" etc. But, this is not true or correct, as the factor of "time", snatches away the "life" of everyone, as it is appointed by our Lord, only to rob the "life" of people!

If it is told, that perhaps, these persons, who do not remember our Lord, may be doing virtuous deeds, through their body, mind and words? Removing this "doubt", it is said, that these persons indulge in only useless talks, discussions, tasks and deeds! They like to do these type of wasteful actions only — like the 'owls' do not like "light and brightness", these persons also dislike, the service and worship of our Lord!

These persons deserve our pity and sorrow, as they are unable to attain the human goals, despite their body and senses, being available to perform these deeds, which enable them to attain our Lord!

In this way, after explaining the purport of the epic "Mahabharata", Sri Vidurji says, "Please tell me, only the Leelas and stories of our Lord, as I am attached to our Lord's "Leelas" in my mind."

तदस्य कौषारव! शर्मदातुर्हरिः कथामेव कथासु सारम्।
उद्धृत्य पुष्पेभ्य इवाऽऽर्त्तबन्धो! शिवाय नः कीर्तय तीर्थकीर्तेः॥१५॥

VERSE 15 Meaning: "Oh Sage Maitreya! you are always gracious to those, who are in sorrow and lowly! Hence, like the honeybee takes only the "honey" from the flowers, in the same way, please explain, for our auspicious welfare, by choosing from the "worldly" stories, the gist and summary of our Lord Sri Hari's "Leelas", which are very auspicious, and confers the highest benefits — as our Lord Sri Hari has sacred fame of a holy pilgrimage center — as the supreme loving Lord of the Universe!"

श्रीसुबोधिनी : तदस्येति। पूर्वप्रश्नाश्चत्वारोऽज्ञानानिवर्तकाः। अयं तु प्रश्नो ज्ञात एव, प्रत्यहभोजनवदावश्यकोऽपेक्ष्यते। तत्समात्कारणात्। अस्य पुरतः परिदृश्यमानस्य भयवतः, स्वभावतया सर्वेभ्यः शर्मदातुर्दुःखनिवारकस्य च, कथामेव कथय। ननु हरिकथा लौकिकया संवलिता, कथं भिन्नतया केवला कथायितुं शक्यते तत्रोपायमाह—कथासु सारमुद्धृत्येति। सृष्टिप्रकारा बहवः सन्ति, तत्र भगवत्कर्तृकैव सृष्टिर्वक्तव्या। पालनं बहुविधमस्ति, कालकर्मादिभिः क्रियमाणम्, तत्र भगवत्क्रियमाणमेव वक्तव्यम्। प्रलयोऽपि तथैव। यस्यां सृष्टौ भगवानेव प्रविश्य नाना भवति, न तु जीवः पुरुषोऽन्यो वा। चरित्रमपि प्रकृत्याद्यसंवलितं वक्तव्यमिति। किं बहुना भक्तेष्टपूरणदुःखनिवारणैकप्रयोजनं केवलं भगवच्चरित्रं सर्वतः सारमुद्धृत्य वक्तव्यम्। बुद्ध्यैवाऽत्रोद्धारः। सूक्ष्मोद्दारे दृष्टान्तमाह—पुष्पेभ्य इवेति। यथा पुष्प एव मकरन्दोऽन्तस्तिष्ठति, परं तं भ्रमर एव पिबति, मधुमक्षिकाचोद्धृत्य स्थापयति। तथा यद्यपि भ्रमरवत् पीयते, तथापि परोपकारो न भवतीति मधुमक्षिकावदुद्धृत्य वक्तव्यम्। नन्वेतत् क्लेशात्मकं भवति, पीतस्य पुनरुद्दिष्टात्

तत्राऽऽह—आर्त्तबन्धो! इति। लोकोपकारार्थं केशोऽपि सोढव्यः वस्तुतस्तु पान इव निष्कासनेऽपिन्द्रियसंबन्धस्य तुल्यत्वादविकृतत्वाच्च परोपकारे सिद्धे रोमन्थ इव रसास्वादनं भवति। अतो नोऽस्माकं शिवाय कीर्त्तय। अधिकारो नास्तीति न मन्तव्यम्। तीर्थरूपा कीर्त्तिर्यस्येति, तेनैवाऽधिकारोपि भविष्यति॥१५॥

एवमुद्धृतभगवत्कथां पृष्ट्वा, मूलपुरुषस्य द्वितीयचरित्रं वा पृच्छति—

SRI SUBODHINI: The first 4 questions were asked, to remove “ignorance” (Ajnana) and the “knowledge which was wrong” (Asat). But, this question is very valuable — like the necessity of daily “food”, for a human being! Due to this, “Please tell me, only the “Leelas” of our Lord, whose “Darsan” is being experienced by all of us now, and who, by nature, always confers only auspicious benefits on all, and who removes the sorrow of everyone!

How can we speak about our Lord Sri Hari’s “Leelas” only, as His “Leelas” are always “mingled and mixed”, with the events of this world!? Sri Vidurji is now telling Sage Maitreya, “Please tell me only the gist and summary of our Lord’s “Leelas”, from all these “worldly” events — like the Lord has created this Universe, from Himself, in endless permutations and combinations, for His own sake! He is also protecting this created Universe, in so many diverse ways! — through His own instruments of “time” (Kaala) and “action” (Karma). Please tell me, specifically, the way and kind of ruling and protection done by our Lord, of this Universe, and it’s related “Leelas”, enacted by our Lord. Please also explain our Lord’s way of “dissolving” (Pralayam) of this Universe!

It is our Lord, who has become the “many”, after entering into everything. Please do not explain this

“creation”, wherein the entry of the “Jeeva”, the “Purusha” or the “other” (if any) take place! — as it is our Lord only, who has become everything! — without getting “mixed up” with “nature” (Prakruti).

“What more can I request? Please tell those “Leelas”, which our Lord has enacted, for the sake of fulfilling the desires and aspirations of His devotees, and for the removal of their sorrow! Please tell me the “pithy gist and substance” (Saarabhoota) of these “Leelas”, through your great and noble intellect! — like the honeybee takes out the nectar only from the flowers! Moreover, this nectar can be imbibed only by the honeybee! But, these bees do not consume the honey taken out of the flowers. They store this honey, for the welfare of everyone! In the same way, You also, Oh great sage! confer your blessings on me, so that I can attain the auspicious welfare, and through me, this entire Universe will also get benefited!”

“Of course, it is difficult, first, to drink this honey, and later take it out, for the sake of others! But, you are the “friend of the sorrowing people”! Unable to put up with the sorrow of everyone, you hasten to remove their sorrows. Hence, for the sake of benefiting this world; you suffer yourself, this stress and strain! Moreover, due to your glory, the “purity” of our Lord’s “Leelas” are retained and preserved, as you expound them, in the same way, they had been enacted by our Lord! In this way, both yourself and the Universe will get the “bliss” of our Lord’s “Leelas”. Please do not tell me, that I do not deserve, to listen to the “Leelas” of our Lord — as I will attain the “deserving” nature, by just listening to the “Leelas” of our Lord, whose fame is

of the purifying nature, of all the holy pilgrimage centers! In this way, I will attain, automatically, the purified deserving nature, to listen to our Lord's "Leelas"!

In this way, Sri Vidurji requested Sri Maitreya to tell about the "substance" of our Lord's "Leelas and stories". Through the following verse, he is asking for the expounding of all other "stories and Leelas" of our Lord, who is the "root-basis" Lord of the Universe (i.e. it's cause and basis).

स विश्वजन्मस्थितिसंयमार्थे कृतावतारः प्रगृहीतशक्तिः।
चकार कर्माण्यतिपूरुषाणि यानीश्वरः कीर्तय तानि मह्यम्॥१६॥

VERSE 16 Meaning: "The Lord of the Universe, for the sake of creation, preservation and destruction of this Universe, has taken the "aid", (accepted) of His own power of "Maya". He also took various "incarnations" (like Sri Raama and Sri Krishna and others) and enacted many supernatural "Leelas". Please tell me about all these."

श्रीसुबोधिनी : स विश्वेति। यः पूर्वोक्तः स एव कार्यान्तरार्थेऽवतीर्णस्तस्य चरित्रं प्रथमतः पृष्टमिति। अन्ते सर्वस्याऽपि विश्वस्य जन्मस्थितिसंयमार्थे यः कृतावतारः परमपुरुषः, व्यष्टीनां वा जन्माद्यर्थे कृतावतारः, नतु कालादीन् आज्ञापयति, किन्तु स्वयमेवाऽऽगत्य करोति यः। ननु भगवत्कृतेऽपि इहेत्याद्यनुभवात् कथं केवलं भगवत्कृतं तद्भविष्यतीत्याशङ्क्याऽऽह—प्रगृहीतशक्तिरिति। प्रकर्षेण गृहीताः कालादिशक्तयो येन। ते हि कालादयस्तत्र प्रतीयमाना अपि भगवता नियमिताः, न स्वतः कार्यं कुर्वन्ति। प्रतीतिमात्रं तु न दोषाय। जन्माद्यर्थमेवावतारान् जन्मादीनि करिष्यत्येव। किन्त्वन्येभ्यः पुरुषेभ्यः प्रकर्षेणाऽतिपूरुषाणि यानि चकार। साधारणं तु न करिष्यतीश्वरत्वात्। तानि केवलं मह्यमेव कथय। मया परम्परार्थमप्यन्यस्मै न वक्तव्यमिति भावः॥१६॥

एतादृशप्रश्नकर्ता नाऽन्यो भविष्यति, न वा प्रश्नव्यतिरेकेण वक्तुं

शक्यम्। अतोऽस्याधिकारो निरूपितः अनेनैव प्रश्नेनाऽन्ये सहिता भवन्तीति, पर्यवसानत एक एव प्रश्नः सिद्धः। तस्योत्तरमध्यायद्वयेन वक्ष्यति, अवतारादिपौरुषप्रयोजनभेदात्। तस्मादेतदध्यायद्वयं स्वत एवाऽनेनोद्धृत्योक्तम्। अनेन चेदतृप्तः प्रश्नान्तरजिज्ञासुर्भविष्यति, तदा पूर्वोक्तानपि विशेषांस्तत्रैव कृशरे पातयित्वा जीवसन्देहनिवृत्त्यर्थं वक्ष्यामीत्यभिप्रायो मैत्रेयस्य, अतः प्रश्नाभिनन्दनं वक्तुम्, तस्याऽयं प्रश्नोऽभिप्रेत इत्याह—

SRI SUBODHINI: The Lord takes many “incarnations” to complete several “tasks”. He takes these “incarnations”, for performing the specific tasks of creation, preservation and dissolution of this Universe. Our Lord directly “descends” by manifesting Himself - and not through by giving “orders”, to the factors of “time” (Kaala) etc.” Please tell me the Leelas of such “incarnations”, and the various tasks accomplished by our Lord!

Through the words, “taking along His powers”, it is said, that our Lord “comes down”, along with His powers of “time” etc . — but keeping them (i.e. His powers) under His control! These “powers” are not allowed to act on their own! He has enacted His “Leelas”, in a supernatural way — better than anyone else! Being the Lord of the Universe (Ishwara), our Lord will do only “uncommon” Leelas. Hence, “please tell me about our Lord’s “Leelas”, for my sake only, as I will not tell about these, for the sake of tradition, to others!” (ie I will tell these “Leelas” only to devoyees of our Lord)

In this way, no one else can ask a question. Moreover, without being “asked”, the secret of all the divine nature, cannot be revealed either! From the very nature of questions asked, we can see, that Sri Vidurji, “deserved” to be told the “highest truth”, about the “Leelas”

of our Lord!

Sage Maitreya, will answer all the questions, in two chapters, because the “purpose” of our Lord’s “incarnations”, and the Lord, becoming the “Purusha” (for creation etc.) are different! Hence, Sage Maitreya, has taken out, the “substance”, from all the “Léelas” of our Lord, and spoken the same, in two chapters. He knew, that Sri Vidurji will ask further questions, if he was not satisfied with this exposition (i.e. what is told, in two chapters). Sage Maitreya decided, that if further “doubts” are expressed, then he will speak, about those issues, which will remove the “doubts” of Sri Vidurji, pertaining to the “Jeeva” (individual soul).

With a view to “complement” the questions asked, Sri Sukadeva tells, through the following verse, that Sage Maitreya had become, very happy, on the questions, asked by Sri Vidurji.

श्रीशुकउवाच—

एवं स भगवान् पृष्टः क्षत्वा कौषारविर्मुनिः।

पुंसां निःश्रेयसार्थेन तमाह बहुमानयन्॥१७॥

VERSE 17 Meaning: “Sri Sukadeva said, “When Sri Vidurj asked these questions, for the sake of the welfare of everyone, then, the “highest” sage Maitreya, who is considered, as our Lord Himself (Bhagawan), spoke the following, complimenting profusely, Sri Vidurji.”

श्रीसुबोधिनी : एवमिति। मैत्रेये आविष्टो भगवान् वर्तत इति स भगवान्। केवलेनैतज्ज्ञातुं वक्तुं चाऽशक्यम्। क्षेत्तेति पूर्ववत्। कौषारविरिति पितृनाम्ना विवेकित्वम्। सुनिरिति तदुक्तार्थज्ञानानुसन्धाने हेतुः। इदमतिपवित्रं चरित्रं नैकस्मै प्रयोजनाय वक्तव्यमिति पुंसां निःश्रेयसार्थायेत्युक्तम्। परं

only for the sake of conferring total blessings and grace

तमुद्दिश्यैवेत्याह—तमाहेति। बहुमाननेन तस्य हृदये प्रविशतीति, भगवदीयत्वाच्च बहुमाननं कृतवानित्यर्थः॥१७॥

तत्र चतुर्भीः सन्माननं करोति—

SRI SUBODHINI: In the verse, by giving the appellation as “Bhagawan” (Lord), it is indicated, that in Sage Maitreya, there was the power of our Lord present (ingressed). He had our “Lord’s ingress” with him now. Otherwise, he would not have been able to tell the answers for the questions asked. Sage Maitreya is hailed here, as the “son of Koushaarava” — to emphasize, that he is also, as great, like his father, in the quality of “discrimination” (Viveka). The word “Muni” (sage) has been used to emphasize, that Sri Vidurji will follow scrupulously, the “Jnana”, which will be told to him, by Sage Maitreya. Our Lord’s holy and most sacred “Leelas” should not be told only for the sake of one purpose or task. Hence, here, in this verse, the words “for the sake of auspicious welfare are used viz. for the sake of entire Universe, as represented by our Lord, who is the “Purusha” (primordial Lord). But, this was told keeping Sri Vidurji, as the “target” (i.e. for his sake) (Tamaaha). This holy message was told, with such sacred respect and honor, that this “instruction” will enter into the heart of Sri Vidurji. Alternately, Sri Vidurji was given great “honor and respect”, as he was a respectful person.

Through, the following 4 verses, Sage Maitreya “compliments” Sri Vidurji, and gives his “honor and respect”.

पृथर्थदेहजीवानां सम्बन्धस्याऽपि सर्वतः।

ज्ञात्वाकथनबोधाय तैरुत्कर्षो निरूप्यते॥१॥

तत्र प्रथमं प्रष्टव्योत्कर्षेण तमभिनन्दति—

मैत्रेय उवाच—

साधु पृष्टं त्वया साधो! लोकान् साध्वनुगृह्णाता।

कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजाऽऽत्मनः॥१८॥

VERSE 18 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! with the nature of a Saadhu (saintly character)! You have asked, about this highest wisdom, only after blessing, with your highest grace, on all the beings, who are living in this Universe! Your mind is always immersed in our Lord only! Even then, through this, (our dialogue) your auspicious fame, will spread throughout this world!”

श्रीसुबोधिनी : साधु पृष्टमिति। बहव एव पृच्छन्ति, कोप्येवं न पृच्छतीति त्वयेत्युक्तम्। न च तवायं प्रश्न काकतालीयः किन्तु ज्ञातवैव कृतः, उत्तरमपि ज्ञायते, तर्हि प्रश्नो व्यर्थ इत्याशङ्क्याऽऽहलोकान् साध्वनुगृह्णातेति। लोकोद्धारार्थमेव ज्ञात्वाऽपि त्वया प्रश्नः कृतः। अनेनाऽस्मिन् शास्त्रे परोपकारो मुख्यं साधनमित्युक्तं भवति। तवाऽप्येकमानुषद्विकं फलं सिद्धतीत्याह—कीर्तिं वितन्वता लोक इति। अस्मिन् लोके आत्मनः कीर्तिं विस्तारयता भवता पृष्टम्। ननुस्वकीर्त्यर्थं तथा करणमनुचितं चेत्तत्राऽऽह—अधोक्षजात्मन इति। अधोक्षज एवाऽन्तःकरणे यस्य। देवालयप्रतिष्ठया देव एव प्रतिष्ठितो भवतीति। परम्पराश्रयणं तु साक्षाद्भगवत इन्द्रियागोचरत्वात्। तदाहाऽधोक्षजेति। एवमस्य प्रश्नस्य स्वपरहितत्वात् साधुत्वम्॥१८॥

देहोत्कर्षमाह शूद्रायोनिदोषाभावाय—

SRI SUBODHINI: “You have asked me, the most beautiful questions, - which none else has asked me so far! You have asked me these questions, with much far sight and wisdom (not accidentally, like the fruit falling from the tree, when a crow sat on it’s branch — Kaakataaliya Nyaaya). You have asked these questions, only for the sake of conferring total blessings and grace

on the Universe! You have not asked these questions for your sake only!" "In other words, the main purpose of this scripture of Sri Bhagavatam, and the "teachings" contained here, are for the sake of benefiting the entire humanity, and not for fulfilling any personal motive or desire!" In rendering this service to the entire Universe, you will also attain immense benefits! Your "fame" will spread in this world! Especially in your inner mind, our Lord, "who is beyond the senses" (Adhokshaja) is always residing. He resides in your heart, as you are the "benefactor" of the entire Universe! By establishing a temple, our Lord only is established! Our Lord cannot be known, through the "sense organs" (i.e. not seen). Hence, no one gets His "actual Darsan"! Due to this, it is necessary to expound the glory of the real divine nature of our Lord, so that this "Jnana" will benefit everyone!

The "blemish" of having been born as a "Soodra" is no more present in Sri Vidurji, and his "celestial divine" nature/origin, is being told as follows.

नैतच्चित्रं त्वयि क्षत्तर्बादरायणवीर्यजे।

गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः॥१९॥

VERSE 19 Meaning: "Oh! Sri Vidurji (of great discipline)! You are the son of the blessed Sri Vyaasji. Hence, you have become, with one pointed Bhakthi, fully surrendered to our Lord Sri Hari, who is the supreme Lord, having taken total "refuge" in Him! There is nothing to be "wondered" at this! (As you are the illustrious son of Sri Veda Vyaasji, who is also an incarnation of our Lord Sri Hari)."

श्रीसुबोधिनी : नैतच्चित्रमिति। क्षेत्रमेके प्रशंसन्ति बीजमन्ये

मनीषिणः। तयोर्बीजमेवोत्तम्। यद्वीजस्य प्रभावेन तिर्यञ्च ऋषयोऽभवन्।
 अतो बादरायणस्य वीर्यजे त्वयि चित्रं न, तादृशवक्तुः पुत्रः वक्तुमेव समर्थो
 भवति, किंपुनः प्रश्ने। अत एव चित्राभावः। तस्य बीजस्य फलमपि
 जातमित्याह—गृहीत इति। अनेन प्रामादिकबीजत्वशङ्का निवारिता। नह्यन्यथोत्पन्नो
 भगवद्भक्तो भवति, भगतत्कर्तुकसर्गत्वात्। अत एवाऽनन्यभावेन
 केवलभगवद्भावेन भगवान् गृहीतः। स हि दुःखमपि शमयति।
 योन्यादिसर्वदोषानपि दूरीकरोति, यत ईश्वरः। करणे हेतुः—हरिरिति।
 दीनदयालुत्वात्तथा करोतीत्यर्थः॥१९॥

जीवोत्कर्षमाह—

SRI SUBODHINI: For the birth of an “illustrious” son, many persons “praise” the “father”, and others pay compliments to the “mother”! It is said, that the “seed” is more important, and in this way, the “father” is considered, as more “glorious”! Moreover, the “power” of the father, is seen as “more”, in the son! There are instances, of even “petty” persons, having become noble sages, due to the glory of the “seed” (i.e. father). “Hence, being the son of Sri Veda Vyaasji, there is nothing to be wondered at, if your glory is also seen by everyone!”

It is our Lord, who “originates” (creates) His own “Bhakthas”. Due to this reason only, you have developed “one pointed” Bhakthi, to our Lord Sri Hari, who destroys the sorrow of His devotees! He also redeems and removes the “blemish” caused by “inappropriate” births (origin). OUR LORD SRI HARI IS OMNIPOTENT (SARVA SAMARTHA). HE IS LORD SRI HARI —WHO REMOVES THE SORROW OF HIS DEVOTEES! HE IS VERY COMPASSIONATE TO HIS DEVOTEES, WHO ARE “LOWLY AND HUMBLE” (DEENADAYAALU)!

Through the next verse, the glory of the "life" of Sri Vidurji is being spoken.

माण्डव्यशापाद्भगवान् प्रजासंयमनो यमः।

भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात्॥२०॥

VERSE 20 Meaning: "Oh! Sri Vidurji! You are the glorious Lord Yama, who is the Lord, who gives due punishments to the sinners! Due to the curse of Sage Maandavya only, you had to be born, as the son of Sri Veda Vyaasji, from the Soodra woman, who was the wife of King Vichitraveerya."

श्रीसुबोधिनी : माण्डव्यशापादिति। स हि धर्मराज एव माण्डव्यशापाव्यासद्वारा क्षत्रियभोगपत्न्यां जातः। माण्डव्यो हि यमेनाऽज्ञानादण्डितः। कस्यचिद्रास्ये चौरैः सह माण्डव्यनामा ऋषिस्तपः कुर्वाणः शूले आरोपितः। स हि यमं प्रष्टुं गतः। तेन पृष्ठो यम आह 'त्वया बाल्ये शकुन्तायाः पृष्ठे इषीका प्रवेशितेति'। ततः क्रुद्धो मुनिः बाल्येन कृतं पित्रोर्भवतीति, अज्ञानात्त्वयाऽहं दण्डितइति, शूद्रो भव' इति शशाप। तस्य देवस्य शापसंबन्धे हेतुमाह—प्रजासंयमन इति। प्रजाः संयमयति मारयतीति तथा। अतस्तेन कर्मणा देवस्याऽपि पापं लग्नम्। ततो दैत्येषु जन्म मा भवत्विति सर्वथा दैत्यसंबन्धरहिते भगवति व्यासे आविष्टः, शापसार्थकत्वाय तस्यैव भ्रातुः क्षेत्रे, भोगपत्न्यां भुजिष्यायां शूद्रायाम्। व्यासस्यापि सङ्क्रमणयोग्यार्थं सत्यवतीसुत इत्युक्तम्। उपरिचरसोर्बीजान्मत्स्ययोनौ जाता, कैवर्ताधिपेन दाशने परिपालिता दाशकन्या सत्यवती, तस्याः पुत्रात् व्यासाज्जात इति॥२०॥

भगवदीयत्वेन प्रकृतोपयोगिमहत्त्वमाह—

SRI SUBODHINI: It was Lord Yama, (Dharmaraaja) who was cursed by Sage Maandavya, who had to take a birth, through Sage Veda Vyaasji — as Sri Vidurji! This was due to the curse given to Lord Yama, by Sage

Maandavya, as the sage was “wrongly” punished by Lord Yama!

The story of the “curse” is as under: Sage Maandavya was doing penance, and once, he was “hung” on a spear, as punishment, along with other thieves, by a king. Sage Maandavya, asked Lord Yama, as to why, he was subjected to this punishment? Lord Yama had replied, that Sage Maandavya, when he was a “boy”, used to pierce, on the backside of birds, a sharp needle — as an act of play! As an act of punishment, he was also made to be pierced, by a sharp spear! Angered by this reply, Sage Maandavya told Lord Yama, that the “sins” committed during “boyhood”, affects only the parents of the child. He told Lord Yama, “You have punished me, due to your ignorance of the rules of punishment i.e. ignorance! Hence, I am “cursing” you, to become a “Soodra”! In this way, as Lord Yama had committed an “error”, he had to undergo punishment too! — especially when, he is the Lord, who gives punishment to every “sinner”! Lord Yama was eager, not to be born, among the demons. Hence, he entered into Sri Veda Vyaasji, and was born of him, through the “Soodra” wife of his brother! Sri Veda Vyaasji is referred to here as “the son of Satiyavathi”, to emphasize the old story, as to how Vichitraveerya was also cursed not to have any “children”, and Sage Vyaasji had to perform the act of “Niyoga” — for the growth of the family tree! As, Sri Vidurji was born out of Sage Veda Vyaasji, there was great glory attached to him. This is the purport.

Due to the above, Sri Vidurji was considered as ‘belonging to our Lord’ (Bhagawadeeya) and this factor is useful for the story, which will be unfolded now!

भवान् भगवतो नित्यं संमतः सानुगस्य च।

यज्ज्ञानदेशाय च मामादिशद्भगवान् व्रजन्॥२१॥

VERSE 21 Meaning: “At the “time” of departure of our beloved Lord Sri Krishna, from this world, He had ordered me, to give instructions on “Jnana” to you! In this way, you are always very dear to our Lord Sri Krishna and to His devotees/servants!”

श्रीसुबोधिनी : भवानिति। नित्यं भवान् भगवत्संमतः। सेवकसहितस्याऽपि, वैष्णवानामपि सुसंमतस्तदाह—सानुगस्येति। सर्वदा संमतिस्तदानीं स्मरणादवसीयते। सेवका अपि भीष्मादयः ‘विदुरेण महात्मना’ इति वाक्यात् भवन्तं मन्यन्ते। तत्र हेतुमाह—यज्ज्ञानदेशायेति। यस्य तव ज्ञानोपदेशार्थं भगवान् मामादिशत्। चकारात्स्वयमपि स्मरणेनोपदिष्टवान्। भगवानिति स्मरणे हेतुभावः। व्रजन्निति तस्याऽऽवश्यकत्वम्। देवरात्सुतोत्पत्तिर्विहितेति व्यासस्य भ्रातृपत्नीगमने न दोषः। तस्य रागसंबन्धाभावः प्रयोजक इत्यग्निहोत्रादिवत् कलौ निषिद्धः॥२१॥

एवं तस्याऽभिनन्दनमुक्त्वा तत्पृष्टा भगवल्लीलामाह—

SRI SUBODHINI: “You are always very dear to our Lord! Not only this, you are dear to our Lord’s devotees and servants also. Our Lord had given me an “order”, that I should give you instructions on “Jnana”. The syllable “Cha” (and) used in this verse is indicative of the fact, that our Lord Himself, remembering you, by Himself had “ordered” me, to give you the instructions on “Jnana”! When our Lord decided to “depart” from this world, then remembering you fondly, He desired, that I should tell you, all that which was told by our Lord to me! He knew, that you were in the company of great Mahaatmas, like Sri Bheeshmacharya (VIDURENA MAHATMANAA).

Our Lord had specifically told me, "Please tell this 'Jnana' to Sri Vidurji". The word "Bhagawan" (the Lord) is used to remember His love to Sri Vidurji, and to give him the "Jnana". At the time of His "departure" (Vrajan), the Lord felt, that it was necessary and essential to give 'Jnana' to Sri Vidurji! "In other words, He instructed me, not to forget this order!"

As regards the birth of Sri Vidurji, from Sri Vyaasji, through a "Soodra" woman, it is said, that there was no "blemish" or sin in this birth, as Sri Vyaasji did not have any "desire or attachment", while he performed this "duty" of doing "Niyoga" with his brother's wife! But, this is prohibited in this Kaliyuga, like the performance of the fire worship of Agnihotra! THE REASON FOR THIS IS, THAT IN THIS KALIYUGA, NO ONE CAN PERFORM ANY ACTION, WITHOUT DESIRE OR ATTACHMENT!

In this way, after "complimenting" Sri Vidurji, through the above verse, now, Sage Maitreya, begins to speak about the "Leelas" of our Lord, as asked for by Sri Vidurji.

अथ ते भगवल्लीला योगमायोपबृंहिताः।

विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः॥२२॥

VERSE 22 Meaning: "I will now explain to you, stage by stage, the "Leelas" of our Lord, performed by our supreme Lord, through the aid and relationship, with His own power of Yogamaya, pertaining to the creation, preservation and destruction of the Universe, and the "way", through which, our Lord effected this!"

श्रीसुबोधिनी : अथेति। लोकप्रसिद्धेभिन्नः प्रकार इत्यथशब्दः। केवलभगवन्निर्मितचरित्रं वेद एव, तथापि तुभ्यं तद्वक्तव्यं न भवतीति,

योगमायोपबृंहिता भगवल्लीला वदिष्यामीत्याह—ते भगवल्लीलाइति। योगमाया साधनभूता पूर्वोक्ता भगवन्माया, तया उपबृंहिताः स्पृष्टाः; केवलास्तव योग्या न भवन्तीति। तत्राप्यन्तिमप्रश्ने परिहार उच्यत इत्याह—विश्वस्य स्थित्युद्भवान्ता एवाऽर्थाः प्रयोजनानि यासां ताः। आनुपूर्व्येण, क्रमेण वर्णयिष्यामि। भगवल्लीलाया मनोऽनुरञ्जकत्वेन स्नेहजनकत्वम्। योगमायोपबृंहितत्वेनाऽऽश्चर्यरूपत्वादभुतत्वम्। बुद्धन्तरविस्मरणायैतदुच्यते, विश्वोत्पत्त्यादिकं तु माहात्म्यज्ञानार्थम्। आनुपूर्वी तु बोधसौकर्याय। एवं सति भक्तिर्भवति। अनेन भगवत्कर्तृकता लीलयाैवेति सर्वदोषाभावः। पुरुषोत्तमत्वाय च लीलोपायेन संबद्धेति न साऽपगच्छति। तस्या न कर्तृत्वे प्रवेशः, किन्तु सहभावमात्रम्, अन्यथा सर्ववशीकरणं न स्यात्। विश्वस्य स्वरूपं वक्तव्यम्। तदेकं भगवद्रूपम्। तासां लीलानां तदुत्पत्त्यादयो विषयाः सिद्धा एव। मया परं कीर्त्यन्ते, न तु कविवत् वर्ण्यन्त इत्यानुपूर्वी निरूपिता॥२२॥

एवं प्रतिज्ञाय श्रोतारं सावधानं विधाय विश्वस्योत्पत्तिनिरूपणार्थं पूर्वावस्थामाह—

SRI SUBODHINI: The word “Atha” (now) used in this verse, indicates, that “I am going to tell you, the “Leelas” of our Lord, in a different way, than what is famously known, in this world! In the Vedas also, a description of the “Leelas” of our Lord, has been given. I am not going to tell you this (i.e. the way) it has been explained, in the Vedas)! I will tell you those “Leelas”, which have been enacted by our Lord, using His power of “Yogamaya”, as the “cause and reason” — in the “worldly” (Loukik) way. The “Leelas”, which have been described in the Vedas, have been enacted by our Lord, with “His own divine self” (i.e. not through “Yogamaya”). These “Leelas” are not “appropriate” for you, as of now, to be described by me to you! (Through this statement Sage Maitreya has answered the last question, as asked for, by Sri Vidurji (No.16 of this

chapter). "I will now explain to you, stage by stage, the purpose of our Lord's creation, preservation and destruction of this Universe!"

The "Leelas" of our Lord, make our mind "happy and cheerful", and originates "love" for our Lord, in our mind. Through the relationship with "Yogamaya", these "Leelas", become "wonderful and astonishing" in nature! All these "Leelas" have been told, with a view to ensure, that our intellect does not go to any other object! In other words, the purpose of describing the "Leelas" of our Lord, is to make our intellect get firmly established in our Lord, and His Leelas, with love and "Bhakthi"!

The aspects of creation etc. of this Universe, have been told, with a view to make us aware of His "glory" (Mahatmyam). "Stage by stage" description is being done, so that, Sri Vidurji can realize this "Jnana", very easily. The purpose of this description is to enable him to remember our Lord's "Leelas". Due to all this, a devotee gets blessed with pure "Bhakthi" to our Lord!

THE ACT OF "CREATION" OF THE UNIVERSE IS A "LEELA" OF OUR LORD (PLAY)

Our Lord has enacted the acts of creation etc. of this Universe, only as a "Leela" (play) and in a "play", no one can attribute any "blemish or defect"! Through the medium of this "Leela" of creation etc., we are made to realize the necessity to have the "Jnana" (knowledge), at all times, that IT IS OUR LORD, WHO IS SRI PURUSHOTHAMA, WHO IS EVERLASTING (NITHYA), WHO HAS BECOME THIS UNIVERSE! IN OTHER WORDS, THIS CREATED UNIVERSE IS NOT DIFFERENT FROM OUR LORD! This power of

"Yogamaya", is not the independent creator of this Universe. She is only a "cause or reason", remaining as the "power" of our Lord! She is always, seen along with our Lord, and without her "nearness" to our Lord, she will not have the power to "control and attract" everyone!

THE "NATURE" OF THIS UNIVERSE

The nature of this "Universe" is now told. THIS UNIVERSE IS ONLY ONE OF THE "FORMS" OF OUR LORD! IT'S CREATION, WITH VARIOUS "OBJECTS", HAS BEEN DONE BY OUR LORD, USING HIS POWER OF "YOGAMAYA, AS AN ACT OF "LEELA" OR PLAY!" I will tell you, all this, stage by stage!

In this way, Sage Maitreya, assured Sri Vidurji, and after "alerting" him, with a view to describe the "creation" of this Universe, the "situation" which was there before creation, is being explained.

भगवानेक आसेदमग्र आत्माऽऽत्मना विभुः।

आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः॥२३॥

VERSE 23 Meaning: "BEFORE CREATION, OUR LORD, WHO IS THE "AATMA OF ALL AATMAAS" ONLY WAS THERE! THE VIRTUES OF THE "AATMA" CAME, TO ENTER INTO HIM, LATER! AT THIS "TIME", THERE WAS NO "SEER" OR "SEEABLE OBJECTS". Due to the "differences in thoughts", at the time of creation, we see the creation of the "many and the endless types" of manifestations! All these were stationed in our Lord (who is "Paramaatma") only! This was due to HIS DESIRE, TO REMAIN ALONE!"

श्रीसुबोधिनी : भगवानेक आसेदमिति। इदं सर्वं जगत्पूर्वं भगवानेवाऽऽस। शुद्धा तु भगवल्लीला भगवानेवैवंप्रकारेण भवतीति। योगमायोपबृंहिता तु इदं जगदेकं रूपं भगवतः प्रवाहानादिप्रकारेण आविर्भावतिरोभावयुक्तमनाद्यनन्तं वर्तते। तिरोभावे तद्भगवानेव भवति, यथा लवणं जलमेव भवति। तथापि न तयोः स्वरूपैक्यम्, तस्य मिष्टो रसः, अस्य च लवणः। परं विवेचयितुं न शक्यत इति भगवत्त्वम्। तदाह—इदं जगत् ‘अग्रे सृष्टेः पूर्वम्, भगवानेवाऽऽस। अनन्तमूर्तौ च भगवति न तस्य तिरोभावः, किन्त्वेकस्मिन्नेव। आसेति तत्र न भगवत्कर्तव्यता काचित्। विलीनं लवणं जले स्वत एव भवति, ततः पृथक्करणं तु महत् कठिनं भगवदेकसाध्यम्। अत इदं भगवच्चरित्रमुच्यते। स्वयं तथाभवने भिन्नतयोत्पादने वा योगिवन्मणिवन्न कोऽपि प्रयासः। ननु जीवानां तदानीन्तनानां चिद्रूपत्वात् कथमेकस्मिन् लयः? तत्राऽऽह— **आत्माऽऽत्मनामिति।** स हि भगवान् सर्वेषां जीवानामात्मा, समष्टिवन्मूलभूतश्चिद्रूप एव। तत्रैवाऽस्य सत्प्रधानस्य लयः, अन्यथा काठिन्यमेव न स्यात्। सति लये सदेव स्यात्। अमुक्तजीवानां प्रलयाज्जीवाश्रितं जगत्तत्रैव लीनम्। तस्योद्गमनसामर्थ्यायाऽऽह—**विभुरिति।** स हि सर्वसमर्थः प्रथमतोजीवान् स्वस्मिन् संपाद्य तत्रैव जगल्लयं कारितवान्। अनेन तस्याऽस्पर्शो निरूपितः। एवमैक्येऽप्यस्पर्शो विभुत्वहेतुः। ननु जीवानामिच्छादिधर्माणां विद्यमानत्वात् कथमेकभावेन स्थितिस्तत्राऽऽह—**आत्मेच्छानुगतौ सत्याम्।** आत्मनां या इच्छा सर्व एव धर्मास्तेषामपि तत्रैवाऽनुगतिः। भगवतो वा इच्छया यदा तत्र जगत्पनुगतिः, तदा तल्लीनमिति पूर्वप्रलये हेतुर्निरूपितः। तदाऽयं भगवानात्मेत्येव व्यपदिश्यते। आत्मत्वेन वा तस्मिन्निष्ठा। तेन वा तदात्मभूतं जातम्। तदा भगवान् सृष्ट्यन्तरवदेकरसो न जातः, किन्तु नानामतिभिरेव उपलक्षितः। अथवा सर्वैरेव मतिभिरेक एवोपलक्षितः। यथाऽन्योन्यविजातीयानि, सहस्रं लवणान्येकस्मिन् जले परिच्छिन्ने प्रक्षिप्तानि, एकरसत्वमप्यापन्नानि नानामतिभिरुपलक्षितमेकं भवति। यथा केनचित्पृष्टः सैन्धवादि क्वेति सर्वार्थे जलमेव निर्दिशति। आत्मेच्छायाः सर्वत्रानुगमदात्मत्वं वा। तेनैकदेशे एव भगवति विश्वस्य लय उक्तो भवति। ‘एकांशेन स्थितो जगत्’ इति भगवद्वाक्यं तत्परमेव। आविर्भावेऽपि तथा॥२३॥

एवं पूर्वस्थितिमुक्त्वा प्रथमतो जीवानामुद्गममाह—

SRI SUBODHINI: This entire Universe, before creation, was our Lord only! Our “pure” Lord’s “Leela”, begins to occur, only when He manifests Himself, as this creation, as the Universe! The second “Leela” of our Lord, is enacted through getting “related” to His power of Yogamaya! In this “creation”, this Universe is only “one type of form” of our Lord! This “Universe” has no beginning or end i.e. it gets originated and destroyed — in the form of constant “flow” (Pravaaham), and when this Universe gets merged and disappeared in our Lord only, through His power, this Universe, then becomes of the “form” of our Lord only! — like “salt”, when it is totally mixed with water, takes the “form” of water only! No one can see the different “forms” of salt at this time — only water is seen! Even, after this, the nature of both does not become “one” at all! (i.e. salt does not become water and vice versa). This is because the essential nature of “water” is it’s “sweetness”, and the essential nature of “salt” is it’s “salty” nature! But, after becoming “one”, we cannot make them separate! In the same way, it is said, that this Universe was only, in the first instance, before creation, OUR LORD ONLY! The Universe does not get “disappeared” in our Lord, but it becomes of the form of our Lord only!

It is difficult to make this Universe get separated from our Lord — as our Lord only can do this! Hence, creation of this Universe, is called as the “Leela and story of our Lord”, expressing the desire of our Lord. But this creation of the Universe, is done by our Lord, without any stress or strain — like the Yogi or a precious gem, do not have to exert, in doing, some task! — In the same

way, our Lord became, easily, of the “form” of this Universe! Or alternately, created this Universe, after making it “separate” from Him! The purport of telling this is, that our Lord does not have any difficulty in effecting the creation of this vast Universe!

THE NATURE OF THE “JEEVA” (INDIVIDUAL “SOUL”)

Now, a description of the “Jeeva” is being done. It is said here, that OUR LORD IS THE “AATMA” OF EACH AND EVERY “JEEVA”! Like the “whole” Universe, whose “form” is of our Lord, our Lord continues to remain as the “basis” of the “Jeeva”, as the “pure consciousness” (Chidroopam). The creation being “truthful” (i.e. made out of the “truth” (Sat) aspect of our Lord), merges back very easily with our Lord, who is the truth! Those “Jeevas”, whose “liberation” has not taken place, at the time of destruction of this Universe, get merged with our Lord, along with the Universe!

OUR LORD IS “CAPABLE” OF DOING EVERYTHING- OMNIPOTENT!

Our Lord is called here, as “VIBHUHU”, as our Lord has the capacity and power to create this Universe. Our Lord only, being omnipotent, creates the “Jeevas” in Himself, and later merges back everything into Himself only! BUT, IN THIS CREATION AND DESTRUCTION OF THE UNIVERSE, OUR LORD IS NOT “AFFECTED” OR “BECOMES RELATED”, TO THIS UNIVERSE — AS HE DOES THESE “ACTIONS”, AS A “LEELA” (PLAY) ONLY! OUR LORD HAS THIS CAPACITY TO REMAIN “UNTOUCHED” (UNAFECTED), ALTHOUGH, HE IS SEEN AS “UNITED”,

WITH THE TASKS OF CREATION ETC. OF THIS UNIVERSE! This is due to the fact, that OUR LORD IS "VIBHU" – OMNIPOTENT!

Now, a question arises here. When the "Jeevas" get desires and other qualities, how come the Lord continues to remain, as He is, with "one and the same attitude", at all times? This question is answered by telling, that into the "Jeevas", the qualities and virtues of the "Aatma" make their "entry". Alternately, when our Lord gets His "desire", then this creation and destruction take place! Our Lord's "desire" arises due to His nature of being the "Aatma", and due to this only, He has manifested the Universe through His nature of being the "Aatma" – the supreme Lord of the Universe! The Universe also took His form only!

OUR LORD BECAME THE "MANY"

Our Lord, then, manifested Himself as the "many", with different and separate types of "intellects" – but, continues to remain as "one and same" – e.g. if various types (sizes) of pieces of salt are put in water, at different times, even then, all of them get merged in water, and become one with it! i.e. all of them become water only! In the same way, there is only "one Lord", who is present, in all the "intellects". Alternately, due to the "desire" of our Lord, He enters into everyone, and we are able to see the presence of our Lord (Aatma) in everyone! From this, we can also see, that the same "part" of our Lord is the cause for creation, and in this "part" only, the Universe also gets "merged". In the Gita, our Lord has told, that "I hold this Universe through one small "part" (Amsa) of My power"! In this way, we have to realize, that even in creating this Universe, our Lord's "light and power" – a little part of it - only is the reason and cause!

After describing the “earlier situation”, the origin of the “Jeevas” is being described, through the following verse.

स वा एष तदा द्रष्टा नाऽपश्यदृश्यमेकराट्।
मेनेऽसन्तमिवात्मानं सुप्तशक्तिरलुप्तदृक्॥२४॥

VERSE 24 Meaning: “When our Supreme Lord, became the “seer-witness” (Drashta), though self-brilliant, He did not see anything outside — as none of His powers had got manifested outside of Himself! But the power of knowledge was fully manifested (i.e. not lost). Hence, He regarded Himself, as though, He is “not-existing”!”

श्रीसुबोधिनी : स वा एष इति। स एव भगवान्, स्वस्मिन् विद्यमानसर्वः। वै निश्चयेन। एष देवदत्तादिरूपेण प्रतीयमानो जीवो जातः। तदा जीवो भूत्वा तिरोभावप्रकारेणाऽऽविर्भूतः, पूर्वसंस्कारेण तदा द्रष्टा जातः। अहं द्रष्टेति पूर्वावस्थां स्मृतवान्। तदा द्रष्टृवनिर्वाहार्थं दृश्यालोचने क्रियमाणे दृश्यं नाऽपश्यत्। यतः स एक एव सर्वजीवानात्मभूतो निर्गत इत्येक एव राजते। यद्यप्यात्मानमपि द्रष्टुं शक्नोति, तथापि पूर्वावासनया बहिर्मुख एव निर्गत इति स्वातिरिक्तमेव दृश्यमालोचयन्, तदभावे आत्मानवेवाऽसन्तं मेने। इवेत्यर्द्धासत्त्वम्। आत्मांशो वर्तते, वेद्यांशो नास्तीत्यौपाधिकधर्माणामुपाध्यभावे धर्माभावः। अतो द्रष्टा आत्मानमद्रष्टारमेव मेने। ननु पूर्वं दृश्यस्य विद्यमानत्वात्, सदृश्यस्य तस्य लयात्, स्वाविर्भावे दृश्यमपि कुतो नाऽविर्भूतमिति चेत्तत्राऽऽह—सुप्तशक्तिरिति। सुप्ताः शक्तयो यस्य। ये प्रपञ्चोद्बोधकास्ते नाऽद्याप्युपस्थिता इति। एवं तर्हि ज्ञानशक्तिरप्यनुद्रुता स्यात्, तत्ततः कुतो मेने आत्मानमसन्तमिति तत्राऽऽह—अलुप्तदृगिति। अलुप्ता दृक् यस्य। अस्य ज्ञानशक्तिः पूर्वमपि न लुप्ता, लोपं न प्राप्ता, आत्मवदेव स्थिता, आत्माऽऽविर्भाव एव आविर्भूतेत्यर्थः। स यदा आत्मानं असन्तमिव मेने॥२४॥

एतान्येवात्मासत्त्वज्ञानानि एकीभूतानि मायारूपेण जातानीत्याह—

SRI SUBODHINI: Our Lord, in whom everything is present, (i.e. situated) became the "Jeeva" (i.e. only as "seen"). He now manifested, without His powers of "opulence" etc. (as per the Brahma Sutra 3 - 2 - 5) and became the "Jeeva"! He, in the first instance, due to the latent tendencies, presumed Himself as the "seer-witness" only. He got the desire to "see", and began to search for an "object" — so that He can see! But, He could not see anything else, except Himself! This was due to the reason, that the Lord only, - being the "Aatma" of all the "Jeevas"- had manifested Himself — ALONE — But, due to the "past tendencies", His "vision" was "outgoing" — eager to see something! Hence, He began to search, for a person or an object "outside" of Himself! As, no one else was present, He began to regard Himself, as not "existing" (Asat). The word "Yiva" (like) denotes, that the Lord thought Himself as "untrue" only, and not totally "untrue"! — i.e. "half-untrue" — the reason being, that it is not appropriate to know anything as "part" (Amsa) of the "Aatma" — especially, when the truth is, that only "Aatma" exists! But, here, the "seer" began to regard Himself, as though, He is not the "seer" (Adrashta).

Why, did not the Universe (i.e. "seeable objects") also "appear" or manifest itself, along with our Lord? Answering this, it is said, that the "powers" of our Lord, which inspire "efforts and actions", had not yet manifested themselves, though our Lord's "power of knowledge" (Jnana Sakthi) was present! — as it is always present in our Lord! This is due to the fact, that THE "AATMA" IS OF THE "FORM OF JNANA" (knowledge), and this "power" of our Lord, always manifests itself, along with our Lord! Hence, this manifested

“Aatma”, regarded itself, as though, He is “not true”!

The “knowledge” which made the “Aatma” regard itself as “untrue”, took now, the form of “Maya”, (il-lusion) and this is explained, in the following verse.

सा वा एतस्य संप्रष्टुः शक्तिः सदसदात्मिका।

माया नाम महाभाग! ययेदं निर्ममे विभुः॥२५॥

VERSE 25 Meaning: “Oh! The most fortunate Sri Vidurji! This “Maya” power, of the “form” of both “truth” and “untruth”, belongs to our Lord only, who is the “seer”, and who sees everything “totally”! Using this “Maya” power, our Lord has created this Universe, in the first instance!”

श्रीसुबोधिनी : सा वा एतस्येति। यदात्मानमन्यथा ज्ञातवान् एषैव माया। सा पूर्वोक्ता प्रसिद्धा मोहिका सदसदात्मिका। सदसद्रूप आत्मा यस्याः। स्वभावतः सन्, अन्यथाङ्गीकारदसन्, एतादृश एवाऽऽत्मा तस्याः। अयमेवात्मा, सा धर्मरूपा। तस्या वा स्वरूपमात्मैव समर्पयति। त्रितयात्मकं वा स्वरूपम्। तस्या धर्मत्वमाह—एतस्य संप्रष्टुः शक्तिरिति। एतस्य जीवस्य सम्यग्द्रष्टुः। अर्थादालोचनेनात्मानमेव पश्यतीति। शक्तिरुत्तरकार्ये सामर्थ्यम्। तस्या नाम मायेति। माया सह वर्तत इति प्रत्ययस्याऽलुक्, सुबन्तप्रतिरूपको वाऽयं निपातः; ततोऽण् प्रत्ययः, सवर्णदीर्घः न ङीप्। महाभागेति संबोधनम्। अयमर्थो दुर्ज्ञेय इति, तज्ज्ञाने महद्भाग्यमिति सूचितम्। ययेदं निर्ममे विभुरिति। यया मायया चिच्छक्तिरूपया अनुद्धतसारया इदं जगदेव निर्ममे। यस्य भावरूपा शक्तितस्य कर्तृत्वं व्यावर्त्तयति विभुरिति। भगवत्कर्तृक एव जगति जीवार्थत्वात्, तन्माययैव भगवान् जगत्कृतवान्। येन केनाऽपि जगत्करणात्, विभुरिति ॥२५॥

या (त्वया) सामान्यतः सृष्टिरुक्ता, तां विस्तरेण निरूपयति—

SRI SUBODHINI: It is our Lord’s own power of “Maya”, which made Him regard Himself as ‘untrue’!

SRI SUBODHINI: The syllable “tu” (but) is

We are fully aware, that our Lord's power of Maya has the capacity to infatuate everyone, with the illusion of treating "truth" as an "untruth", and vice versa. Our Lord's "Aatma" is both "true and untrue" — but, as per His inherent "nature" (Swabhava), our Lord is always "truthful" (Sat). It is due to our Lord's own "approval" that, He has now regarded Himself as 'untrue'!(ie His will and desire).

OUR LORD'S POWER OF "MAYA."

Our Lord is the "seer", and hence He is "Aatma" in everyone. One of His "qualities" (Guna) is "Maya", and it is our Lord only, who has given the "power and form" to this "Maya"! The "nature" of "Maya" consists of three "facets" viz. Aatma, Satwa and of the form of "knowledge" (Jnana). In this way, this "Maya" power of our Lord has these qualities. This "seer" (Aatma) is the power and strength of the "Jeeva". The "Jeeva" seeking to see "seeable objects", sees "itself" only — as nothing else was present! But, it has power to do "action", and this power is known, as "Maya".

Our Sri Mahaprabhuji has given here, the definition of "Maya" as "MAYA SAHA VARTATA YITI MAYA" — "THAT, WHICH LIVES WITH ME (OUR LORD) IS MAYA"!

"Oh! The most fortunate one!" — Through this addressal, it is indicated, that to understand the real purport and meaning of all this, is very difficult indeed! But, you have already known this. Due to this, you are a very lucky and fortunate person! The all-powerful Lord, has created this entire Universe, and the "Jeeva", with His power of "CHIT" or "consciousness". IT IS OUR LORD, WHO, IN THIS WAY, CREATED THIS UNI-

VERSE! OUR LORD CREATED THIS UNIVERSE, FOR THE SAKE OF THE "JEEVAS" ONLY – WITH HIS POWER OF "MAYA". HE IS "VIBHU" – OMNIPOTENT – AS OUR LORD IS CAPABLE, OF CREATING THIS UNIVERSE, THROUGH "ANY" MEANS!

The "creation", which has been explained, in an ordinary way, is now being described, in a detailed manner.

कालावृत्त्या तु मायायां गुणमय्यामधोक्षजः।

पुरुषेणाऽऽत्मभूतेन वीर्यमाधत्त वीर्यवान्॥२६॥

VERSE 26 Meaning: "Our Lord, who is the Paramaatma, and is of the nature of "consciousness", and who is beyond the "senses" (Indriyaas), seeing the "Maya" power being affected by the "qualities", through the "action" of "time" (Kaala), now, through His own "part" (Amsa) viz. the primordial Purusha, established (fixed) His own "seed of consciousness" into this "Maya" power."

श्रीसुबोधिनी : कालवृत्त्येति। तु शब्दः पक्षं व्यावर्त्तयति। न वा जीवः कर्ता, न वा अन्येन करोतीति। कालस्य वृत्तिः, कालस्तत्र समागत्य परिवृत्तः, प्रदक्षिणं कृतवान्। कालपरावृत्त्या कृत्वा मायायां गुणक्षोभो जातः। कालेन व्यापृता क्षुब्धगुणा जातेत्यर्थः। तदा सा व्यामुग्धा सती पुरुष इव कामान्धा जाता, तदा भगवानिन्द्रियातीत एव तस्या अदृश्य एव भूत्वा तस्या भर्तृयोग्यमात्मनः सकाशात् एकं पुरुषं निर्ममे। स हि भर्तृयोग्यो भगवदंशः पुरुषोत्तमात्मक एव। तस्य स्वतः प्रवृत्त्यभावात्, तं निमित्तीकृत्य भगवान् स्वयमेव तदन्तर्यामी भूत्वा, तस्यांवीर्यमाधत्त, यतः स्वयमेव वीर्यवान्। पुरुषजीवयोर्वीर्याभावात्, कोशाभावात्, शरीर एव तयोः कोशसम्भवात्। अतः पुरुषं निमित्तीकृत्य भगवत्स्थापितं वीर्यं मायायां स्थितं जीवप्रवेशात् महत्तत्त्वमभवत्॥२६॥

SRI SUBODHINI: The syllable "Tu" (but) is

used, to specifically call the view, as “untrue”, (Asat) which speaks of the “Jeeva” being the cause for the creation of this Universe! In this verse, the “way of the creation” of this Universe is being described. The divine factor of “time” (Kaala) came, and “circumbulated” (Pradakshina) to the Lord’s power of “Maya”. Through this, this power of Maya got the rise of various “qualities” in her! She Herself got now “infatuated”. Our Lord, while remaining beyond the control of the “senses”, originated in an “unseen” way a “PURUSHA” (primordial person) from “Maya” i.e. the person, who can deserve to be the ‘husband’ of “Maya”! Of course, this “husband”, was “part” of our Lord Sri Purushothama only. But, this “Purusha” was not capable of doing any “action” by Himself! Hence, our Lord decided to use this “PURUSHA”, as His “instrument”. The Lord, now became the “indweller” (Antaryaami) of this “Purusha”, and He established His “seed of power” into “Maya”, as our Lord is omnipotent by Himself! Moreover, both this “Purusha” and the “Jeeva”, lack this omnipotence and power (Veeryam).

Hence, our Lord, using the instrument of “Purusha”, and the “power” established by our Lord, got fixed and permeated the “Maya” power. When the “Jeeva” entered into this, as a result of our Lord’s will and desire, the power of our Lord established in Maya, became the “great principle” (Mahat Tatwam) for the sake of creation.

ततोऽभवन्महत्तत्त्वमव्यक्तात्कालचोदितात्।

विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जंस्तमोनुदः॥२७॥

VERSE 27 Meaning: “Later, this “Maya” power, as “inspired by our Lord’s divine factor of “time”,

originated the “great principle”. This great principle destroyed the darkness, of the Universe, residing in its “body” (in the form of “illusory ignorance” (MITHYA AJNANA). This “great principle”, being the repository of the “special knowledge”, (Vijnana) now began to manifest, the “subtle” Universe, stationed in it!”

श्रीसुबोधिनी : तस्यामेव स्थितस्य बीजस्य महत्तत्त्वता नाऽस्तीति, प्रसवार्थं कालक्षोभात् प्रसवकर्त्र्यास्तस्या महत्तत्त्वमभवदित्याह— अव्यक्तात्कालचोदितादिति। जीवधर्मादेव भगवदंशाच्च सर्वं चेतनं कार्यं जायते। सङ्घातोत्पत्तिरेवाऽत्राऽभीष्टा, सङ्घात एव च लीयते। स हि विज्ञानात्मा जातः। महत्तत्त्वमिति। महदिति तस्य नाम। तत्त्वमिति भगवतः कारणभावः। तस्य जनने गुणभावेऽपि पश्चात्प्रधानभावात्, तत्त्वतां परित्यज्य महान् पुंस्त्वेन निर्दिष्टः। स हि विविधज्ञानात्मा जातः तद्द्वारैव च सर्वं जगज्जातम्, क्रमसृष्टिपक्षत्वात्। तदा तस्य विज्ञानेन स्वस्मिन् विद्यमानं जगत् प्रकाशयुक्तं जातम्। तद्गतमावरणं च तमो दूरीभूतम्, तदाह—**स विज्ञानात्मा आत्मदेहस्थमेव विश्वं प्रकाशयंस्तमोनुदो जातइति।** स जगज्जननार्थं भगवता सृष्ट इति पुनस्तूष्णीं तस्मिन् स्थिते कार्यार्थं भगवता स दृष्टः॥२७॥

SRI SUBODHINI: The “seed” (put by our Lord) on this “Maya” is not the “great principle”. But, “inspired” by “time” (Kaala), the power of “Maya” gave “birth” to the “great principle”. The “actions” of “consciousness” (Chetan) get originated only, through the “qualities” of the “Jeeva”, which is a “part” of our Lord! Here, the will of our Lord is to make all the elements get together along with the “Jeeva”. This “inspiration”, gave birth to the “Aatma with the special knowledge” (Vijnanaatma). The “name” for this principle is given as “great principle”. This is called as a “Tatwam” (principle) as our Lord is present in this, with His “causative attitude or nature” (Kaarana Bhaava). That

सृष्टौ जीवो विविधज्ञानात्मा जातः तद्द्वारैव च सर्वं जगज्जातम्। तदा तस्य विज्ञानेन स्वस्मिन् विद्यमानं जगत् प्रकाशयुक्तं जातम्। तद्गतमावरणं च तमो दूरीभूतम्, तदाह—**स विज्ञानात्मा आत्मदेहस्थमेव विश्वं प्रकाशयंस्तमोनुदो जातइति।** स जगज्जननार्थं भगवता सृष्ट इति पुनस्तूष्णीं तस्मिन् स्थिते कार्यार्थं भगवता स दृष्टः॥२७॥

is why, the appellation "Mahat" (great) is added to this "principle"!

This "great principle" gives up it's "status" of remaining only as a "principle". It now became the "great Purusha" (primordial person). This "Purusha" only has become the "Aatma" and basis of all types of "knowledge". It is understood, that the origin of this entire Universe, has taken place, only through this "Purusha". Later, through His own "light and brilliance", arising out of His "special knowledge" (Vijnana), He began to shine as this Universe! The "covering" of "darkness", over this Universe, was destroyed, in this way!

That is why, it is said, that our Lord created, for the sake of originating this Universe, this "special knowledge-based Aatma" (Vijnanaatma). But, as this "Aatma" was "silent", our Lord, with a view to inspire Him to do "actions" (Kaaryam) began to "see" Him!

सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः।

आत्मानं व्यकरोदात्मा विश्वस्याऽस्य सिसृक्षया॥२८॥

VERSE 28 Meaning: "This great principle, which is a "part" of our Lord, and which was under the control of consciousness, time and qualities, was "seen" very closely by our Lord. Through this "vision" of our Lord, this great principle, transformed itself (changed it's form) with a view to create this Universe!"

श्रीसुबोधिनी : कालोऽपि समागतः, कारणगुणा अपि समागताः सत्त्वादयः, अंशोऽपि पुरुषः समागतः, आत्मा जीवोऽपि। एते यस्मिन्, तादृशो भूत्वा चतुर्मुर्तिर्भगवद्दृष्ट आत्मानं विविधमकरोत्, व्यापाराविष्टं कृतवान्। यतोऽयं विश्वास्याऽप्यात्मा, अन्यथा स्वात्मा न व्यापृतः स्यात्। तथा किमर्थमकरोदित्याशङ्क्याऽऽह—विश्वस्याऽस्य सिसृक्षयेति। स हि पूर्व

ब्रह्मविदिव स्थितः, पश्चात्कार्यव्यापृतो जात इत्यर्थः॥२८॥

SRI SUBODHINI: In this “great principle”, the factors of time, qualities, such as “Satwa” and others, our Lord’s “part” viz. the “Purusha”, and the “Jeeva” (Aatma) — all these were present. Our Lord, now saw all these “four forms”, and due to this, all these “four”, began to “divide and multiply” themselves into “many”. In this way, it got ready to perform the “actions” as desired by our Lord! This “Aatma” was the “Aatma” of the Universe. It began to do all these “actions”, with a view to create this Universe. This “Aatma”, however, remained, as a “witness” only, like the “knower of Brahman” (Brahmavetha), and performed all these “actions”!

कार्यमाह—

महत्तत्त्वाद्विकुर्वाणादहन्तत्त्वं व्यजायत।

कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः॥२९॥

VERSE 29 Meaning: “When this great principle, began to get immersed, in doing it’s “action” (of creating this Universe), then, from it came, the factor of “ego” (Ahamkaar). It was of the nature of “Kaaryam” (task viz. the physical worlds), “Kaaran” (cause viz. the mental worlds) and “Karthā” (doer viz. the celestial forces) and due to this, it became the cause for the elements, senses and the mind!”

श्रीसुबोधिनी : महत्तत्त्वादिति। स्वातन्त्र्याभावात् पुनः कारणभाव-
मेवाऽऽपन्न इति महत्तत्त्वादित्युक्तम् स यदा विशेषेण कुर्वाणो जातः,
कार्यमात्मार्थं कर्तुमैच्छत्, तदा तस्मादहन्तत्त्वमजायत। तस्य त्रैविध्यं
पूर्ववन्निरूपयति—कार्यकारणेति, कार्यमधिभूतम्, कारणमध्यात्मम्, कर्ता
अधिदैवम्। स त्रितयात्मा भूत्वा भूतेन्द्रियमनोमयो जातः। भूतानामिन्द्रियाणां
मनसश्च जनकस्त्रिविधोऽहङ्कारो जात इत्यर्थः॥२९॥

तान् भेदान् गणयति—

SRI SUBODHINI: In this verse, the word “special knowledge-based Aatma” is not used. Only the word “great principle” is used. This is done, due to the fact, that this “great principle”, lacked “freedom” to do actions! With the inspiration of the “vision” of our Lord, it began to perform “actions”, and it, got the desire to do, all the “intended” (by our Lord) actions! From it came, the factor of “ego” principle. It consists of 3 facets viz. (1) “Kaaryam” (task = physical forces). (2) “Kaaran” (cause = mental forces) and (3) “Karthā” (doer = the celestial forces). It took the three “forms of the “Aatma” by way of the elements, the senses and the mind! In other words, it became the “ego”, (Ahamkaar) which is the cause for the origin of the elements, senses and mind!

Through the following verse, this “division” is being counted.

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा।

अहन्तत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत्॥

वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः॥३०॥

VERSE 30 Meaning: “This “ego” is of three types. (1) “Vaikaarik” (that, which inspires ‘changes’) (Satwik); (2) “Taijas” (brilliance = Rajasik) and (3) “Tamasik” (ignorance = Tamas). Thus, due to “changes” (Vikaar) in this “ego” principle, the “mind”, which is prone to constant change, gets originated. Through this, the origin of “knowledge of objects/materials takes place, and the celestial “presiding” deities of the senses, also got originated.”

श्रीसुबोधिनी : वैकारिक इति। वैकारिकः सात्त्विकः, तैजसो राजसः, तामसो भूतहेतुः। सात्त्विकात्पृष्टिमाह—अहन्तत्त्वादिति। वैकारिकाश्च

ये देवाः' इति गन्धर्वादिदेवव्युदासः। सात्त्विकाऽहङ्कारकार्यभूता ये देवाः, तेऽपि सात्त्विका जाता इत्यर्थः। तेषां भिन्नत्वे प्रमाणमाह— अर्थाभिव्यञ्जनं यत इति। देवाधिष्ठानव्यतिरेकेण, केवलादिन्द्रियात् शब्दज्ञानादिकं न भवतीति, सामर्थ्यं देवानामेव। इन्द्रियाणामेव तथात्वं कल्प्येत यदि कल्पितं शास्त्रं स्यात्। यथा सिद्धमत्रोच्यत इति देवाधीनैव विषयप्रकाशनशक्तिः॥३०॥

राजसात् सृष्टिमाह—

SRI SUBODHINI: The “Vaikraarik” ego is Satwik; the “Taijas” ego is Rajasik, and the cause of the origin of “elements” is the “Tamasik” ego! From, the Satwik ego, came the “mind”, and the Satwik celestial deities. These celestial deities are different from the Gandharvaas etc. These celestial deities were totally “Satwik” — i.e. these are the celestial deities who enable the celestial beings, in the celestial world, to get the “knowledge” of the “materials” there! This “task” cannot be done by the Gandharvaas and others. If these celestial deities, do not “remain” in our “senses”, then these “senses” cannot perform their “allotted” functions!

Our Sri Mahaprabhuji says here, that all the “subjects” spoken here, are based on “scriptures”. Hence, the power to illuminate the “objects”, rests only with the celestial deities.

Through the following verse, the “creation” done by the “Rajasik ego” is being explained.

तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च।

तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः॥३१॥

VERSE 31 Meaning: “The senses of “knowledge” and “action” (Jnana and Karma) are born from the Rajasik ego viz. the “Taijas” ego! The “Tamasik” ego is the “cause” (originating cause) of the elements, and the

“qualities of elements – through this, the origination of “space” (Aakaasa) took place, which enables the “Jeeva”, to get the knowledge, about the “Aatma” (our Lord).”

श्रीसुबोधिनी : तैजसानीन्द्रियाण्येवेते। एवकारः सात्त्विकत्व-
तामसत्वव्युदासार्थः। ज्ञानं सत्त्वप्रधानम्, क्रिया तमः प्रधानेति। उभयविधाना-
मिन्द्रियाणां राजसत्वे युक्तिः पूर्वमुक्तैव। चकाराद्बुद्धिप्राणौ। तामसात्सृष्टिमाह
तामस इति। भूतसूक्ष्माणामादिः शब्दतन्मात्रम्। तस्य आदित्वेनैव ग्रहणात्तामस
इति पुल्लिङ्गनिर्देशः, अहङ्कारविशेषणं वा। तदा भूतानां सूक्ष्माणां च स
आदिरिति, सामान्यतस्तस्य कार्यनिर्दिष्टम्। यतोऽहङ्कारात् शब्दतन्मात्राद्वा
खमाकाशमात्मनो भगवतो लिङ्गम्, बोधकं, शरीरं वा। आकाशव्यापको
निर्लेपश्चेति। यथा वा आकाशे अभ्रतमः प्रकाशा भवन्ति, न भवन्ति च,
तथापि न तैराकाशो लिप्यते, एवमात्मा, ‘आकाशशरीरं ब्रह्म’ इति
श्रुतेश्च। माहात्म्यार्थं तथा कथनम्। अन्यथा तामससृष्टिरधमेति न वक्तव्या
स्यात्॥३१॥

आकाशाद्वायोः सृष्टिमाह

SRI SUBODHINI: Both, the “senses of action and knowledge”, are “Rajasik” in nature, and these have been explained conclusively in the second canto. The word “only” (Yeva) is used here to inform us, that both of these, are neither “Satwik” or “Tamasik”. Though generally, “Jnana” is considered as “Satwik”, and “ac-tions” are considered as “Tamasik”, in the second canto, the “Rajasik” nature of these, has been explained, with evidence and proof. The syllable “Cha” (and) denotes to “intellect” and “vital air” (“Buddhi” and “Praana”).

In the second part of this verse, the “creation”, effected through the quality of “Tamas”, is being explained. The “original” cause of the subtle elements (Bhootas) e.g. the subtle principle of “sound” etc. is “Tamas”. Due to this, the word ‘Aadi’ (original – first)

is used, in the “masculine” gender. This word can be deemed, to be the “qualifying” factor for “ego” (Ahamkaar) also. The “general” cause for the origin of all “elements” (i.e. their “subtle” nature) is deemed to be the “subtle” principles of “sound”. Why? The factor of “space” (Aakaasa) has got originated from “ego”, or the subtle principle of “sound” (Sabdam). This “space” is capable of making the “Jeeva” realize our Lord (or the “Aatma”). The reason being, that our Lord is “all-pervasive”, like “space” and “unaffected”, by anything else! Like, in the space, (sky) darkness or brightness is caused, by the presence of clouds, but the “sky” is not in any way “affected” by these “clouds”, in the same way, OUR LORD ALSO IS NOT AFFECTED BY ANYTHING ELSE. It has been said, in the Vedas, that “space is the body of our Lord (Brahman)” — “AAKAASAM SAREERAM BRAHMA” — Thus, when the “body” itself is not “touched or affected” by any “outside” object or factor, then, how can the “Aatma” (our Lord) get “affected” by anything else? This statement has been made, to bring out the glory (Mahaatmyam) of this creation — though, “Tamasik” creation is generally considered as lower in category.

From “space”, came “wind” (Vayoo) — as per the next verse.

कालामायांशयोगेन भगवद्दीक्षितं नभः।

नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम्॥३२॥

VERSE 32 Meaning: “When, our Lord’s “vision” got directed on to “space”, then this “space”, began to “act”, through it’s relationship with the factors of ‘time’, ‘Maya’ and the “Jeeva”. Due to this, the factor of “touch” (Sparsam) got originated in “space”, which

in turn, originated, "wind" (Vayoo), when it began to "act"!

श्रीसुबोधिनी : कालेति। पूर्ववत् कालो गुणक्षोभकः, माया गुणरूपा, अंशः पुरुषो जीवोऽपि वा; अत्राऽपि पूर्ववद्भगवदृष्टिः। भगवद्दीक्षितं नभो जातमिति भिन्नम्। कार्योन्मुखात्सृष्टिमाह नभस इति। नभसः सकाशादनु सृतमुत्पन्नं स्पर्शं स्पर्शतन्मात्रम्। तत्पुनः विकुर्वदनिलं निर्ममे ॥३२॥

SRI SUBODHINI: "Time" is an instrument in the hands of our Lord, which brings out "changes" in "qualities" (Gunas). Along with "time", both "Maya" and the "Jeeva" i.e. all these three "factors", acted with "space" and the subtle principle of "touch" which got originated in "space", now gave "birth" to "wind" (Vayoo). ALL THIS HAPPENED, WHEN OUR LORD JUST "SAW" "SPACE", WITH HIS DIVINE "VISION"!

अनिलोऽपि विकुर्वाणो नभसोरुबलान्वितः।

ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम्॥३३॥

VERSE 33 Meaning: "Much greater in prowess, than space,, the element of wind (Vayoo), in a very efficient way, created the subtle principle of "form" (Roopam). This subtle principle (of "form") created the element of "fire", (brilliance) which is the "eye" of this world!"

श्रीसुबोधिनी : एवमनिलोऽपि नभसा स्वकारणेन कृत्वा उरुबलान्वितो जातः। तदा रूपतन्मात्रं ससर्ज। ततो ज्योतिर्जातम्। लोकस्य लोचनमिति माहात्म्यं तस्या। आलोकाभावे लोकोऽस्मदार्दिर्विद्यमानेऽपि चक्षुषि न पश्येत। अतो लोकस्यलोचनमित्युक्त्म्॥३३॥

SRI SUBODHINI: In this way, the element of "wind" became, specially stronger than it's originating cause viz. the space! It originated the subtle principle of

“form” (Roopam). From this came the “eye” of the world viz. “fire” (brilliance = Tejas). If there is no “brilliance” (light), no one can “see” the existing objects, even if the eyes are provided! That is why, “brilliance”, (light) has been termed, here, as the “eyes” of this world!

अनिलेनाऽन्वितं ज्योतिर्विकुर्वत्परवीक्षितम्।

आधत्ताऽम्भो रसमयं कालमायांशयोगतः॥३४॥

VERSE 34 Meaning: “When our Lord’s “vision” fell on this “light”, which has been mixed with the element of “wind”, then this “mixture” also began to do it’s “task”. This “light”, by combining the factors of “time” (Kaala), “Maya and the “Jeeva”, created “water”!”

श्रीसुबोधिनी : अनिलेनाऽन्वितं ज्योतिरिति। पूर्ववत्कारणाद्वलसिद्धिः। परेण भगवता वीक्षितं सत्। अम्भो रसमयमिति। रसतन्मात्रं जलात् पृथक् न प्रतीयत इति श्लिष्टमेवोत्पन्नमित्युक्तम्। अत्राऽपि वा क्रमः कल्पनीयः; प्रथमतो रसतन्मात्रम्, पश्चादम्भ इति। कालमायांशयोगत इति। ज्योतिरित्यस्य साधनम्। एवमग्रेऽपि॥३४॥

SRI SUBODHINI: The purport of calling this, as “a mixture of wind and light”, is to indicate, that this “mixture” also attained greater strength, than it’s own originating “cause”! On our Lord’s “vision” only, it originated the subtle principle of “Rasa” (taste – relish), which in turn, caused the origin of “water”. As this “subtle principle of Rasa” is not “seeable”, separately from “water”, the origin of both “Rasa” and “water”, has ben explained as “one”! But, in reality, at first, the subtle principle of “Rasa” got originated, and later “water” got originated. The factors of time, Maya and “Jeeva” (the part of “Purusha”) now got united, to

originate "water". The factor of "light" (Tejas — Jyoti) was it's "instrumental" cause!

ज्योतिषाम्भोऽनुसंस्पृष्टं विकुर्वद् ब्रह्मवीक्षितम्।

महीं गन्धगुणामाधात्कालमायांशयोगतः॥३५॥

VERSE 35 Meaning: "When the vision of Brahman (our Lord) fell on "water", it got power and capacity from light or brilliance. Then, this "water" began to do it's "task". By, getting related to the factors of time, Maya and the "Jeeva", it created "earth" with the quality of "fragrance"!"

श्रीसुबोधिनी : ज्योतिषाऽनुसंस्पृष्टमम्भो दत्तसामर्थ्यं जलम्। गन्धगुणां महीमिति पूर्ववत्। प्रथमतो गन्धतन्मात्रम्, तस्मान्मही॥३५॥

SRI SUBODHINI: Having got "power and capacity" from "light" (Tejas), the element of "water", (Jalam) created "earth" (Prithvi), having the predominant quality of "fragrance" (Gandham = odor). Of course, the "order" of creation was, that at first, the subtle principle of "Gandham" (odor) got created and it, in turn, created the "earth".

Through the following verse, their "qualities" are explained.

तेषां धर्मानाह—

भूतानां नभआदीनां यद्भाव्यावरावरम्।

तेषां परानुसंसर्गाद्यथासङ्ख्यं गुणान् विदुः॥३६॥

VERSE 36 Meaning: "Oh Sri Vidurji! From these elements, such as "space" etc. all those elements, which were successively originated, also had in them the "qualities", as per their earlier status (i.e. their original qualities)! (In other words, they carried with them their "original" causes.)"

श्रीसुबोधिनी : भूतानामिति। नभ आदिर्येषाम्, वायुप्रभृतीनां मध्ये यदेवोत्तरोत्तरमग्रे भाव्यं तदेवाऽधिकगुणम्। तत्र हेतुः—तेषांपारानुसंसर्गादिति। कारणानुसंसर्गात्। यथासङ्ख्यं सङ्ख्यामनतिक्रम्य। आकाशस्यैको गुणः शब्दः, वायौर्द्वयं शब्दस्पर्शौ, तेजसस्त्रयः शब्दस्पर्शरूपाणि, अम्भसश्चत्वारः शब्दस्पर्शरूपरसाः, पृथिव्याश्चाऽधिको गन्धः। विदुरिति प्रमाणम्॥३६॥

एतेषां तत्त्वानां चेतनानां कार्यौपयिकरूपसिद्धयर्थं भगवद्भजनमाह—

SRI SUBODHINI: “Space”, is the cause for the origination of “wind”, and other elements. All the elements, which were later originated, successively, from space etc. got more strength and power. The reason for this, was their original relationship, with their “causes”. Hence, these elements manifest their “original” qualities. For example, the element of space, originates the quality of “sound”! The element of “wind”, which is originated from space, has, thus, the two qualities of “sound” and “touch” (contact). The third element of “fire” (light) exhibits 3 qualities of “form” along with “sound” and “touch”! The 4th element of “water”, (Jalam) exhibits the 4 qualities of “touch”, “form”, “sound” and “taste” (Rasam). The 5th element of “earth”, exhibits all the 5 qualities together — the 4 qualities + “fragrance” (Gandham)! The purport of this is, that the “knowers of spiritual principles” are aware of this categorization of the 5 elements, their origin and their qualities.

These “principles” began to pray, serve and worship our Lord, with a view to make themselves, useful and beneficial (by attaining their respective “forms”) for the “conscious beings”, in the discharge of their various tasks — as per the following verse.

एते देवाः कला विष्णोः कालमायांशलिङ्गिनः।

नानात्वात् स्वक्रियाऽनीशाः प्रोचुः प्राञ्जलयो विभुम्॥३७॥

VERSE 37 Meaning: These divine deities, symbolizing the factors of time, Maya and Jeeva, are “parts” (Kalaa) of our Lord Vishnu! As they were all, now, separate, being eagerly attached to the task of creation of this Universe, now prayed to our Lord, with folded hands and reverence.”

श्रीसुबोधिनी : एते देवा इति। देवेन्द्रियाणामैक्यविवक्षायां दशत्वम्, भूततन्मात्राणि च दश, महदहङ्कारमनांसि त्रीणि, एवं प्राकृतिकस्रयोविंशतिको गणः। सामान्यनिर्देशात् कालमायादयोऽपि स्तोत्रं कुर्वन्तीति ज्ञायते। सर्वदेवा विष्णोर्भगवतः कलाः, धर्मा इत्यर्थः। कालमायांशाः लिङ्गानि वर्तन्ते येषामिति, हेतुसहिता अपि गुणत्रयकार्यरूपत्वात् भिन्नभावं प्राप्ताः। अतो नानात्वाद्भिन्नभावात् स्वक्रियायां ब्रह्माण्डनिर्माणे अनीशाः सन्तः। त्रिविधत्वादमेलनम्। प्रत्येकं त्वसमर्थाः। अतो विभुं समर्थम्, प्राञ्जलयो भूत्वा प्रोचुः, स्तुतिं कृतवन्त इत्यर्थः। एतेषां देहवचनादिकं विचार्यते। तत्त्वान्येतानि भगवद्भावभूतानि। भावो नाम सर्वान् प्रति सामान्यकारणता। भगवतः कारणता पञ्चविंशतिप्रकारेण जातेत्युक्तं भवति। भावप्राधान्येन धर्मिणोऽप्राधान्यात्, सच्चिदानन्दरूपाण्यपि तिरोहितरूपाणि भवन्ति। यावद्धर्ममात्रप्राकट्यं भगवता क्रियते तादृशा एव भवन्ति। भगवतः सर्वतः पाणिपादत्वात् यदंशा एते प्रतिरूपतया निर्गताः, तत्र सर्वत्रैव कारणप्रतिरूपहस्तपादादीनां विद्यमानत्वात्, तैरेव तेषां व्यवहारः। शरीरं तूत्पन्नमेव। अभिमानिनोऽपि चिदंशा देवविशेषाः। अत एव नाऽधिकबलत्वम्। वेदे तु तत्त्वस्थानीयः प्रजापतिरेवेति, समष्ट्यनन्तरमेव तत्रत्यानां पदार्थानां निरूप्यमाणत्वात्। ‘द्वया ह प्रजापत्याः’ इत्यत्राऽपि सृष्टिभेदेन उभयविधेन्द्रियाण्यपि तत्र सन्तीति, तेषामपीदमेव रूपमिति, ‘चक्षुरुदगायत’ इत्यादि संगच्छते। यथाऽत्र महत्तत्त्वम्, तथा वेदे प्रजापतिः; यथाऽत्र पुरुषः; तथा विराट्; यथा भगवान् तथा यज्ञः; यथा कालः, तथा परमेष्ठी, यथा माया, तथा तेषां प्रयत्न इति। उत्तरकाण्डे तु यज्ञस्थानीय ब्रह्म। यथाऽत्र भगवत्स्तुतिः, तथा तत्रोद्गीथः, आधिदैविकत्वात्तेषामस्मदादीन्द्रिय-

नियामकत्वेनोच्यन्ते, अन्यथा दोषगुणादिनियमा भगवदाज्ञा च प्रत्येकं कर्तव्या स्यात्। अतो भगवदिन्द्रियप्रतिरूपेन्द्रियाणां तत्त्वेषु विद्यमानत्वात्, विसर्गे जीवेष्वापि तथात्वात्, न काऽप्यनुपपत्तिः॥३७॥

SRI SUBODHINI: The total number will be 10, when we put together the 5 sense organs, along with their respective 5 presiding deities. Now, the number of elements and their "subtle principles also is 10. The other three important factors are the great principle (Mahat Tatwam), ego (Ahamkaar) and mind (Manas). In this way, the qualities of primordial nature (Prakruti) becomes 23 in number. Here, the factors of time and Maya also prayed to our Lord. All the celestial deities are "parts" of our Lord Vishnu. These "parts" are symbolized by time, Maya and the 'Jeeva'. These factors, though of "common" origin, now, were seen as "separate", due to their separate individual "tasks". They all, now, adopted different "attitudes" (Bhaavam) and qualities. But, this "separate" attitudes did not make them, capable of creating this Universe. They could also not "merge" among themselves, as they were of "3" different types! They were also incapable of creating this Universe individually! Due to this, they folded their "hands" in utter surrender, and prayed to our Lord.

These "principles" are symbolic of our Lord's "attitudes and nature" (Swabhaavam), as it is our Lord, who is the original cause of all these principles. It is our Lord, who has become the "cause" for the origination of this Universe, through His "becoming", the 25 "principles" (23 as explained above + time (Kaala) and Maya). But, in these "principles" symbolizing the "form" of our Lord, His qualities of Sat-Chit-Ananda are not present. i.e. they had got "disappeared" from these principles. These "principles" are allowed to

exhibit only those “qualities”, which the Lord wants or desires to express or manifest through them! They function, being the “parts” of our Lord, with their “bodies”. But, these celestial deities were considered as “weak” (as per the Vedic saying “KANEEYASAA YEVA DEVAHA”). In the Vedas, however, these “principles” are termed as “Prajapatis”, (progenitors) and these are considered as being of two kinds. E.g. the reference to the “great principle” in Sri Bhagavatam corresponds to “Prajapati” in the Vedas. Here, the reference to the “Purusha” corresponds to “Viraat” in the Vedas. Again, the reference to our Lord, as ‘Bhagawaan’, corresponds to “Yagna” (sacrifice) in the Vedas. The reference to “time” (Kaala) here, corresponds to the “Parameshti” of the Vedas. The reference to ‘Maya’ here, corresponds to “effort” (Prayatnam) in the Vedas. In the latter portion of the Vedas, the word “sacrifice” is given up, and the word “Brahma” has been used instead! In Sri Bhagavatam the reference to the “praise” of our Lord — Bhagawad Stuti — corresponds to the ‘singing of praise’ (Udeeyaha), which is celestial in nature (in the “Vedas”). These celestial deities are referred to as the “controllers of our sense organs”.

सृष्टौ तु साधकं रूपं भक्त्यादेर्विनिरूप्यते।

तत्त्वादिस्तोत्ररूपेण सर्वलीलासु तत्स्थितौ॥१॥

तत्त्वैस्तु भक्तिनिर्द्धारो ज्ञानस्य ब्रह्मणा तथा।

ऋषिभिर्यज्ञनिर्धारस्त्रितयं सृष्टिहेतुकम्॥२॥

KAARIKAS 1 and 2 Meaning: “Liberation”, from this created Universe, is made possible through the path of “Bhakthi”. This factor, has been proved, by these “principles”, through their “prayer” to our Lord. But, Lord Brahma had determined, that the way to attain liberation was through “Jnana” only (knowledge). The

“sages” (Rishis) had said, that the way to attain “liberation” is the performance of “Yagnas” (sacrifices). Ultimately, however, all these three “paths and ways” have become the “causes”, for the proper “establishment and protection”, of this created Universe, which is the manifestation of our Lord’s 10 Leelas!”

भगवत्कार्यसिद्ध्यर्थम्, कामादिरहितं तथा।

साधकं नाऽन्यथारूपमित्यग्रे नाश उच्यते॥३॥

KAARIKA 3 Meaning: “Desireless “Bhakthi” to our Lord, enables a devotee to attain the “liberation” in our Lord! But “Bhakthi”, done with a desire or motive, does not lead to “liberation”. That is why, it has been said later, that such “Bhakthi”, done with a motive, gets destroyed!”

कालप्रयुक्ता भक्तिर्हि त्रयोदशविधा यतः।

अन्यथा सृष्टिकरणं शुद्धया नैव तद्भवेत्॥४॥

KAARIKA 4 Meaning: “Bhakthi” caused, at the instance of “time” is of 13 kinds — as these “principles” have prayed to our Lord, through 13 verses. If this was not so, this task of creation of the Universe, could not have been made possible through the “highest devotion” (Suddha Bhakthi).” (of Lord Brahma to Our Lord Sri Narayana).

भक्तिप्रपत्ती प्रत्यक्षं भक्तिज्ञाने परोक्षतः।

सात्त्विकीयं समाख्याता वासन्तग्रैष्मभवातः॥५॥

KAARIKA 5 Meaning: “Both, “Bhakthi and surrender”, are capable of conferring actually (i.e. seeable) the benefit of “liberation”. “Bhakthi and Jnana” are capable of conferring the benefit of “liberation” only in the “unseen” way (Paroksham). Both of these are termed as ‘Satwik’ — (like the “attitudes” of both the spring and the summer seasons).

राजसे भक्तिराहित्यात् तदर्थं प्रार्थना पुरा।

शरणाऽऽगमनं पश्चान्निन्दया साधनं फले॥६॥

KAARIKA 6 Meaning: "On the rise of "Rajasik" ego, there is no possibility of Bhakthi arising to our Lord! Hence, it is necessary to, in the first instance, to pray to attain "Bhakthi". Later "surrender" takes place. The "result" (Phalam) and the "Saadhan" (way) have been told in a "condemnatory" way!" (This will be explained, in this chapter).

तामसे ज्ञाननिन्दातः परोक्षे भजनं स्तुतम्।

भगवत्कार्यराहित्यहेतुक्त्या स्वस्य साधनम्॥७॥

KAARIKA 7 Meaning: "When the "ego" of the "Tamasik" nature is present, the factor of "Jnana" (knowledge) is condemned. During "separation", the "praise" of "service and worship" is done in the "unseen" way! When the devotee becomes lazy in doing the devotional worship of our Lord (service, remembrance etc.), here, the "prayer" is done, so that, whatever is done, as spiritual worship, is made (by our Lord) as the proper spiritual practice (Saadhana-roopa)." (ie the grace of our Lord "Complets" it)

मलवत् प्रार्थना प्रोक्ता द्विविधा सा निगद्यते॥७॥

तत्र प्रथमं सात्त्विकीमुत्तमां भक्तिं प्रत्यक्षे निरूपयति-

KAARIKA 7 ¾ Meaning: "The "dirt" in these "prayers" are "same" and they are of two kinds."

[NOTES: The "subjects" indicated in a "cryptic" way, by our Sri Mahaprabhuji, in these "Kaarikaas", are explained clearly, in verses 38 to 40 of this chapter.]

Firstly, it is said, that WHEN OUR LORD IS "ACTUALLY" PRESENT (PRAKTHYAKSHA), THEN THE DEVOTEES ATTAIN "SATWIKI BHAKTHI". This

is being explained, through the following verse.

देवा ऊचुः। नमाम ते देव! पदारविन्दं प्रपन्नतापोपशमातपत्रम्।
यन्मूलकेता यतयोऽञ्जसोरु संसारदुःखं बहिरुत्क्षिपन्ति॥३८॥

VERSE 38 Meaning: “The celestial deities said, “Oh Lord! your holy lotus feet is the umbrella, which destroys the “sorrow” (heat) of the surrendered devotees! The Yogis (Sannyasis), who have taken refuge under this “umbrella”, (our Lord’s holy feet), very quickly and easily throw away, very far, the painful and gruesome “sorrows” of this “Samsara” (of births and deaths). We are prostrating, Oh Lord! to your lotus feet – which are most glorious!”

श्रीसुबोधिनी : नमामेति। नमनातिरिक्तस्य प्रत्यक्षे भजनस्याऽभावात्, नमोनम एतावत्सदुपशिक्षितम्’ इति वाक्याच्च, स्वामिन्, तेचरणारविन्दं नमामेत्याहुः। नमने हेतुरूपमाह—देवेति। यत्रैव देवरूपता प्रतिभाति स एव नमस्यः। गुर्वादिष्वपि देवत्वमेव नमनप्रयोजकम्, गुरुत्वं तु परिचर्यायाम्। तच्च नमनं त्रिवधम्; लौकिकम्, वैदिकम्, भक्तिमार्गस्थितं च। तत्रेदं भक्तिमार्गस्थितमिति ज्ञापयितुमाह—पदारविन्दमिति। चरणस्य सुसेव्यता बुद्ध्वा स्नेहेन यन्नमनं चरणारविन्दे, सा भक्तिः। यदुपस्य नमनं तद्वैधम्, यत्तद्गतधर्माणामैश्वर्यादीनां नमनं तल्लौकिकम्। अनाविर्भूतरूपस्य नमनादरविन्दमित्येकवचनम्। सगुणत्वात्, सृष्ट्यौपयिकत्वात्; सामर्थ्यं क्लेशाभावस्यसहकारित्वात्, क्लेशनिवारकत्वं चरणारविन्दस्य प्रकारद्वयेन निरूपयति प्रपत्तिभक्तिभेदेन। तत्रापि प्रपत्त्यधिकारिणस्त्यागाऽसमर्थाः; भक्त्यधिकारिणस्तु त्यागसमर्था इति। अतः प्रथमं तापनिवारणरूपमाह—प्रपन्नतापोपशमातपत्रमिति। प्रपन्नानां शरणागतानां येऽन्तर्बहिस्तापाः, तदुपशमार्थं निकट एव दूरीकरणार्थम्, भगवच्चरणारविन्दमातपत्रं भवति। आतपात्रायत इति भगवच्चरणारविन्दं ध्रुवस्येव प्रपन्नस्योपरि तिष्ठति। अनेन यत्र क्वचिदपि स गच्छति, तत्रैव तच्चरणारविन्दं तापं दूरीकुर्वदेव गच्छतीति भक्तवश्यता चरणधर्मो निरूपितः। कालकृतोऽयं ताप इत्यातपत्रतैव निरूपिता। स्वभावकृते तु अमृतत्वादि निरूपयति, कर्मकृते तु

अगदादिभावेन निरूपयति। प्रपन्नार्थं भगवान् स्वयमागच्छति सह गच्छतीत्यप्युक्तम्। सर्वतो विरक्तान् भक्तान् प्रति चरणमाहात्म्यमाह— यन्मूलकेता इति। यस्य चरणस्य मूलमधोभागः। भगवच्चरणारविन्दाध एव सर्वदा तिष्ठन्ति, न गृहवृक्षाद्यधः; ते मूलकेताः। निकेतनं केतः, स्थानमितियावत्। यथेच्छव्यवहाराभावादनुपसर्गः। तर्हि तदर्थमन्यदृहं कर्तव्यमिति चेत्, पञ्चाग्नितपोवत्। तत्राऽऽह— यतय इति। भगवन्मार्गे प्रयत्नवन्तः। तत्र पूर्वावस्थात्यागः पूर्वाङ्गम्, तावन्मात्रपर्यवसिताः सालावृकभक्ष्या एव भवन्ति। त्यागासामीचीन्ये तु पाषण्डित्वमेव। ये तु भगवदर्थं यतयः, ते अञ्जसा अनायासेनैव उरुः अधिकं संसारदुःखं क्षुत्पिपासादिकृतं बहिरुत्क्षिपन्ति। पारलौकिकं च बहिरेव वर्तत इति मूलकेतानां तन्निवृत्तमेव। अतः सर्वपुरुषार्थरूपत्वाच्चरणारविन्दस्य, तन्मामेति मुख्यो हेतुर्निरूपिताः। येषामर्थं भगवान् समागतस्ते त्रिविधा निरूपिताः, भगवदीयाः, प्रपन्नाः, भक्ताश्च॥३८॥

अन्यार्थमागतं ये भजन्ते, तेषां स्वरूपं कथयन्तो मध्यभावेनाऽऽश्रममाहुः—

SRI SUBODHINI: When our Lord actually manifests Himself, what else can a devotee do, except offer “prostrations” to Him? Can he do any other type of service or worship? It has been said, that, “the highest “instruction” (upadesa) is to do “prostrations” to our Lord only!”

In view of the above, the celestial deities said, “Oh Lord! we are prostrating to your lotus like holy feet! We are “prostrating” to you, due to the reason, that YOU ARE THE LORD OF THIS UNIVERSE!”

A devotee should “prostrate” only to that “form” of our Lord, in whom, he feels the aura of “divinity”. The devotees do prostrations to their “Gurus” (teachers) also, as they are able to see “divinity” in them. In fact, the principle of “Gurudom” (i.e. the grace of the Guru) only makes one render service and worship of our Lord!

These “prostrations” are of 3 kinds. (1) “Loukik” (worldly). (2) “Vedic” and (3) of the path of “Bhakthi”.

The prostrations offered, now, by the celestial deities are of the nature of “Bhakthi” (3rd kind). This is indicated by the words of “Padaaravindam” i.e. they could very easily do these “prostrations”, as there was no difficulty involved! This worship is done, through intense love (Sucham) and ONLY THAT “BHAKTHI” IS TRUE AND SINCERE, WHICH IS DONE, THROUGH INTENSE LOVE.

The “Vedic” way of doing “prostrations”, is to offer the same, to the divine self (Swaroopa) of our Lord.

The “wordly” (Loukik) way of offering prostrations, is to offer the same, to the virtues of ‘opulence’ etc. of our Lord (Aishwaryam)! — as usually, in this world, people prostrate to wealth and opulence only.

As “prostrations” were now offered to the “unmanifested” form of our Lord, here, the “lotus feet” has been referred to, in the “singular” way. This “holy feet”, being endowed with auspicious qualities, (Saguna) is an ideal “instrument” (Saadhan) for creating this Universe. In other words, the celestial deities will attain “capacity to create” this Universe, only through the grace of our Lord’s holy feet - as through this grace, they will be able to do the “creation”, effortlessly!

The holy feet of our Lord dispels all sorrow and pain! This is explained in two ways. (1) Through “Bhakthi” to our Lord, they become “deserving” to do “surrender” to our Lord. but they do not attain the capacity to “renounce” (Thyagam) everything, for the sake of our Lord! They can only do surrender to our Lord! (2) But, those devotees of our Lord, who are “deserving” to attain the Highest “Bhakthi” to our Lord, become capable of renouncing everything, for the sake of our

Lord!

In view of the above, in the first instance, it is said, that THE HOLY FEET OF OUR LORD IS CAPABLE OF MITIGATING THE SORROW AND PAINS OF THE DEVOTEE! It is said here, that both the sorrows viz. both internal and external are mitigated. The holy feet of our Lord, becomes a veritable "umbrella", to ward off the "heat" of this sorrow! THE HOLY FEET OF OUR LORD REMAINS LIKE THE "POLESTAR", OVER THE HEAD OF THE SURRENDERED DEVOTEE, AT ALL TIMES AND PLACES, WITH A VIEW TO PROTECT HIM! It is said here, further, that WHEREVER, A TRUE "BHAKTHA" OF OUR LORD GOES, OUR LORD'S HOLY FEET ALSO GOES ALONG WITH HIM, REMOVING HIS "SORROWS". THROUGH THIS, THE BELONGING OF THE DEVOTEE TO OUR LORD, THROUGH MUTUAL LOVE IS INDICATED!

This "sorrow" is created by the factor of "time", (Kaala) and the holy feet of our Lord only, can redeem and remove all types of sorrow, created by the relentless force of "time"! The "nectarine" nature of our Lord's holy feet is reemphasized here! If the sorrow is caused, through a "disease", arising as a result of one's past actions, then the holy feet of our Lord becomes the "medicine" to cure this "disease"! IT IS SAID HERE THAT OUR LORD HIMSELF COMES TO THE SURRENDERED BHAKTHA, AND ALSO WALKS ALONG WITH HIM!

A devotee, who has totally become "unaffected" (Viraktha) - for the sake of this devotee, the glory of our Lord's holy feet, is being told; THAT, SUCH A DEVOTEE ALWAYS LIVES, UNDER THE HOLY FEET OF OUR LORD ONLY! In other words, they do

not treat their "houses or trees" as their "refuge"! They live, at all times, totally dependent on our Lord's holy feet! They treat our Lord's holy feet as their "basis and root", for their very existence! They do not act independently, as per their will and desires! These devotees are "Yogis" i.e. "Sannyasis" – fully "renounced" Bhakthas! They put efforts on this path of pure Bhakthi, only for attaining our Lord. Due to this, they very easily, quickly and effortlessly are able to "throw away" very far, the great sorrows of "Samsaara" (of the nature of thirst, hunger etc. i.e. the desires of all types). They, of course, do not attain the sorrow of the "other world" (after death). They get redeemed of all types of sorrows and pains!

OUR LORD'S HOLY FEET SYMBOLIZES, ALL THE "GOALS" OF A DEVOTEE'S LIFE. The celestial deities say, "We are prostrating to this holy feet of our Lord only. OUR LORD HAS COME TO US ONLY FOR THIS SAKE! Here, three types of "Bhakthas" have been explained. (1) Those, who "belong" to our Lord (Bhagawadeeya). (2) Those, who have surrendered to our Lord (Saranagatha) and (3) Bhakthas – those, who are devoted to our Lord, and do His service and worship.

The nature of those, who worship our Lord, who has manifested Himself for the sake of "creation", is being explained, through the following verse. Their "refuge" in our Lord, is termed as of the "middle attitude" (order) ie secondary!

धातर्यदस्मिन्भव ईश! जीवास्तापत्रयेणाऽभिहता न शर्म।
आत्मल्लभन्ते भगवंस्तवाङ्घ्रिच्छायां सविद्यामत आश्रयेमा॥३९॥

VERSE 39 Meaning: "Oh father! Oh Lord of the Universe! The "Jeevas" are not able to attain redemption, from the scourge of the three types of sorrows in this

world! Hence, Oh Lord! these “Jeevas” take refuge, in the shadow of “Jnana” of your lotus like holy feet!”

श्रीसुबोधिनी : धातरिति। अन्यार्थं सृष्ट्यर्थं समागत इति ज्ञापितम्। धाता विधाता, कर्ता; पितेत्यर्थः। अस्मिन् भवे संसारे यद्यस्माद्धेतोः जीवास्तापत्रयेणाऽभिहत एव भवन्ति, शर्म क्वाऽपि न लभन्ते। ईशेति संबोधनं तद्ग्रीकरणसामर्थ्यार्थं प्रथमत एव निरूपितम्। एकेनाऽपि तापेनाऽभिहतः स्वाभाविकं शर्म न प्राप्नोति, शर्मान्तरस्य च का वार्ता? त्रयेण त्वभिहतः सुतरामेव न शर्म प्राप्नोति। अतो वयं प्रथमत एव, संसारे प्रवेशमकृत्वैव, तवाऽङ्घ्रेच्छायामेवाऽऽश्रयेम। प्रार्थनायां लिङ्। भगवन्निति संबोधनं सर्वतापनिवृत्तिपूर्वकसर्वेष्टसिद्धिनिरूपणार्थम्। छायाया बहिस्तापो गच्छति। अन्तस्तापनिवारणार्थमाह—सविद्यामिति। यथा सजलं छत्रं भवति। छाया प्राधान्यं भगवदभिप्रायप्राधान्यार्थम्। सूर्यादिवशात् कदाचिच्छाया चरणारविन्ददेशादन्यत्र पतति, तदाऽन्यत्र स्थितैरेवाऽऽश्रयः कर्तव्य इति। अङ्घ्र्यधस्तात् घर्म एव भवति। निकटे न स्थातव्यमिति भगवदिच्छायां निकटे न स्थातव्यमिति भावः। सम्प्रतं तथात्वात् वयमतो हेतोश्छायामेवाऽश्रयेम। विद्या उपासना, ज्ञानं वा। भगवद्गुणानुसन्धानेन वा, भगवत्परिचर्यया वा क्वचित्स्थातव्यमित्यर्थः। एवं साक्षाद्भगवत्संबन्धे भक्तिप्रपत्ती निरूपिते॥३९॥

तथाऽनधिकारे परोक्षे गङ्गातीरे स्थित्वा, श्रुतितात्पर्यं विचार्य, भगवच्चरणानुसंधानं कुर्वाणैव स्थातव्यमित्याह—

SRI SUBODHINI: Our Lord has specifically “come”, for the sake of creation of this Universe. By using the word “Dhaata”, what is indicated is, that OUR LORD IS THE CREATOR OF THIS UNIVERSE, “DOER” OF ALL ACTIONS AND ALSO IT’S PROTECTING FATHER! It is said, here, that the “Jeevas” in this world, never are able to get any relief, from the scourge of all the three types of sorrows! “Oh Lord of the Universe (Isha)! — this addressal, indicates, that OUR LORD ONLY IS CAPABLE OF REDEEMING THE PAIN CREATED BY THESE THREE TYPES OF SORROW. Even one of these three “sorrows” can deny the “Jeeva”,

the peace and solace of his own divine "Aatma" — let alone allow him to enjoy other comforts and happiness! The "Jeevas", who undergo the scourge of the three types of sorrow, never attain, even the "least" of peace or happiness. The celestials say, "Oh Lord!, even from the very first instance, we have taken the refuge of the shadow of the umbrella of your holy feet, having entered into this life of the world! "Oh Lord of the Universe!" — this addressal, has been given, to indicate, that OUR LORD IS THE BELOVED REDEEMER AND GIVER OF EVERY TYPE OF RESULT! Through this "shadow", all types of external "heat" gets mitigated. For the sake of redemption of the inside "sorrow and heat", it is said, that this is achieved, through the "shadow of knowledge" (worship and knowledge). The purport of reference, to the concept of "shadow", is that the devotees always take refuge in the "shadow" of our Lord's holy feet, as this "shadow" is of the nature of worship and "Jnana" (knowledge). The devotees are certain, in their mind, that their "sorrow" can be mitigated only, through living under the refuge of this "shadow" of our Lord's feet! It may be that it is the desire of our Lord, that the devotee should serve and worship Him, by remaining far away, from the Lord. Due to this, as per this "desire and will" of our Lord, the devotees take refuge in the "shadow" of our Lord's holy feet only. This "shadow is of the nature of "worship and knowledge" (Upaasana and Jnana) and they are convinced, that with this "refuge", they can remain, at any place! They remember and sing the virtues and "Leelas" of our Lord, wherever they are told to remain, and also enjoy the "bliss" of our Lord's worship and service! In this way, they get all their "sorrows" removed! Thus, the nature of "Bhakthi" and "surrender" to our Lord,

arising out of the "actual Darshan" of our Lord, has been explained.

But, in case, such "authority or deserving nature" is not present (for serving the Lord), then, through the following verse, it is said, that a devotee should reside on the banks of the Ganges river, and contemplate on the purport and teachings of the holy Vedas, and remember (meditate) on the Leelas and virtues of our Lord.

मार्गान्ति यत्ते मुखपद्मनीडैश्छन्दः सुपर्णैर्ऋषयो विविक्ते।
यस्याघमर्षोदसरिद्वारायाः पदं पदं तीर्थपदः प्रपन्नाः॥४०॥

VERSE 40 Meaning: "Oh Lord! in your holy feet, reside all the holy sacred pilgrim centers! Great Mahaatmas and sages, reside alone, having taken refuge at your holy feet, symbolized by the holy Ganges (river), which removes the sins of everyone. They contemplate on your holy feet, through the Vedic "Manthraas", symbolized by the Garuda bird, having manifested, from the "nest" of your lotus like holy mouth!"

श्रीसुबोधिनी : मार्गन्तीति यद्यस्मादृषयो मन्त्रद्रष्टारः। ते मुखपद्मनीडैश्छन्दः सुपर्णैः ते पदं मार्गान्ति विचारयन्ति। वेदा हि गरुडप्रायाः पक्षिणः, तेषां मूलस्थानं भगवतो मुखपद्ममेव। यथा पद्मे मकरन्दादिपानार्थमागन्तुका अपि पक्षिणस्तिष्ठन्ति। एतेषां तु तभिडमेव। ते हि तत्रैव लब्धजन्मानस्तत एवोद्गच्छन्ति। अन्यत्र चरन्तोऽपि नीडतात्पर्या एव ते। छन्दसां सुपर्णत्वं श्रुतिसिद्धमेव। 'छन्दांसि रथो मे भवत' इत्यत्र तेषामेव रथत्वम्, 'छन्दांसि सौपर्णेयाः' इति श्रुतेः। सुपर्णपदेन च गरुडरूपतया भगवन्मन्त्रं जानन्ति। एवंप्रकारेण गङ्गातीरे स्थितौ भगवान् स्वपदं प्रापयिष्यतीति। अत एव एकान्ते एकाकिभिरेव स्थीयत इत्यर्थः, बहूनां प्रापणाभावात्। यस्येति प्रसिद्धस्य ते। तीर्थपदः तीर्थानि पादे यस्या। प्रसिद्धत्वात् सन्देहः। तीर्थपदत्वात् सर्वपापक्षयहेतुत्वमधिकारसिद्धये। तीर्थपदत्वमेवोपपादयति—अघमर्षोदसरिद्वारायाः पदमिति। अघस्य पापस्य मर्षो येन तादृशमुदमुदकं यस्याः।, तादृशी या सरिद्वारा गङ्गा, तस्याः पदं स्थानमिति पदविशेषणम्।

गङ्गातीरे तीरे गमने पदपर्यन्तं गच्छति। वेदानां च पुनस्तात्पर्ये विचार्यमाणे भगवत्पदं जानन्ति। जलेन पापनाशनमानुषङ्गिकफलत्वेनोक्तम्। चरणादन्यत्र गच्छन्त्यपि गङ्गा वेदवत्पुनस्तत्रैव प्रवेक्ष्यतीति वेदानां दृष्टान्तार्थे निरूपितम्। माहात्म्यं च यथा गङ्गायाः पदसंबन्धात्, एवं वेदप्रामाण्यमपि भगवत्प्रामाण्यादेव। 'मन्त्रायुर्वेदवच्च तत्प्रामाण्यमाप्तप्रामाण्यात्' इति स्मृतेः॥४०॥

अत्र मार्गणकर्तारः प्रपन्ना एव भवन्ति, नाऽन्यैर्मार्गणं कर्तुं शक्यते। अन्ये पुनस्तत्राऽप्यशक्ताः केवलं ज्ञानमार्गेण चरणारविन्दमाश्रित्य तिष्ठन्तीत्याहुः।

SRI SUBODHINI: The "seers" of the holy "Mantraas" (chanting) are hailed as "Rishis". These sages contemplate on the holy feet of our Lord, through the Vedic Manthraas (compared here to the holy Garuda bird), manifested from the holy mouth of our Lord (compared to the "nest" of the bird). The Vedas have their "basis", in the lotus like mouth of our Lord only! Here, the reference to the Garuda bird is very appropriate. Like "birds" come and sit on the "lotus" flower, seeking the "honey" therein, in the same way, the Garuda bird has our Lord's holy feet, as it's "nest"!

In the Vedic reference titled "Chandaasi Ratho Memavataha", it has been said, that "the Vedas are the chariots". Through another Vedic reference, titled "Chandaamsi Sowparneyaha", it has been said, that "the Vedas are of the form of the Garuda bird".

It is well known, that our Lord sits and rides on the Garuda bird. In the same way, our Lord is present in the Vedas too! These Vedas teach us about our Lord, who is of the form of "Yagna" or sacrifice. The Rishis are the "seers" of the holy chanting (Manthraas). They only are aware of the subtle "Manthraas". They are certain that our Lord will bless them, with His holy feet, when they reside on the banks of the holy river

Ganges. For this sake, they live alone — as living together, in large numbers, may obstruct, the deeper contemplation on the Leelas and virtues of our Lord!

Our Lord is indeed very “famous” as our Lord is “THEERTHAPADA” — in the holy feet of our Lord, reside all the holy pilgrim centers/waters! The Lord is capable of removing the sins of His devotees. On the removal of “sins”, a devotee attains the “deserving authority”, to do service and worship of our Lord! The place of their “stay”, is the banks of the holy Ganges river, which redeems the sins of everyone. Holy Ganges river is compared here, to the holy feet of our Lord! The word “Paada” (feet) is used to convey the purport, that by residing on the banks of the holy river Ganges, a devotee attains the holy feet of our Lord Himself, by contemplating on the inner meaning of the Vedas. They, in this way, “realize and understand” the nature and glory of the lotus like holy feet of our Lord! Of course, the redemption of sins, through the sacred waters of the Ganges. is a “lower” benefit, in comparison to the higher benefits, explained above.

The Ganges river, like the Vedas, though going out to various places, from the holy feet of our Lord, comes back (returns) and enters into our Lord only! Like the glory of the Ganges river is due to the fact, that she has manifested, from the holy feet of our Lord, the evidence and glory of the Vedas are sustained only, through their “relationship” with our Lord! Truthful devotees regard the Vedic Manthraas as the highest evidence. This is the verdict of the scriptures.

Only those devotees, who have totally surrendered to our Lord’s holy feet are capable of “finding” out the holy feet of our Lord! Others are not capable of attaining this. Those, who have not surrendered to the holy feet

of our Lord, but follow the path of “Jnana” (knowledge), take refuge in the lotus feet of our Lord – as per the following verse.

यच्छ्रद्धया श्रुतवत्या च भक्त्या संमृज्यमाने हृदयेऽवधार्य।
ज्ञानेन वैराग्यबलेन धीरा ब्रजेम तत्तेऽङ्घ्रिसरोजपीठम्॥४१॥

VERSE 41 Meaning: “Oh Lord! the noble saints have purified their hearts, through sincere devotion to You, and through the Bhakthi of listening to your Leelas and glories! They, then, have made your holy feet, as a stable and established “throne”, and make their own residing place, in your holy feet only, through the courage attained by them, by the strength of their spirit of detachment (Vairagyam).”

श्रीसुबोधिनी : यच्छ्रद्धयेति! यस्मिन् भगवति श्रद्धा आस्तिक्यबुद्धिः, श्रुतवती च भक्तिः श्रवणादिना पोषिता। ज्ञानमार्गे श्रद्धाभक्ती अन्तःकरणशोधिके। चकारात् ‘यथा यथाऽऽत्मा परिमृज्यतेऽसौ’ इति कीर्तनरूपयाऽपि भक्त्या संमृज्यमाने सम्यक् शोध्यमाने हृदये अङ्घ्रिसरोजपीठमवधार्य निश्चित्य तेन निश्चयात्मकेन ज्ञानेन वैराग्येण बलं यस्य, तादृशेन धीरा भवन्ति। तादृशं तेऽङ्घ्रिसरोजपीठं ब्रजेम प्राप्नुम। वयं ततोऽप्यनधिकारिणोऽतस्तद्भूये स्थितं निर्द्धारितं वयं भजेम। श्रद्धाश्रवणादिना वैराग्यसहितात्मज्ञाने जाते विदितात्मतत्त्वो ब्रह्मभूतो भवति, तदाऽक्षरं भगवत्पादपीठं तत्राऽभिव्यक्तं भवति। तदा तदुपदेशात् तद्भूदये वा प्रविश्य, तत्तत्त्वभावं वा प्राप्य, तच्छरणं गतानि तत्त्वानि। अतश्चतुर्थी कक्षा भक्तिमार्गे ह्येषा। सा द्विधा, स्वतो हृदये भजनम्, भक्ताश्रयणं वेति। ज्ञानिनां पादाभिव्यक्त्यभावात् पीठमित्युक्तम्। स्वस्वोपयोगिरूपनिरूपणाय अङ्घ्रिसरोज-पदम्। धीरभवनमेव तत्र फलम्। वस्तुतः, भगवान् भगवदाज्ञया वा कालादिः करोति, नाऽन्यथा वा। अतो भयहेत्वभावात् व्यर्थमेव प्राणी धैर्याभावात् क्लेशाननुभवति। अतः पूर्वोक्तपक्षाभावे धैर्यफलकोऽयमेव पक्षः समीचीनः। एवं सात्त्विकप्रकारे पञ्चपक्षा निरूपिताः॥४१॥

राजसप्रकारेणाऽप्याह। तत्र प्रथमं सकामतया शरणगतिमाहुः—

SRI SUBODHINI: The intellect which is firmly established in our Lord, has the virtue of "Sraddha" — sincere faith and Bhakthi. Through constant hearing of our Lord's virtues and Leelas, the "Bhakthi" to our Lord gets "firm" (Pushta) through the grace of our Lord! In the path of "Jnana", both these viz, "Sraddha and Bhakthi", purify the inner mind of the devotee. The syllable "Cha" (and) indicates, that through the "Bhakthi" of singing the Leelas and glories of our Lord also, the heart and inner mind, can be totally purified.

It is further said, that, as the inner mind gets purified, the sages are able to establish and meditate, on the "throne" of our Lord's holy lotus like feet, in their hearts! They, then, attain the power and strength of the spirit of "detachment" (Vairagyam) as their "Jnana" (knowledge). They, thus, become "Jnanis" and "full of courage" (Dheera). In this way, our Lord's holy feet symbolizes, the holy "Aasan" (throne = seat). The sages (the celestials) pray, that they should be enabled, to attain our Lord's holy feet.

They say, further, "Oh Lord! really speaking, we are not deserving to attain your holy feet! Hence, we contemplate the throne of your holy lotus like feet, as having got established in our heart, and we worship and serve your holy feet, in this way!"

"Jnana", along with a deep sense of detachment arises due to "Sraddha" and hearing of our Lord's Leelas and virtues, and this 'Jnana', teaches the "Jeeva" the real form and nature of the principle of "Aatma", and also enables the manifestation of this "Aatma"! Then, this "Jnani", becomes of the actual "form" of the "Aatma" itself! In other words, he becomes the "knower of Brahman" (Brahma Jnani). At this time, the throne

symbolized by the lotus like holy feet of our Lord, and which is the “Imperishable Brahman” (Akshara Brahman) gets manifested. Through it’s entry into the heart of this “Jnani”, and through it’s instructions, the “Jnani” attains the full knowledge and “attitude” (Bhaava) of the “spiritual principles” (Tatwam) and surrenders totally to the Imperishable Brahman, which has got manifested! This is the fourth dimension of this path of ‘Bhakthi’!

On reaching this “dimension”, two types of worship and service of our Lord, take place. (1) By itself (i.e. automatically) the Lord’s service and worship are done in one’s heart, (2) or worship and service is done, after taking “refuge” in our Lord’s “Bhaktha” (devotee).

Our Lord does not “exhibit” His holy feet to the “Jnanis”. That is why, the reference to “seat — Aasan” is made here. Our Lord’s holy feet is compared to the lotus flower here! In this path of “Jnana”, the ultimate result is to become a “Dheera” (a courageous person).

IN REALITY, HOWEVER, EVERYTHING, WHICH IS HAPPENING, IS DONE EITHER BY OUR LORD OR THEY ARE DONE, THROUGH THE FACTOR OF TIME (KAALA), AS INSPIRED AND DIRECTED BY OUR LORD! NOTHING CAN HAPPEN, IN ANY OTHER WAY! WHEN, NO ONE ELSE CAN DO ANYTHING, (ie ,EXCEPT BY OUR LORD OR BY “TIME”), NO ONE NEED TO BE AFRAID AT ALL, DUE TO ANY CAUSE! Our Sri Mahaprabhuji says here, that all “beings” ie the “Jeevas” have given up their ‘courage’, in a wasteful (useless) way, and experience sorrow and stress, unnecessarily!

In view of the above, if the 4th dimension (the total surrender to our Lord) is not attained, then, it is better

to remain, in this state of "courage", through "Jnana", as the next "highest" attainment. In this way, in the "Satwika" way, 5 types of "attainments" have been explained, so far.

Through the next verse, the "Rajasik" way (kind) is being explained — if there is "desire", in mind, then a devotee, it is said, should also surrender to our Lord.

विश्वस्य जन्मस्थितिसंयमार्थं कृतावतारस्य पदाम्बुजं ते।
व्रजेम सर्वे शरणं यदीश! स्मृतिं प्रयच्छत्यभयं स्वपुंसाम्॥४२॥

VERSE 42 Meaning: "Oh Lord! we are surrendering to your holy lotus feet, which incarnates itself, for the sake of birth, protection and dissolution of this Universe. Oh Lord! This surrender to your holy feet, gives security and fearlessness to the "Bhakthas"!"

श्रीसुबोधिनी : विश्वस्येति। यो भगवान् विश्वस्य सृष्ट्याद्यर्थमेवाऽवतीर्णः, अक्षररूपविशेषेण। 'प्रकृतिः पुरुषश्चोभौ परमात्माऽभवत्पुरा' इति निबन्धोक्तप्रकारेण यो भगवानवतीर्णः, तस्य पदाम्बुजं शरणं व्रजेम। स ह्यस्मदनुगुणः। नन्ववतारिता एव भवन्तः सम्यक्प्रकारेण, किमतः परं शरणगत्या? तत्राऽऽह—स्मृतिं प्रयच्छतीति। यद्यस्मात्कारणात् स्वपुसां भक्तानां सम्बन्धि, अभयम्, न विद्यते भयं यस्मात्तादृशं स्वरूपं वा प्रयच्छति, स्मृतिं प्रयच्छति। स्वकीयानामस्माकं वा तदयं प्रयच्छेदित्यवतारिता अपि वयं स्मृत्यभयहीनाश्चेत्, तदा सर्वं व्यर्थम्। भगवदीयानां वा स्मरणं भवेत्। भगवत्स्मृतिः पूर्वसिद्धस्वरूपस्मृतिः, प्रकृतोपयोगिकार्यस्मृतिर्वा। स्मृत्यभयदाता विश्वकर्ता भगवान्, तस्य चरणशरणगमने जन्मादौ सुखं भवतीति फलार्थं क्रियाव्यापृतस्य भक्तिः प्रथमा राजसी॥४२॥

द्वितीयामाह—

SRI SUBODHINI: Our Lord, for the sake of creating this Universe, has incarnated himself, specially as the Imperishable Brahman (Akshara). It is said, in the Vedas, that "At first, the "Paramaatma" became, both" Purusha and Prakruti". The celestials, now pray, "Oh!

Lord! we are surrendering to your Lotus feet. It is beneficial to us only, when we surrender ourselves to you! You have manifested yourself, in this "total" way! Even then, we will continue to surrender to you, as you are eager to bestow, on your devotees, that "Divine form" attaining which, the devotee will never get "fear". In other words, the "Bhakthaas", get relaxed, from the "fear of time" (Kaala) also. They live and roam, at all times, without any fear! Our Lords Incarnation has been taken for this purpose only. "If we do not become "fearless", even after his Incarnation of our Lord, then our Lord's Incarnation and the enactment of his glorious and enchanting "Leelas" will become "useless", (wasted) for these persons.

Alternately, a devotee should remember the "Stories" of the "Bhakthaas" of our lord, or remember our Lord's Divine "Form" - as it is our Lord, being the Creator and Protector of this Universe, who blesses his devotee, with this "remembrance" (smriti) and "fearlessness" (Abhayam) BY SURRENDERING TO HIS LOTUS FEET, A DEVOTEE ATTAINS GREAT BLISS AND HAPPINESS, EVEN FROM THE VERY BEGINING OF HIS LIFE!

This way of doing "Bhakti", for the sake of attaining a "result" (Phalam) is considered as "Rajasik". This is noted as of "second category", and this is explained through the following verse.

यत्सानुबन्धेऽसति देहगेहे ममाऽहमित्यूढदुराग्रहाणाम्।
पुंसां सुदूरं वसतोऽपि पुर्या भजेम तत्ते भगवान्! पदाब्जम्॥४३॥

VERSE 43 Meaning: "Oh! Lord! for those persons, whose "Inordinate" desires of "Me And Mine", pertaining to their "Homes and bodies", which are full of blemish, have got increased, your lotus like holy feet continue to remain, as being "very far", — Although, you are always

present in their hearts! This is due to the fact, that such "wordly" persons, do not take "refuge" in your holy feet! But, we, always, take "refuge" in your holy feet only!

श्रीसुबोधिनी : यत्सानुबन्धेऽसताति। जगत्कर्ता भगवान्, सर्वं सृष्ट्वा, सर्वत्र प्रविष्टः सर्वेषां हृदये प्रकाशते। तथापि स न प्रतीयते, दोषवशात्। तादृशस्यैव, तमदृष्ट्वैव, केवलं हृदये वर्तते इति ज्ञात्वा, तच्छरणगमनं द्वितीयम्। दोषनिराकरणार्थं वा दोषकीर्तनम्। तत्र दोषस्य त्रैविध्यमाह। सानुबन्धे पुत्रादिसहिते, देहे गेहे चाऽसति दुष्टे ममाहमिति दुष्टाग्रहः। तत्र केवलाग्रहे यथाकथञ्चिन्निर्वाहे, धर्मार्थम्, भगवद्भजनार्थं वा आग्रहे त्रैविध्यं भवति। देहगेहयोर्वा असत्त्वाभावे, अन्यतरासत्त्वे, उभयासत्त्वे च त्रैविध्यं भवति। अनुवादो वा। नियमेन द्वयोरसत्त्वमेव। तत्र स्थिते रूढश्चाऽऽग्रहो भवतीति तादृशानां हृदये पदाब्जं सुदूरम्। यद्यपि भगवान् पुर्यामेव वसति, तथापि तत्र चरणारविन्दौ न स्तः। केवलमन्तःकरणप्रेरणार्थं हस्तौ वा, इच्छामात्रं वा, प्रकटीकरोति। अतो येषामभिमानस्तेषु भक्तिर्नाऽस्तीति मुख्यः पक्षः। संसाराभिमानाभावेन केवलभगवदीयाभिमाने गोणः पाक्षिको भगवानस्तीत्यर्थः। सर्वथाभिमानाभावे सर्वथाऽस्तीति सिद्धान्तः। तस्मात् प्रकृते तादृशप्रकारेण क्वचित्प्रकाशाप्रकाशौ कुर्वतो भगवतः पदाब्जं शरणं व्रजेमेति॥४३॥

एतादृशा अपि यदि भगवद्भक्तानां सेवका भवेयुः, तदाऽपि तृतीया राजसी भक्तिर्भवेत्, यथा भक्तभक्ताः; तेऽपि भक्ताः भगवच्चरित्राभिज्ञाश्चेत्। नन्वयं सुगमः पक्षः किमिति नाऽऽश्रीयते? तत्राऽऽह—

SRI SUBODHINI: The creator of this Universe, our Lord, having created everything, has also entered into everything. He is present and shining, in the heart of everyone. Even, after all these, no one is aware of our Lord's "presence". This is due to the inherent "blemish" in us, although our Lord is present in everyone, including in those, who have this "blemish" of, not being able to get the "Darsan" of our Lord! There are 3 types of "Blemish" in us viz. (1) Infatuating attachment to one's children etc. (2) Treating the "body" as oneself i.e. being egoistic about the body. (3) Treating

this “body and house” as “mine”. The “desire” of this nature, is also of 3 kinds viz. 1) “Desire” in the mind, which is attempted, to be fulfilled in any way, (2) having this “desire” only for the sake of discharging one’s “duties” (Dharma) and (3) having this “desire” only for the sake of service and worship of our Lord.

There are also, the 3 other types of “blemish” viz. (1) Both, the “body and house”, not having any “blemish”, (2) out of these two, only one is “good” and the other is “bad” and (3) both the “body and home” are bad! Although these “desires” are considered as “bad”, we should regard their “basis” viz. the “body and the home” themselves to be “bad” only! — as by living in the house and, in the “body”, the “desires” of the “Jeeva” become stronger. Due to this, it is said, that the lotus feet of our Lord, in their heart, continue to remain “very far” — although our Lord is the nearest to them, being present in their hearts! His “feet” remain “hidden”! The purport of this is, that the person who is “egoistic”, is bereft of “Bhakthi” to our Lord! i.e. **EGO AND BHAKTHI DO NOT COEXIST!** Even, if there is the “ego” of being “belonging to our Lord” (Bhagawadeeyatvam), after having given up the “ego” of this world, even then, this sort of devotion is considered as “lower”, as our Lord is not regarded as the “highest” goal and refuge in this attitude. **ONLY, WHEN THE EGO IS ABSENT, THEN OUR LORD RESIDES IN HIM, AT ALL TIMES— AS THIS DEVOTEE IS HUMBLE AND WITHOUT EGO!**

Here, the celestial deities say, that our Lord manifests Himself sometimes, and at other times, remains “hidden”. Even then, **“WE ALWAYS TAKE “REFUGE” IN OUR LORD ONLY!”**

desire and will to “destroy” these persons. Due to this

Even, if we become the servant of a devotee of our Lord, this devotee may be a "Rajasik" devotee only (of the third "order") — unless, this devotee is fully aware of the knowledge, about the "Leelas" of our Lord! Though, this "way" is easy, why is it, that devotees, do not take refuge, in this path of being devoted to our Lord? - as per the following verse.

तान्वै ह्यसद्वृत्तिभिरक्षिभिर्ये पराहतान्तर्मनसः परेशः॥

अथो न पश्यन्त्युरुगाय! नूनं ये ते पदन्यासविलासलक्ष्याः॥४४॥

VERSE 44 Meaning: "Oh Lord of this Universe! Oh Lord!, with glorious everlasting fame! Due to their living, always attached to the objects of senses and pleasures, the minds of persons are seen to be "roaming" always "outside" of themselves (i.e. worldly). These ignorant persons, therefore, are unable to get the "Darsan" of your true "Bhakthas", who have been specially illumined, through the grace of your lotus feet! Due to this, they always continue to remain, far away, from your holy feet."

श्रीसुबोधिनी : तान्वै ह्यसद्वृत्तिभिरिति। तान् भगवद्वक्तान् ते न पश्यन्त्यपि, भजनं दूरे। तत्र हेतुः-असद्वृत्तिभिरक्षिभिः पराहतान्तर्मनस इति। असत्स्वेव वृत्तयो येषाम्, तान्यासुराणीन्द्रियाणि। आसुराणि स्वभावतोऽसत्पदार्थानेव गृह्णन्ति, यथा मक्षिका अमेध्यं गृह्णाति, न तु चन्दनम्। अत एव तादृशैरक्षिभिरिन्द्रियैः पराहतं वशीकृतमन्तःकरणं मनश्च येषाम्। 'इन्द्रियैर्विषयाकृष्टैः' इति न्यायेन इन्द्रियाणि विषयैराकृष्यन्ते, इन्द्रियैश्च मन आकृष्यते। मनसो रूपद्वयमस्ति, आन्तरं बाह्यं च। आन्तरं यदधीनं तद्वशो भवति पुरुषः। तदाह-पराहतान्तर्मनस इति। तर्हि तेऽप्येके स्वतन्त्राः कुशलिन इति, किं तेषामेतददर्शनेनेत्यत आह-परेशेति। परे ब्रह्मादयस्तेषामपीशेति संबोधनं तान्नाशयितुं भगवास्तथाकरोतीति ज्ञापयति। अथो अथ अतो हेतोस्तात्र पश्यन्ति। पूर्वेण संबन्धः। ननु दर्शनाभावः कथमुच्यते? दृष्ट्वाऽपि परं न भजन्तीत्येव मन्तव्यम् तत्राऽऽह-उरुगायेति। उरुभिर्गीयत इति। यदि ते तान्

पश्येयुः, तदा यथा भवान् सर्वैरेव गीयते, तथा तैरपि गीतः स्यात्। तदभावादेवं लक्ष्यते, नूनं तैस्ते न दृष्टा इति। तान् साधारण्यव्यावृत्त्यर्थं विशिनष्टि ते पदन्यासविलासलक्ष्या इति। ते षडयोन्यासः, तत्र यो विलासः, तेन लक्ष्याः। तेषां लक्षणं भगवत्पादन्यासविलासः। ते तदैव ज्ञायन्ते यदि भगवांस्तेषां स्थाने गमनार्थम्, तेषु स्वविलासख्यापनार्थं च विलासेन पदविन्यासं करोति। तेषां हृदये वा पदस्थापनार्थं विलासं, प्रेमादिकं करोति, तदा ते ज्ञाता भवन्तीत्यर्थः। भगवत्पदसंबन्धादेव येषां महत्त्वम्, न प्रकारान्तरेण। अतस्तस्य लक्ष्यार्थस्य गुप्तत्वात् तन्न जानन्तीत्युक्तम्। विलासलक्ष्या इति पाठे विलासस्य या लक्ष्मीः शोभा तस्यास्ते। ते विलासलक्ष्मीसंबन्धादेव प्रसिद्धा इति पूर्ववत्। अनेन तादृशभगवद्भक्तज्ञाने तद्द्वारा भगवद्भजनं तृतीय राजसम्, तेषामेव ज्ञानं वा॥४४॥

चतुर्थमाह—

SRI SUBODHINI: These “worldly” people are not able to see such noble and great “Bhakthas” of our Lord! Let alone rendering service to them! The reason for this is given here. It is said, that their “senses” are “demoniac” in nature, and have made their “minds” fully “infatuated”! These “demoniac” senses, usually, by their very nature, seek and enjoy only “untruthful” objects (i.e. bad ones) — like pigs and flies always seek dirty objects, such as excreta, and others! They never seek the fragrant substance, such as sandal paste and others. Due to this reason only, these persons, whose senses are demoniac in nature, always remain, under the control of their “bad” senses!

Some persons may comment, that after all, these very attached persons are also “happy”, in a way! If this is so, what is the harm to these persons, if they are not able to see the devotees of our Lord? Answering this, it is said, that (by addressing our Lord as “Paresha” (Oh Lord! who is beyond!)) it appears, that it is our Lord’s desire and will to “destroy” these persons. Due to this

will and desire of our Lord only, these "worldly" persons are not able to identify the great "Bhakthas" of our Lord! If, they are allowed to identify them, then, they would have turned to do service and worship of our Lord, and also attain the highest goal and status! This is not possible for them, and this exactly is their "danger"! These persons are fully under the control of their sense organs and their objects, and they regard themselves, as being very happy, through their enjoyment of pleasures of objects. But this is considered as "ignorance" (Ajnana) — full of both happiness and pain! Not only they are unable to "see" the true Bhakthas of our Lord, but they are incapable also, to identify such "Bhakthas" even if they are able to "see" them! But, if they are able to "truly see and identify" our Lord's "Bhakthas", then they would also render service to our Lord — as our Lord is "URUGAAYA" viz. that great devotees and Bhakthas are aware of the fame and auspicious virtues of our Lord (i.e. they sing our Lord's "praise" at all times). These devotees also will follow them, if ever they are able to "see and identify" such devotees!

The glory of true Bhakthas is being spoken here. "These "Bhakthas" are illumined by holding your holy feet in their hearts! This "glow and brilliance" enables others to see and identify them! These Bhakthas become "identifiable" only, when our Lord goes near to them. Our Lord, with a view to bless them, with His "love" (Prema) puts His holy feet in their hearts! At this time only, these "Bhakthas" become identifiable as being "belonging to our Lord". IN THIS WAY, IDENTIFICATION OF THESE BHAKTHAS IS MADE POSSIBLE ONLY, THROUGH THE HOLY FEET OF OUR LORD, BEING ESTABLISHED IN THEIR HEARTS AND NEVER, DUE TO ANY OTHER REA-

SON! These “Bhakthas” always remain “hidden” – very difficult to understand or identify them!

Alternately, the word “illumination” used (Vilaasa) in this verse, would also mean, that the “brilliance of our Lord’s love” is in them, and hence these ‘Bhakthas’ are “famous” (of course, only to those, who can identify them). In this way, only on identifying the great Bhakthaas of our Lord, a devotee can, through them, serve and worship our Lord and attain the “Jnana”, about our Lord. This is the third category of devotees, who do the “Rajasik” Bhakthi! The “fourth” category is being spoken now.

पानेन ते देव! कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये।
वैराग्यसारं प्रतिलभ्य बोधं यथाऽञ्जसाऽन्वीयुरकुण्ठधिष्णयम्॥४५॥

VERSE 45 Meaning: “Oh Lord! By drinking the nectar of your holy Leelas and stories, intense Bhakthi gets originated and it purifies the heart and inner mind of the devotees! These devotees attain the goal of detachment viz: “Jnana” and very quickly, after attaining the knowledge of their “Aatma”, they attain, very easily, your holy abode of Sri Vaikuntam.”

श्रीसुबोधिनी : पानेनति। हे देव! ते कथासुधायाः पानेन प्रवृद्धभक्त्या कृत्वा ये विशदाशयाः, ते वैराग्यसारं बोधं प्रतिलभ्य यथा अनायासेन ते अकुण्ठधिष्णयमीयुः, तथा परेऽपीयुरिति संबन्धः। एते तु राजसाद्राजसेषु निकृष्टाः, ये अन्तःकरणशुद्ध्यर्थमन्तः-करणतापत्रयनिवारणाय भगवत्कथां पीत्वा तेन प्रक्षालितान्तःकरणाः। प्रक्षालनार्थं च मध्ये भक्तिमपि कल्पयित्वा, तेनापि शुद्धान्तःकरणा एव। एवं साधनसाध्यभक्तिमन्तःकरणशुद्ध्यर्थमेव ये नियुञ्जते, ते कर्ममार्गा इव राजसप्रथमाः। शुद्धे चाऽन्तःकरणे वैराग्यमेव सारभूतं यस्य। येन ज्ञानेन विषयवैतृष्यं भवति, तादृशं ज्ञानं प्राप्य। अञ्जसा सामस्त्येन ते अकुण्ठधिष्णयं कृत्रिमवैकुण्ठमीयुः देवेति संबोधनात् विष्णुलोकं गच्छन्तीत्युक्तं भवति।

ध्रुवस्थानं वा। अकुण्ठामिति न कदाचिदपि कुण्ठितम्, तत्र सर्वदा भोगः सिद्ध एव। अथवा, तेऽक्षरसायुज्यं प्राप्नुवन्ति॥४५॥

तथा केवलज्ञानिनोऽपीत्याह—

SRI SUBODHINI: “Oh Lord! your Leelas and stories are nectarine, and the devotees attain the highest “Bhakthi”, after drinking this nectar! Their inner mind gets purified through this. They, then, attain “Jnana”, which is the “goal” of true “detachment” (Vairagyam). They attain, very easily, your holy abode of Sri Vaikuntam!

These devotees have got their inner mind purified, through the drinking of the nectar, in the form of our Lord’s “Leelas”. They also seek the redemption of all the three types of sorrow of their inner mind, through this. They then purify, very specially, their inner mind, through intense “Bhakthi”! These persons, having a motive, such as this, are considered as “lower” in category. On the purification of the inner mind, they attain the goal of detachment viz. the “Jnana” i.e. all their “desires” have got ended! They very easily attain, the holy abode of our Lord viz. Sri Vaikuntam! In other words, they attain the abode of our Lord Vishnu, or they attain the status of devotees, like Dhruva! At no time, they face any “obstruction”, on their “path”, and they are always blessed with our Lord’s “bliss”. In other words, they attain the “union” with the “Imperishable Brahman” (Akshara Saayujyam).

In this way, the “Jnani” also attains the “Aatma”, and this is explained through the following verse.

तथा परे चाऽऽत्मसमाधियोगबलेन जित्वाप्रकृतिं बलिष्ठाम्।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते॥४६॥

VERSE 46 Meaning: “In the same way, other courageous devotees, through the strength of their union

with the "Aatma", (in Samaadhi) conquer the ever-strong "Prakruti" (nature) and enter into You Oh Lord!, who is of the divine form of the 'Purusha' (primordial Lord). but, they experience great stress in doing so. But, in rendering service and worship to You, Oh Lord! there is no stress or strain!"

श्रीसुबोधिनी : तथा परे चेति। फलतो भगवदीयत्वाद्भक्तत्वम्। परे अन्ये, इदानीं न भगवदीयाः चकारात् भगवदीया अपि केचित्। स्वभावगुणानां बलिष्ठत्वादात्मपर्यवसायी आत्मविषयको वा। 'यतो यतो निःसरति' इति प्रकारेण निरन्तरस्थितिरूपसमाधिपर्यन्तज्ञानेन पूर्वतामसवासनां जित्वा, त्वामेव विशन्ति। परं पुरुषरूपम्। विराट्सायुज्यं प्राप्नुवन्तीत्यर्थः। एतदेव वा अकुण्ठधिष्यम्। चतुर्विंशतिप्राकृतसंबन्धाद्विमुक्ताः पुरुषं प्रकृतिभर्तारं वा ईयुः। त्वामेवेति पुरुषान्तरव्युदासः साधनभक्तापेक्षया फलभक्ताहीना इत्याह—तेषां श्रमः स्यादिति। साधने भक्तेरप्रवेशात्॥४६॥

एवं सर्वानुक्त्वा, तामसभेदान् स्वान् मन्यमानाः, आत्मन एव त्रिविधानाहुः—

SRI SUBODHINI: These "Jnanis", attain the status of becoming "Bhakthas", as they attain the "result" of becoming "belonging to our Lord" (Bhagwadeeya). The word "Pare" (others) indicates the meaning, that these "Jnanis" have not yet become "belonging to our Lord". The syllable "Cha" (and) denotes, that many become (attain the status) also, as "belonging to our Lord"! As they are governed by their own "qualities", they, through efforts, conquer their "Tamasik" tendencies, and attain "Jnana" through union of their mind, in our Lord (Samaadhi). Then, "Oh Lord! they enter into You, who is the Purusha!" In other words, these "Jnanis" attain the union, with the "universal form" (Viraat) of our Lord! This is the holy abode of Sri Vaikuntam. These "Jnanis" get rid of their relationship (bondage) of the 24 principles (objects) of "Prakruti", (nature) and attain the "husband of Prakruti" viz. our Lord, who is the "Purusha"

(husband).

Through the use of the word "TWAMEVA" (You only, Oh Lord!), it is indicated, that "these "Jnanis" also attain You only and none else!" Our Sri Mahaprabhuji says here a very significant thought, that those devotees, who attain true Bhakthi at the time of achieving the "result" (Phalam) are lower in comparison to those devotees, who attain and manifest true "Bhakthi", even, when they are at the stage of spiritual practice only! The former experience difficulties and stress, as they do not experience true "Bhakthi" to our Lord, when they do their "Saadhana" (spiritual practice).

In this way, after explaining the nature of everyone (i.e. the principles), the celestial deities, regard themselves as "Tamasik", and describe themselves as of 3 kinds, as per the following verse.

तत्ते वयं लोकसिसृक्षयाऽद्य त्वयाऽनुसृष्टास्त्रिभिरात्मभिः स्मः।
सर्वे वियुक्ताः स्वविहारतन्त्रं न शक्नुमस्तत्प्रतिहर्तवे ते॥४७॥

VERSE 47 Meaning: "Oh Lord! You have made us with 3 qualities, with a view to do this creation! Hence, as we are now divided and separate, we have become incapable of creating those services and objects, which can be used by You, for your "Leela" (play). Due to this, we are also not able to offer to You, the various instruments for your "Leela", as per your liking and desire!"

श्रीसुबोधिनी : तत्ते वयमिति। तत्तस्मात्कारणात्, ते वयं त्वदीयास्तामसा वा, लोकसिसृक्षया त्वयाऽद्य सृष्टाः। त्रिभिरात्मरिति आत्मस्थाने स्थापितैस्त्रिभिर्गुणैरहङ्कारैर्वा। त्रिविधजीवैरित्येके। अस्मिन् पक्षे प्रत्येकं भेदत्रयम्। अनु पश्चात् सृष्टा इति परोक्षेण सृष्टा ज्ञानरहिता जाताः अद्येति सृष्ट्यन्तरव्युदासः। अन्यदा तु 'एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारणी' इति भगवत एव

साक्षात् सर्वं भवतीति तन्निवारणार्थमद्येत्युच्यते। अत एव त्रिभिरात्मभिरित्युक्तम्। अतः सर्वे वियुक्ताः। चकारादस्मत्सामग्र्यपि सर्वा भगवता त्रिविधा सृष्टा, अतोऽपि वयं वियुक्ताः। अत एव स्वस्य, तव विहारतन्त्रं विहरणसामग्रीम्, न शक्नुमः। ते तुभ्यम्, प्रतिहर्तवे प्रतिहर्तुम्। 'तुमर्थे से से', इत्यनेन तवे प्रत्ययः। तत् प्रतिहर्तुम्, यदर्थं वयं सृष्टाः तत्प्रयोजनं प्रतिहर्तुं दातुं समर्थयितुमिति यावत्। तत् किमित्याकाङ्क्षायाम्, तत् प्रसिद्धं स्वविहारतन्त्रमिति संबद्ध्यते। तत्स्वविहारतन्त्रं प्रतिहर्तुं न शक्नुम इत्यर्थः। तामसमध्यमा एते। यदर्थं भगवता सृष्टास्ते, सर्वे दुरात्मानः स्वस्वाभिमानेन नष्टा भगवत्कार्यमकृत्वाऽपि स्थिता इत्येतादृशा भक्तास्तामसमध्यमाः। भगवता भिन्नतया सृष्टा इति तेषां मध्यमत्वम्, अन्यथा अधमा एव स्युः॥४७॥

तादृशा अपि वयं जाता इत्याहुः—

SRI SUBODHINI: "Oh Lord! we are from You and of You only! We are "Tamasik", and You have created us, through the three qualities of the "ego". It is You, who have made us, with a view to progress this creation, as per your will and desire! We have continued to remain "ignorant"" (Ajnani). The celestial deities have used the word "Adhya" (now) to indicate, that this coming "creation" is different from the "original" creation, referred to in the Vedas. The Vedas say, that "the original creation got manifested from our Lord only". Hence, the present creation, made up, through the principles (Tatwam) i.e. the celestial deities, is indeed, different. In other words, this creation is going to be made, through the 3 qualities and /or through "ego"!" Due to this, we are now separate and divided. Even, the objects, with which we are supposed to create this Universe, have been made by You, Oh Lord! as of 3 types! In this way also, we have got totally separate and divided. DUE TO THIS, WE FIND OURSELVES INCAPABLE OF OFFERING THE VARIOUS OBJECTS FOR YOUR SERVICE AND "LEELA". YOU HAVE MADE US, ONLY FOR THE

SAKE OF YOUR "LEELA". BUT, WE HAVE BECOME POWERLESS TO DO THIS!

In this way, the celestial deities continued to be existing, despite their inability to do our Lord's "tasks". They were affected by their "ego", and are considered as "lower" in category. But, it was our Lord, who had made them, in this way. Hence, these celestial deities are treated, as of "middle order", although "Tamasik" in nature.

The celestial deities further say, that....

यावद्वलिं तेऽज! हराम काले यथा वयं चान्नमदाम यत्र।
यथोभयेषां त इमे हि लोका बलिं हरन्तोऽन्नमदन्त्यनूहाः॥४८॥

VERSE 48 Meaning: "Hence, Oh Lord! who is "birthless"! Enable us, to create this Universe, and offer all types of objects and enjoyments, at appropriate times! Enable us also, Oh Lord! to stay and reside, in our respective places, and have our own "food", as per our deserving authority! Let, these "Jeevas" also become, free of all types of obstructions and difficulties! And, let them offer every object/enjoyment to You, and to us! Through this, let the "Jeevas" be enabled to enjoy their respective "food"! Oh Lord! kindly bless us, with this benefit!"

श्रीसुबोधिनी : यावद्वलिमिति। हे अज (न जायते इति संबोधनम्) ब्रह्माद्युत्कृष्ट यावत्ते वलिं हराम, तावद्यथा वयमन्नमदाम, तथा त्वया कर्तव्यमित्यभिप्रायः। यावदिति प्रलयावसानता, तु सृष्टिमात्रम्। काले स्वस्वावसरे। यथा वयं चाऽन्नमदाम, यत्र चाऽन्नमदाम, यथा वा उभयेषां तवाऽस्माकं च इमे सृष्टा लोकाः बलिं हरन्ति, निष्प्रत्यूहाः सन्तः स्वयमन्नमदन्ति, यथा चक्षुः परिदेहीत्यग्रेण संबन्धः। अत एवैतेषां वैषम्यम्। केचन स्वार्थनिरपेक्षा भगवदर्थमेव कार्यं कर्तुमिच्छन्ति। केचित्स्वार्थापेक्षिणोऽपि भगवदर्थमेव कुर्वन्ति कार्यम्, भगवानेव पश्चाद्वास्यतीति। केचित्तु स्वस्य, स्वसेवकानां च, भगवतश्च

कार्यं तुल्यतया कर्तुं वाञ्छन्ति, त एते॥४८॥

ननु किमर्थमेवं प्रार्थ्यते? प्रथमतोऽस्मदर्थं ब्रह्माण्डं कुरुत,
पश्चात्स्वार्थमित्याशङ्क्याऽऽहुः—

SRI SUBODHINI: OUR LORD DOES NOT TAKE HIS “BIRTH” LIKE A “HUMAN BEING”. HE “MANIFESTS” ONLY! That is why, here, our Lord has been addressed as “Oh “birthless” Lord!” Through this addressal, the glory and greatness of our Lord have been specifically described, in comparison to Lord Brahma and others.

The celestial deities say, “Oh Lord! till we are able to give You, our “offerings”, till then only, we would be also able to eat our food! Hence, please arrange everything in this way! — till the final stage of dissolution of the Universe, let this “arrangement” be continued! Let us offer You, the food at appropriate time, and also have our food as per our deserving authority! Let, the “Jeevas” also offer “food” to us, and to You, and in turn, enjoy their share of the “food”, as per their deserving nature!, and without any obstruction or difficulty. Oh Lord! kindly bless us, with such “eyes” (this is related to the 50th verse of this chapter). Our Sri Mahaprabhuji comments here, that “all problems have arisen only due to these “eyes” being provided!

There are many devotees, being “unselfish”, are eager to do actions, for the sake of our Lord only. There are many others, who are selfish, but consecrate whatever actions they do, for the sake of our Lord! They also think, that our Lord will certainly confer on them, the desired object/pleasure. There is the third category of persons, who perform all actions, pertaining to themselves, their servants and that of our Lord, in the “same” way!

“Why, all of you, are praying like this? First of all, make the “Universe” for the sake of our Lord! Then, afterwards, you can make the appropriate “worlds” therein!” This sort of question and doubt, is removed through the following verse.

त्वं नः सुराणामसि सान्वयानां कूटस्थ आद्यः पुरुषः पुराणः।
त्वं देव! शक्त्यां गुणकर्मयोनौ रेतस्त्वजायां कविमादधेऽजः॥४९॥

VERSE 49 Meaning: “Oh Lord! You are the Primordial Purusha (Lord) of us, the celestials, and everyone of our associates/servants! You are changeless! You are the first! You are the original Lord of the Universe! You are the original cause for all of us! In the first instance, Oh Lord! being “birthless”, You had established the power (Veeryam) of the nature of your consciousness in your own power of Maya, which is the original cause of the three qualities, such as Satwa etc. and of all “actions”, such as “origination” (births) etc.”

श्रीसुबोधिनी : त्वं नः सुराणामिति। नोऽस्माकं सुराणां देवानां सान्वयानां सपरिकराणां त्वमेव आद्य उत्पादकः। यद्यपि वयमपि स्वकार्योत्पादकाः, तथापि वयं विकृताः, भवांस्तु कूटस्थोऽविकृतः। किञ्च, पुरुषो भवान् स्वतन्त्रः, वयं प्राकृता अस्वतन्त्राः। किञ्च, भवान् पुराणः पूर्वसर्ववृत्तान्ताभिज्ञः, वयं नूतना आधुनिकाः। अतस्त्वयैवाऽस्माकं सर्वं कर्तव्यम् किञ्च, पुत्ररूपा वयं तव। अतस्त्वया प्रथमतो वयं पालनीया इत्याहुः—हे देव! त्वं देवरूपायां शक्त्यां मायायाम्। गुणाः कर्माणि च योनिर्यस्याः। गुणकर्मात्मिका योनिः, गुणारूपाः कर्मात्मकाश्च ततो जायन्त इति। तस्यामजायां बर्कराद्यत्पादनार्थं रेत आदधे। अजाशब्दोऽत्र न यौगिकः, नाऽपि रूढः, किन्तु कल्पनोपदेशः। ‘कल्पनोपदेशाच्च मध्वादिवदविरोधः’ इत्यधिकरणेनाऽयमर्थः समर्थितः। अन्यथाऽत्र मायाया उत्पत्तैरुक्तत्वात् योगो विरुध्येत। रूढिरप्याकृत्यभावात्। सृष्टौ कामः प्रधानमिति तत्रिरूपणार्थमजशब्दकल्पनाऽत्र निरूपिता। कविं महत्तत्त्वम्। पूर्वावस्था रेतः, उत्तरावस्था कविरित्युभयोः साजात्याभावे कार्यमेकविधं न भवेदिति

भगवतोऽप्यजत्वं निरूपितम्। अयमेव तामसहीनभावो भक्तेः, यद्भगवत्
एवंप्रकारेण निरूपणम्॥४९॥

ततस्तत्सजातीया एव वयमुत्पन्ना इत्याह—

SRI SUBODHINI: ‘Oh Lord! You are the originator of all of us, celestials, along with our associates. Though, we can originate our tasks, even then, we are full of “blemish” by the nature of “changes” (Vikaar). You, Oh Lord!, are the indwelling Lord and changeless! You are the independent and free primordial Purusha — the Lord of the Universe! We are not “free”, as we are made out of “Prakruti” or nature! But, Oh Lord! You are Primordial (Puraana)! i.e. “most ancient” (first). Due to this, You are always aware of everything! We are new! and are born just now, at this time (i.e. we never existed before). We are not able to know anything of the past or the future! Hence, Oh Lord! You only have to do all our “duties”. We are, after all, your “sons” and due to this, in the first instance, it is we, who have to be protected by You, in a special way!”

The celestial deities, now pray to our Lord, for the “the way”, to ensure their “protection”. “Oh Lord! in your celestial power of Maya, which is consisting of “qualities and actions” (Guna), You have put, your own “power”, so that each and every type of “being” (such as men, birds, goats etc.) are created.” Here, the words “quality and action” are used, to indicate the basis of our Lord’s power of “Maya” (Ajaa) — to indicate, that all types of “tasks”, based on qualities and actions, get originated from this! The word “Ajaa” (unborn - birthless) is used as per the “Yogic” way (i.e. meaning). As per the “Brahma Sutra”, the inner meaning of the word “Ajaa”, has been explained here.

In this creation, “desire” (Kaama) is used, as an

important ingredient, (factor) and the word "Ajaa" has been used, due to this reason. The word "Kavi" is used to indicate the "great principle" (Mahat Tatwam). In the final analysis, it is OUR LORD ONLY, WHO HAS BEEN HAILED HERE, AS "AJAA" (UNBORN)", Our Sri Mahaprabhuji comments here, that to describe our Lord, in this way, is indicative of the lower category of "Tamasik Bhakthi".

The celestial deities, now say, that "we have also got originated like Yourself only (equal) — as per the next verse.

ततो वयं सत्प्रमुखा यदर्थे-

बभूविमाऽऽत्मन् करवाम किं ते।

त्वं नः स्वचक्षुः परिदेहि शक्त्या देव!-

क्रियार्थे यदनुग्रहाणाम्॥५०॥

VERSE 50 Meaning: "Oh Lord! You are the "Aatma" in everyone! In You, the quality of "Satwa" is predominant! We have been also originated by You, to fulfill certain tasks, and we pray to You, that we are enabled to fulfill these tasks! For this sake, please bless us, by bestowing on us "power and strength", along with your "Jnana" (knowledge)."

श्रीसुबोधिनी : ततो वयमिति। सत्प्रमुखाः सात्विकोहङ्कारप्रमुखाः। यस्य भगवतः कार्यार्थे बभूविमोत्पन्नाः। तर्ह्यन्यानुत्पादयिष्यामीत्याशङ्क्याऽऽह, हे आत्मन्नि। सर्वेषां त्वमात्मा। न हि कार्याणां स्वभावतः कश्चन गुणो दोषो वास्ति, त्वत्त एव जातत्वात्त्वद्रूपत्वाच्च। अतोऽन्यानप्युत्पाद्य तेषु यदि शक्तिं दास्यसि, तदा तेऽप्युपयुक्ता भविष्यन्ति। अतो लाघवादास्मभ्यमेव तत्सामर्थ्यं देयमिति भावः। नन्वनाज्ञाकारिणो भवन्तः, यतोऽप्रवृत्ता एव तूष्णीं स्थितास्तत्राऽऽह-करवाम किं त इति। ते तुभ्यं किं करवाम। आज्ञापनाभावात्, विशेषतोऽज्ञानाद्वा तूष्णीं स्थितिः। अतो वस्तुतो न दुष्टत्वम्। तर्हीदानीं ब्रह्माण्डनिर्माणं कुरुत्येत्याशङ्क्याऽऽहुः-त्वं नः इति। नोऽस्माकं

त्वमेव सर्वार्थे तत्र साधं स्वचक्षुः परिदेहि, येन चक्षुषा वयं निष्पादिताः। तत्र क्रियाशक्तिरेवाऽस्मासु प्रतिष्ठिता, न ज्ञानशक्तिरिति। अतः स्वचक्षुः परिदेहि। पारितो दानम्, सर्वेभ्यः क्रियाशक्त्या सह पुनर्देयम्। विशकलिततयोभयप्राप्तावपि न कार्यसिद्धिः। अतः स्वशक्त्या सह स्वचक्षुर्देहीति। ननूभयदानं सहदानं चाऽशक्यम्, उभयोरेकदा स्थित्यभावात्, एकं शब्दे अपरं क्रिययामित्याशङ्क्याऽऽह—हे देवेति। यद्यपि लौकिकन्यायेन, लौकिकेन वा, नैवं कर्तुं शक्यम्; तथापि भवान् देवः, अतोऽलौकिकसामर्थ्यात् मिलितमपि दातुं शक्नोतीति। ननु नियमेन भवद्भ्य एव देयमिति कोऽयं निर्बन्धस्तत्राऽऽह—क्रियार्थे यदनुग्रहाणामिति। ब्रह्माण्डकरणार्थमेव यस्य भगवतोऽनुग्रहो येषाम्। येनाऽनुग्रहेण वयमुत्पादिताः, तेनैवाऽनुग्रहेण चक्षुः शक्त्या सह देयमित्यर्थः॥५०॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां तृतीयस्कन्धे

पञ्चमाध्यायविवरणम्।

SRI SUBODHINI: We are born out of the “Satwik” ego — for the sake of fulfilling our Lord’s “tasks”. “Oh Lord! You are the “Aatma” of everyone! As, all these “qualities and tasks”, have got originated from You only, there is no “blemish or defect” in them! In fact, they are all of your “forms” only! Even, if some others (not we) are ordered by You to fulfill your “tasks”, even then, these “others” can act only, through your powers! Hence, instead of “originating” others — with a view to avoid stress and strain for You, Oh Lord! — “please give us the “capacity and power”, to fulfill your “tasks”. We are very eager to do your “tasks”. But, we have not yet received any “orders” from You, so far! We are specially “ignorant”, (Ajnaui) and hence, we have stayed put, silently! We do not have wickedness or we are not deliberately lazy or inactive! Without your order, help, power and grace, we are not able to create this Universe, and fulfill your desire and will! HENCE, PLEASE GIVE

US, YOUR "EYES". THESE "EYES" (VIZ. JNANA) ARE THE ORIGIN OF EVERYTHING, INCLUDING US! WE HAVE BEEN GIVEN, BY YOU ONLY, THE POWER OF ACTION (KRIYASAKTHI) AND NOT THE POWER OF "JNANA" (KNOWLEDGE). PLEASE GIVE US THIS "JNANA", IN A TOTAL WAY (POORNA). WE NEED TO BE GIVEN FULLY, BOTH THESE "POWERS"! OH LORD! YOU ARE THE LORD OF THIS UNIVERSE! "WORLDLY" RULES ARE NOT APPLICABLE TO YOU! YOU HAVE "SUPERNATURAL" (ALOUKIK) CAPACITY, THROUGH WHICH, BOTH THESE POWERS OF "JNANA AND ACTION" HARMONIOUSLY EXIST! MOREOVER, YOU ONLY CAN BESTOW BOTH THESE POWERS TO US! WE PRAY TO YOU TO GIVE US THESE POWERS, AS WE HAVE BEEN BLESSED BY YOU! Through this "blessing" only, You have created us, for fulfilling your desire to originate this "Universe"!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 5 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - षष्ठोऽध्यायः॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 6

एवं भगवतः सृष्टौ भूतोत्पत्तिर्निरूपिता।

कालोत्पत्त्यर्थमधुना ब्रह्माण्डोत्पात्तेरुच्यते॥१॥

KAARIKA 1 Meaning: "In this way, the origin of "primordial elements" (Bhoota) in our Lord's creation, has been explained. Now, for the sake of describing the origin of "time" (Kaala), the creation of the "Universe" (Brahmaandam) is being told."

[PRAKASH: In the last chapter (5) during the creation of this Universe, by our Lord, as per the Vedas, the origination of the primordial elements, has been told. Now, in this chapter, there is the need to explain, the subtle qualities of elements, which originate the various types of "experiences" (enjoyments). Hence, the factor of "time" (Kaala) has to be originated, as it is "time", which confers all types of enjoyments and experiences. The basis of all this (Aadhaar) is the "Universe" (Brahmaandam).]

स्वशक्तिदानभोगौ तु विषयत्वार्थमुच्यते।

विषयानन्त्यसिद्ध्यै हि माहात्म्यं विनिरूप्यते॥२॥

KAARIKA 2 Meaning: “With a view to “enjoy” His own “creation” only, the twin aspects of “conferring of power and strength” and the “enjoyment” thereof, have been told (by our Lord). With a view to substantiate the limitless nature of the “objects”, the glory of our Lord has been described.”

[NOTES: The “principles” of creation are to be “enjoyed” by our Lord. Our Lord, at first, gives them the “power and strength”, and then “enjoys” them. The “Universe” is created by our Lord for the sake of His “enjoyment” only, as these “principles” are “parts and limbs” of our Lord! Through these only, our Lord enjoys this Universe! This is made possible through the power and strength conferred by our Lord!] **THUS, THIS UNIVERSE IS CREATED BY OUR LORD, FOR HIS “LEELA” AND FROM HIMSELF. THERE IS NO “OTHER” AT ALL! EVERYTHING IS OUR LORD ONLY (SARWAM KHALWIDAM BRAHMA)**

एवं भगवतो मात्राश्चतुर्धा विनिरूपिताः।

स्पर्शो भगवतो नाऽस्ति तद्भावाद्देहवद्भुजिः॥३॥

एवं पूर्वाध्यायान्ते तत्त्वानां प्रार्थनमुक्तम्, तुत्प्रार्थनमुपसंहरति—

KAARIKA 3 Meaning: “In this way, qualities of the “subtle” principles of our Lord, have been described. Our Lord never can be “touched”, by these “principles” as HE IS PRESENT IN EVERYTHING, AND EVERYWHERE! Hence, His “enjoyment” is always present, as though He has a “body”!”

[NOTES: (1) The “principles” of creation have entered into the “universal body”, when they transform

themselves as the “Tanmaatra” (qualities of the subtle principles) Then, they become “enjoyable” to our Lord (Bhogyam). How, do they assume this form? This is explained here, by our Sri Mahaprabhuji, by telling, that our Lord made the 4 “subtle” principles viz. (1) the creation of the Universe, (2) the conferment of power and strength, (3) the enjoyment itself and (4) the glory of our Lord (Mahatmyam). In this Universe, the element of “earth” is important, and its subtle “principle of fragrance” (Gandham) has been described. On the conferment of power, (Sakthi) the admixture of the principles takes place, and the quality of “water”, (Rasam) as the subtle principle gets originated. As the Lord enters into this Universe, for the sake of His enjoyment, with His “form” (Roopam), the subtle principle of “Roopam” (form) gets originated. In the glory of our Lord, the factor of “sound” is very important, and the subtle principle of “Sabdam” (sound) gets originated. In this way, the qualities of the “subtle” principles, and the “enjoyable nature” of all these, have been described.

(2) What about qualities of the subtle principle of “Sparsam”, (touch) which is not told? This is answered by telling, that our Lord is “untouchable” at all times; as “touching” Him is not possible – as all “enjoyments”, through “touch” lead to sorrow and unhappiness only! OUR LORD IS FULL OF BLISS (ANANDAMAYA). He has no sorrow or pain in Him. That is why, it is said, that there is no “touch” principle in Him! (ie applicable to Him).

But, in the second canto, it is specifically told, that only through intense relationship, arising out of “touching”, there is the experience of “enjoyment”. Then, how can our Lord “enjoy” His creation, without

this aspect of "touch"? Answering this, it is said, that OUR LORD IS PRESENT, IN EVERYTHING AND EVERYWHERE, IN THIS UNIVERSE. HENCE, THIS ENTIRE UNIVERSE IS HIS "BODY" ONLY! DUE TO THIS, HE DOES NOT NEED ANY "TOUCH" FROM ANYONE TO EXPERIENCE BLISS AND JOY! HE "ENJOYS" THIS UNIVERSE THROUGH THIS UNIVERSAL "BODY" ONLY! — PRAKASH.]

ऋषिरुवाच—

इति तासां स्वशक्तीनां सतीनामसमेत्य सः।

प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः॥१॥

कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः।

त्रयोविंशतितत्त्वानां गणं युगपदाविशत्॥२॥

VERSES 1 and 2 Meaning: "Sage Maitreya said, "Our omnipotent Lord, saw, that His own powers, such as the "great principle" and others have become incapable of fulfilling the task of creation of this Universe, as they could not meet and mingle among themselves (as they remained, as separate and divided)! Due to this, our Lord accepting the power of "time" (Kaala) entered by Himself, into these 23 principles, consisting of the great principle (Mahat Tatwam), ego, 5 elements, 5 subtle principles and the 11 senses, including the mind." He did this "entry" at the same "Time"!

श्रीसुबोधिनी : इतीति। एतावत्येव प्रार्थना। तासां गतिं निशाम्य निरीक्ष्य शक्तिं बिभ्रद्युगपदाविशदिति सम्बन्धः। तासु भगवत्प्रवेशो न युक्त इत्याशङ्क्याऽऽह—स्वशक्तीनामिति। तासामिति। स्त्रीत्वेन तासां विज्ञापनं न दोषाय, स्वस्यैव सामर्थ्यरूपत्वात्। तासां कृत्यभावे स्वसामर्थ्याभाव एव भवेत्। स्त्रीरूपाश्च ताः। भार्यासक्तं स्वयमेव करोति कारयति च। शक्तित्वादेव

भिन्नतया स्थितिर्न दोषाय। न हि ता वाक्येन मिलन्ति, स्वेनैव तु मिलन्ति। पुरुषालिङ्गता एव ता एकीभवन्ति, न स्वभावतः। समानप्रतिपत्तेर्न वैमनस्यम्। अत एव स्वभावतः, असमेत्य अमिलित्वा, सतीनां विद्यमानानाम्। किञ्च, स्वप्रवेशव्यतिरेकेण तासु विद्यमानपि रजो न प्रकटीभवति। तदाह—प्रसुप्तलोकतन्त्राणामिति। प्रकर्षेण सुप्तानि लोकानां तन्त्राणि रचना यासु; तन्त्रं समूहो वा। प्रसुप्ता वा ये लोकाः। येषां जीवानां कर्म न प्रबुद्धं तदधीनास्ताः। प्राण्यदृष्टप्रेरिता एव ताः कार्याणि कुर्वन्ति। समष्टेर्गृहत्वेन व्यष्टीनामेव मुख्यत्वमिति पक्षः। पक्षद्वयमप्यत्र भगवतः पुरुषरूपद्वयसम्पत्त्यर्थं निरूप्यते। तदुक्तम्—असमेत्य सतीनां प्रसुप्तलोकतन्त्राणामिति। तासामन्योन्यमेलने ब्रह्माण्डोत्पत्तिः। कर्मप्रबोधने व्यष्टीनामुत्पत्तिः। एतत्सर्वं निशाम्य ज्ञात्वा अग्रे प्रकारभूतां गतिं च निशाम्य। सर्वप्रकारकरणसामर्थ्यार्थमाह—ईश्वर इति॥१॥

एवं समर्थो निश्चित्य यत्कृतवांस्तदाह—

SRI SUBODHINI: (1) The “principles” had prayed to our Lord, in this way. On seeing their “plight”, our Lord, taking His own powers, entered into the “qualities” of these 23 principles, simultaneously!

We may feel, that it was not appropriate, for our Lord Himself to “enter” into these principles. On getting this sort of “doubt”, it is said, that these “principles”, are our Lord’s “powers” only, and are “feminine” (wife) in nature! Hence, if they do not “act” now, although they are our Lord’s “powers” only, then, it may be construed, that the Lord Himself was powerless! These principles have to be empowered by our Lord and without our Lord’s “entry” into them, they remained as “gross” and without any movement! Moreover, the “actions” of the “Jeevas” were also lying dormant! These principles and their powers are under the control of the “actions” of the “Jeevas”, and usually, they begin to function only

on the basis of the “fate, based on actions” (Karma) of the “Jeevas”. These principles, therefore, cannot “act”, by themselves!

Our Lord, now entered, as the “Ishwara” (Lord of the Universe) into these principles, so that, all of them can get together, and create this Universe!

In this way, our Omnipotent Lord, got determined, and through the next verse, whatever is done, by our Lord, is being told.

श्रीसुबोधिनी : कालसंज्ञामिति। काल इति संज्ञा यस्याः। कालोऽप्येका भगवच्छक्तिः, अन्यथा पुरुषद्वयप्रवेशे शक्तिषु रसाभासः स्यात्। कालेन संज्ञा बोधो यस्याः सा, तां वा। मर्यादारूपा सा शक्तिः सृष्टिकाले प्रबुध्यते, अन्यास्तु भगवता प्रबोध्यन्ते। तथा सह भगवद्दर्शनेन तासां मात्सर्यं मा भवत्विति देवीमित्युक्तम्। सा हि देवतारूपा अतिसूक्ष्मा, तथा विना कर्मप्रबोधो दुर्घटः। कर्म कालाधीनमेव, अत एव काले कर्मविधानम्। तस्या अप्रयोजकत्वं निराकरोति—शक्तिमिति। बिभ्रदिति प्रवेश्यरूपव्यावृत्त्यर्थमुक्तम्। तत्र भगवतोऽतिसामर्थ्यं वक्तुम्, तादृशसामर्थ्यं भगवतो वर्तत इति ज्ञापयति—उरुक्रम इति। अद्भुतचरित्रत्वमुरुक्रमे सिद्धम्, तेनैवाऽद्भुतचरित्रेण त्रयोविंशतितत्त्वानां गणं युगपदाविशत्। प्रकृतिपुरुषौ परित्यज्य शिष्टास्त्रयोविंशतिर्भवति युगपत्प्रवेशोऽद्भुतचरित्रम्। तप्तयोः सन्धिरिव नैकतरप्रवेशे कार्यसिद्धिः। गणप्रवेशो गणादेव कार्यमिति सूचयितुम्। अत्र प्रवेशो न जलादेरिव, किन्तु तेजस इवाऽयोगोलादावावेशः यथा गणकार्यं भगवत्कार्यं भवति, अन्यथा भगवच्चरित्रताऽस्य सर्गस्य न स्यात्। तदाह—आविशदिति॥२॥

ततः किमत आह—

SRI SUBODHINI (2): Our Lord entered into these 23 principles (i.e. into their qualities) along with the factor of “time” (Kaala). Of course, the factor of “time”, is another “female” power (wife) of our Lord! We should not construe, that this factor of “time”, is another

“Purusha”. This “time”, is a power of our Lord, of the nature of “Maryaada”, (orderly) and usually she gets woken up and inspired, only at the time of creation. All other “powers” are also woken up by our Lord only! (ie the “powers” are always in Him only).

All other powers, now respected this “Goddess of time”, as all “actions” are under the control of the power of “time”. Being a “Goddess” (a celestial deity), she is very “subtle”, and without “her”, the waking up of “actions”, does not take place.

Our Lord has “astonishing and wonderful” potency which is “limitless” (Anantha). That is why, our Lord’s holy name, has been given, as “URUKRAMA” in this verse. (This holy name refers to our Lord’s incarnation, as Lord Vaamana, and later as Lord Trivikrama. Through this “form”, the Lord had measured the entire Universe.)

In the same way, our Lord, exhibiting His wonderful capacity has entered into, simultaneously, the 23 “principles”. These 23 principles, together with “primordial nature” (Prakruti) and “primordial Lord” (Purusha) constitute the 25 principles. If we want to join two pieces of iron, then, we have to heat them, and then only they will join! — heating one piece of iron only will not be effective. In the same way, here also, our Lord entered into all these “principles”, at the same time! His entry was like the entry of “fire” into a ball of iron! — making the iron ball into a “ball of fire”! Our Lord made all these “principles”, which were “gross” (Jada) into “divine” — so that, His tasks will get fulfilled. Thus, our Lord, however, continues to be the originator of this Universe, and this event of creation of this Universe

is a “story” (Leela) of our Lord only. Our Lord, in this way, entered into these “principles”, and effected the creation of this Universe, by Himself!

Whatever happened later, is being told.

सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम्।

भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन्॥३॥

VERSE 3 Meaning: “ Our Lord, after entering into these principles, inspired and woke up the dormant “fate” (“Karmas” — actions) of the “Jeevas”. He, then joined together, all the individual principles (i.e. made them meet each other, and “mingle” as required) which were separate and divided so far, with His power of action (Kriyasakthi).”

श्रीसुबोधिनी : सोऽनुप्रविष्ट इति। यद्यपि ताभिः क्रियया सह ज्ञानमेव प्रार्थितम्, न सहप्रवेशः। तथापि भगवदेवकार्यं न ताभिः सेत्स्यतीति भगवान् स्वयमेव प्रविष्ट। अतः परं प्रार्थितस्य प्रयोजनाभावान्न प्रार्थितं दत्तम्। ननु स्वभावत एव सर्ववस्तुषु वस्तुस्वरूपो भगवानस्ति, तथापि चेत्कार्यं न सिद्ध्यति, किं प्रवेशेनाऽपि भवेत्? तत्राऽऽह—चेष्टारूपेणेति। चेष्टा प्रयत्नः। कार्योपयोगिज्ञानेच्छाप्रयत्नरूपेण, केवलप्रयत्नरूपेण वा तत्र प्रविष्टः। प्रविश्य पुनस्तं गणं भिन्नं संयोजयामास। सृष्टावेव कार्यजननसमर्थास्ते सृष्टाः, परं भिन्ना इति योजनमेव कर्तव्यम्। सम्यक् योजनं यथा कार्यमुपपद्यते। सङ्गे नीतायाः शक्तेः प्रयोजनमाह—सुप्तं कर्म प्रबोधयन्निति। प्राणिनां यत् सुप्तं कर्म, तत् कालशक्त्या प्रबोधयन्। प्रबोधनप्रवेशयोः समानकालत्वे उभयविधं कार्यमेकदा सिद्ध्यति। प्रबोधनस्य भिन्नहेतुकत्वाच्च प्रधानक्रियासम्बन्धः॥३॥

ततो यज्जातं तदाह—

SRI SUBODHINI: These “principles” had prayed for power to “act”, along with “Jhana” (knowledge). They had not prayed for our Lord’s “entry” into them.

Even then, our Lord, who is gracious and compassionate, realizing, that these “principles” cannot by themselves, fulfill the tasks of creation (as He only can achieve, and complete this task), now “entered” into them, by Himself. He did not give them the “knowledge”, asked (prayed) for by them, as this “Jnana” was not required by them.

Our Lord was already present, as the “objects”, in each and every “object” — as it is He, who had become all the “objects” (Vastu). Now, our Lord entered into these “objects”, as “efforts or tasks”. Due to this, all these “principles”, which were separate and divided, got mingled and mixed, so that they could be used for the creation of the Universe! — especially when they cannot “act”, without getting mixed and mingled. They were now, in this way, given the capacity to create.

Our Lord had “entered” into them, with His power of “time”, (Kaala) so that He could “wake up” the dormant “Karmas” (effects of past actions) of the “Jeevas”, and make them “act”, through the power of “time”. Our Lord’s “entry” and “waking up” of the “actions” of the “Jeevas” took place, at the same time.

Whatever happened, later, is being told, through the following verse.

प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः।

प्रेरितोऽजनयत्स्वाभिर्मात्राभिराधिपूरुषम्॥४॥

VERSE 4 Meaning: “In this way, when our Lord made the “inactive unseen” into “action”, then the 23 principles, inspired by our Lord, created this vast “Universe”, using their subtle parts (principles).”

श्रीसुबोधिनी : प्रबुद्धकर्मा दैवेनेति। सुप्तैः सह करणमप्यशक्यम्।

प्रबुद्धे साहाय्यमपि तेन सिद्ध्यति। दैवेनेति देवतारूपया शक्त्या। स्त्रिया प्रबोधे स्वार्थं भवेदिति नपुंसकनिर्देशः। तथा सहितं भगवद्रूपं वा दैवशब्देनोच्यते। सर्वत्र कर्मप्रबोधार्थं पुनस्त्रयोविंशतिको गण इत्युक्तम्। पुनर्भगवत्कार्यान्तरमाह प्रेरित इति। मेलनं प्रेरणं च भगवत्कार्यम्। भगवतः प्रवेशात्तस्य गणस्य व्यापकता जाता। ततो गणांशैरल्पैरेव ब्रह्माण्डनिर्माणं जातमित्याह—
स्वाभिर्मात्राभिरिति। अधिपुरुषं ब्रह्माण्डम्। पुरुषमधि पुरुषशरीरत्वात्। पुरुषशब्दोऽप्यस्ति। पुरुषादप्यधिकं वा, आवरणानामपि जननात्। भगवत्प्रेरणाया गणेन कृतत्वात् भगवत्कृतमेव॥४॥

एवं ब्रह्माण्डसृष्टिमुक्त्वा द्वितीयपुरुषमुपपाद्य तृतीयमुपपादयितुं तत्रैव पुनःकार्यमाह—

SRI SUBODHINI: It is impossible to get things done through those, who are dormant or asleep! Our Lord now, woke up, the “unseen” past actions, and this was not done for His own sake. Here, the 23 principles are counted, as they were “inspired” by our Lord! Through our Lord’s “inspiration”, all these separate “principles” got together, in “harmony”, and they attained their “expanded” stature. They all, now, using their own “parts” made this huge “Universe” (Brahmaandam). This “Universe” is called here as “Adhipurusha” — being the “body” of our Lord, who is the primordial Purusha! This “Universe” is considered as being “more and special”, (Adhik) than the “Purusha” Himself, as this was created by our Lord only, using these principles!

After describing the creation of this “Universe” — ie explaining the origin of the second “Purusha”, now, the “third Purusha”’s origin (i.e. the universal and the individual “bodies”) is being explained, along with the fulfillment of various “tasks” involved.

परेण विशता स्वस्मिन् मात्रया विश्वसृङ्गणः।

चुक्षोभाऽन्योन्यमासाद्य यस्मिँल्लोकाश्चराचराः॥५॥

VERSE 5 Meaning: “When our Lord, with His own “part”, entered into this “body” (Universe – Viraat), then, the group of 23 principles, such as the great principle, who fulfill the task of creating this Universe, began to meet and mingle with each other and attained the “change” (result) of becoming the “Viraat Purusha”, in which this Universe of animate and inanimate “beings”, is seen.”

श्रीसुबोधिनी : परेण विशतेति। स्वस्मिन् विशता परेण भगवता हेतुना कृत्वा विश्वसृङ्गणश्चुक्षोभा परं मात्रया, एकदशेन अन्तःकार्यार्थमेव स्वस्मिन् विशतेत्युक्तम्, अन्यथा भगवत्प्रवेशेन क्षुब्धो जात इति वदेत्। अतः प्रवेशेनाऽक्षोभ एव। तदैकं ब्रह्माण्डं निष्पन्नम्। यदा पुनः स नियामकेन रूपेण, भिन्नरूपेण वा स एव गणः स्पृष्टः, तदा मध्ये सहस्रधा विदीर्णश्चुक्षोभ, अन्यथा व्यष्टिपुराणि न सृष्टानि भवेयुः। क्षोभफलमाह—अन्योन्यमासाद्येति। स हि विश्वमृजां गणः, विश्वसृष्टिस्तस्य स्वतः कार्यम्। अत एकस्मिन्नपि व्यष्टौ सर्वतत्त्वानां कार्यसिद्ध्यर्थमन्योन्यमासाद्य चुक्षोभा। एकस्मिन्नपि द्वाविंशतितत्त्वानां प्रवेशः। एवं प्रस्तारे आनन्त्यं भवत्याकृत्यधिकरणन्यायेन। अतस्तदर्थमेवाऽन्योन्यासादनम्। ततो यज्जातं तदाह यस्मिन्नन्योन्यासादन-पूर्वकक्षोभयुक्ते गणे चराचरा एव लोकाः॥५॥

एवं समष्टिव्यष्टिदेहानामुत्पत्तिमुक्त्वा तत्र सर्वत्र भगवत्प्रवेशार्थं जीवानामप्रवेशः, तत्त्वान्यपि भगवत्प्रवेशार्थं सर्वसामग्रीं सम्पादयन्ति स्थितानीत्याह—

SRI SUBODHINI: When our Lord entered into these “principles”, which were intended to create this Universe, the required “dynamism and disturbance” took place, in them. It is said, that through this “entry” of our Lord, only one part of these “23 principles” got

inspired, and one "Universe" was created. In other words, if the entire group (i.e. total) of 23 principles were fully inspired, then, various and many other types of "Universes", would have got created!

Our Lord, as the "controller" touched these "principles", and these "principles" got expanded, by crores of parts, and began to meet and mingle, with each other. They attained, through this "inter-mingling", the power to create the Universe. It is said, that in each of these "principles", the rest of 22 principles entered, and in this way, the limitless nature of "individual" forms took place. Thus, both the animate and inanimate worlds were made, in this Universe.

In this way, after explaining the creation of the "bodies" — both the "whole" and the "individual" — now, it is said, that the "Jeevas", did not enter into this Universe, as our Lord was required to enter into the "whole" of this created Universe. The "principles" also gathered all the required materials, so that the "entry" of our Lord can be total!

हिरण्मयः स पुरुषः सहस्रपरिवत्सरान्।

आण्डकोश उवासाऽप्सु सर्वसत्त्वोपबृंहितः॥६॥

VERSE 6 Meaning: "Inside this water, this universal egg, was the place of stay of our Lord, who was of the golden hue and being the "Viraat Purusha"! He now stayed inside this Universe, holding with Him, all the "Jeevas", for one thousand "celestial" years!"

श्रीसुबोधिनी : हिरण्मय इति। स हि ब्रह्माण्डात्मा हिरण्मयः सुवर्णात्मकः। पृथिव्यप्तेजसां समानांशतया अन्योन्याभिभवाभावेन यत्कार्यं तत्सुवर्णमित्युच्यते। जलाधिक्ये रौप्यम्, पृथिव्याधिक्ये त्वन्ये धातवः, द्वयोः कारणप्रवेशे मृण्मयानि। मृदस्तेजसाऽतितापे सिकताः, मध्यतापे पाषाणाः,

अल्पतापे त्विष्टकाः। जीवसंबन्धेन स्थावरास्थिभेदाः काष्ठादयः। तत्र स विराट्पुरुषो हिरण्मयः, सुवर्णप्रतिमावत्। स एव पुरुषो देहरूपेण, पुरुषसहितो वा, सहस्रपरिवत्सरपर्यन्तं स्वरूपमण्डात्पृथग्भूत एव, नालिफेरफलवत्, तस्मिन्नेवाऽण्डकोशे अधस्तात्स्थितगर्भोदके, देहात् स्वत एव स्रोतोदके, स्वसृष्टे वा उदके, शयनं कृतवानित्याह—उवासाऽप्स्विति। व्यष्टीनामपि तदा शयनमेवेत्याह—सर्वसत्त्वोपबृंहित इति। सर्वाणि सत्त्वानि जीववद्देहाः सदंशत्वात्सत्त्वानीत्युच्यन्ते। तैरुपबृंहितः संबद्धः। नरायणोदर एव सर्वाणि भूतानि स्थितानीत्यर्थः। अस्मिन् पक्षे न निरात्मकः कियत्कालं स्थितः, पूर्वमेव भगवत्प्रवेशात्। सृष्ट्वा प्रवेशपक्षे तु निरात्मकस्थितिः। अत एवाऽत्र सपुरुष इत्युक्तम्। अत्र तु सहस्रवर्षपर्यन्तमन्तःकार्यं न कृतवानिति केवलं सत्त्वैरुपबृंहितः कार्यप्रकारपर्यालोचनार्थं स्थितिः॥६॥

ततः कार्यं कृतवानित्याह—

SRI SUBODHINI: The “Aatma” of this “universal egg” (Brahmaandam) is the golden-hued Purusha (our Lord)! The elements of earth, water and fire mingled with each other, in the same measure, and due to this, the “golden hue” got originated. If the element of water becomes more, then it becomes “silver”. If the element of “earth” becomes more, then other “metals” are originated.

When, water and fire, enter as “causes”, then the “object” of earth gets originated. When, earth gets the entry of heat of fire, then, it becomes sand! When earth gets the “middle order” of fire, it becomes “bricks”. When the “Jeeva” gets related to earth, then this earth becomes “wood” — with it’s endless varieties.

This golden hued “Viraat Purusha”, remains as an “golden idol”. Like a “coconut” fruit, it remained separate, from this universal egg! Below this “universal egg” is the “water” of a “foetus”, (Garbham) or there is

“water” created by our Lord Himself! In this water, our Lord, “slept” for 1000 celestial years along, with all the “Jeevas”, kept inside Him! In other words, in the “stomach” of our Lord Sri Narayana, all the “Jeevas” were held. From this, we can easily see, that this “universal egg” cannot exist, without our Lord (Aatma), as it was our Lord, who had entered into this, in the first instance! Our Lord stayed, inside this egg of the Universe, without undertaking to do anything! The Lord contemplated, now, the ways and means, of redeeming the “Jeevas”, who were kept by Him, inside His “stomach”!

Later, our Lord attended to the task of creation – as per the next verse.

स वै विश्वसृजां गर्भो दैवकर्मात्मशक्तिमान्।

विबभाजाऽऽत्मनाऽऽत्मानमेकधा दशधा त्रिधा॥७॥

VERSE 7 Meaning: “The creation of this Universe was the “task” of these principles (in the form of this “foetus” (Garbham). It was now invested with “Jnana” (knowledge), “Kriya” (ability to act) and the power of the “Aatma” (Aatma Sakthi). Through these powers, this “foetus got successively divided, into one (heart), ten (of vital airs) and three (mental, celestial and physical forces) divisions.”

श्रीसुबोधिनी : स वै विश्वसृजां गर्भ इति। विश्वसृजां तत्त्वानां गर्भो बालकः, अन्तः सामर्थ्यरूपो वा; त्रिविधकर्मात्मको जातः। चेष्टारूपस्य भगवतः प्रवेशात् कर्मशक्तियुक्तो जातः। कर्मप्रेरककालशक्तिप्रवेशात् दैवशक्तियुक्तो जातः। विश्वसृजां सहजसामर्थ्यात् कारणधर्मेणऽऽत्मशक्तियुक्तो जातः। अतस्त्रिविधशक्तिमानात्मानमेव विबभाजः। केचनाऽऽत्माधीनाः कृतास्तेऽध्यात्मिकाः, केचन दैवाधीनास्ते आधिदैविकाः, कालाधीना इत्यर्थः, केचन क्रियाधीनास्ते आधिभौतिकाः। अतो भगवतः क्रियारूपस्य प्रवेशात्

क्रियया भगवत्कार्यमेव कर्तव्यम्, भगवत्क्रिययाऽन्यकरणे तु स्पष्टो दोषः। तदाह—विबभाजेति। अतः परं तस्य कारणान्तरं नाऽपेक्षितमित्याह—आत्मनाऽऽत्मानमिति। तत्र त्रैविध्यमवान्तरभेदान् वदन्नाह—एकधेति। प्रथमभेदे सात्त्विके दैवे एक एव भेदः, द्वितीये राजसे दश भेदाः, तृतीये तामसे त्रयो भेदा इति॥७॥

नन्वेतावद्भिरेव भेदैः कथं सर्वं कार्यं सेत्स्यतीत्याशङ्क्याऽह—

SRI SUBODHINI: These principles, ready to create this Universe, was a “child”, in the foetus stage! It had great internal capacity, and it made itself, into three divisions. This was caused by the active intervention and entry of our Lord, as the Lord invested it, with His own powers. Moreover, the power of “time” (Kaala) also had entered into this, inspiring “action” (Karma). Due to this, this “fetus” attained “celestial” powers (Devasakthi), and got the capacity to create this Universe! It also got the powers of the “Aatma”. These respective powers, now made their own “divisions”. The divisions, made under the control of the “Aatma”, became “mental” (Aadhyaatmik) in nature. Those divisions, made under the control of the celestial deities, became “celestial” (Aadhidaivik) in nature. Those divisions done through the intervention and control of “actions” (Kriya) took the “physical” (Aadhibhoutik) nature! All of them were eager to do only our Lord’s “work and task”. They all divided themselves, into three “divisions”. One division was “Satwik” viz. the celestials, who were of “one type and kind” only. The second division was “Rajasik”, consisting of 10 kinds, and the third division was “Tamasik”, having 3 kinds!

How was the “entire task” (of creating the Universe) completed, through the above “divisions” only? This is answered, through the following verse.

एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः।

आद्योऽवतारो यत्राऽसौ भूतग्रामो विभाव्यते॥८॥

VERSE 8 Meaning: This “Viraat Purusha” (universal person (Lord) being the “first Jeeva”, became the “Aatma” of all other “Jeevas”! Being, of the form of the ‘Jeeva’, it was also a “part” (Amsa) of the supreme Aatma (Paramaatma)! Being, the “first” to be manifested, our Lord in this form, became the first and primordial incarnation of our Lord, and this entire creation of “beings”, are illuminated in this incarnation only.”

श्रीसुबोधिनी : एष हीति। अशेषसत्त्वानामात्मा। हि युक्तश्चायमर्थः। बीजं यादृशमेव भवति तादृशमेव कार्यं भविष्यतीति, सर्वेषामात्मत्वात् स चेदेवंप्रकारेण त्रिरूपो जातः, तदा सर्वाण्येव सत्त्वानि तथा भविष्यतीति सर्वमेव कार्यं सेत्स्यति। किञ्च, किमनेनैकेन, एतादृशा भगवतः कोटिशः सन्त्यंशाः, अतो भगवताऽप्यनेके भेदाः सेत्स्यन्तीत्यभिप्रायेणाऽऽह परमात्मनोऽंश इति। अयं गर्भः पुरुषोत्तमस्यांशः, कोट्यंशानामप्यंशः। परमयमानन्दांश इत्याह— आद्योऽवतार इति। चिदंशास्तु जीवाः। सर्वेषां ब्रह्माण्डान्तर्वर्त्यवतारानामयमाद्योऽवतारः। स ह्यक्षरात् परतो विद्यमानो भगवान् प्रथममस्मिन् विराजि उत्तीर्णः, पश्चान्मध्ये। इदमेवाऽवतरणम्। संबन्धश्च बह्विवदिति पूर्वमुक्तम्। अस्याऽवतारस्य स्वरूपात् प्रच्युतिः केनाऽप्यंशेन नाऽस्तीत्यभिप्रायेणाऽऽह यत्राऽसौ भूतग्रामो विभाव्यत इति। प्रपञ्चाश्रयत्वमेव भगवत्त्वम् अतो नारायणोऽयं प्रपञ्चाश्रयत्वमेव भगवत्त्वम् अतो नारायणोऽयं प्रपञ्चाधारत्वाद्भगवानेव। असौ परिदृश्यमानो भूतग्रामो यस्मिन् पुरुषे विशेषेण भाव्यते, शबलतया निष्टतीत्यर्थः॥८॥

पूर्वोक्तभेदान् गणयति—

SRI SUBODHINI: This “Viraat Purusha” is the “Aatma” of every “being”. Being the “Aatma” of every-one, our Lord assumed the “form” of these three “divisions”, which fulfilled all the tasks, involved in this

creation. Did, our Lord, then, take the forms of crores of “parts”, to become this vast number of “beings”? Did, He then get divided? This doubt is removed, by specifying, that our Lord is the “part” (Amsa) of the “Supreme Aatma” (Paramaatma). This “foetus” (Garbham) of the “primordial principles”, consisting of the great internal capacity, to create this Universe, is a “part” of our Lord Sri Purushothama — the most vital “part” of all “parts” — being the “part” of bliss (Aanandaamsa). Due to this only, our Lord is hailed, as the “first incarnation” (Aadhyoavataraha). The “Jeevas” are part of our Lord’s “conscious” (Chidamsa) nature! In this way, in this “universal egg”, the first incarnation, is this incarnation of our Lord, as ‘Viraat Purusha’!

Our Lord, who is beyond the Imperishable Brahman (Akshara) took His first “incarnation”, as this “Viraat Purusha”. Later, He took many other “incarnations”. All the “beings”, have, their “stay and basis”, in this Lord’s incarnation. The refuge for this entire Universe is our Lord (Bhagawan) only. This is Lord Sri Narayana, who is the “basis and refuge” (Aadhaar and Aashraya) of this entire Universe, and hence He is “Bhagawan” — the Lord of the Universe. This “seeable” Universe, is seen illuminated, only in our Lord. In other words, this entire Universe, though “one” with our Lord, is “seen”, by all of us, as “different”. This is also due to the glory of our Lord Sri Narayana!

The above referred to “divisions”, are being explained in the following verse.

साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा।

विराट्प्राणो दशविध एकधा हृदयेन च॥९॥

VERSE 9 Meaning: "This (incarnation) is of three kinds viz. (1) The mental (Adhyaatmik), (2) the physical (Aadhibhoutik) and (3) the celestial (Aadhidaivik). From the "vital airs" point of view, it is of 10 kinds, and from the "hearts" point of view, it is 'one' only"

[NOTES: The 10 sense organs, along with the "mind" is "mental" (Adhyaatma) and the presiding deities of all these senses, are the celestial deities viz. Aadhidaivik. The vital airs are Praana, Apaana, Udaana, Samaana, Vyaana, Naaga, Kourma, Krikala, Devadatta and Dhananjaya (10 in number).]

श्रीसुबोधिनी : साध्यात्म इति। अन्यथाऽन्योऽन्यथा वर्णयेत्। त्रैविध्यं प्रथमतो निरूपयत्यस्य जगतः, तामसप्राधान्यात्। देहप्राधान्यादित्यर्थः। तत्रैकः साध्यात्मो भेदः। आत्मानमधिकृत्य यो वर्तते स आध्यात्मो देहः, तद्रतो वा आत्मा जीवः, भगवदंशो वा। तेन आध्यात्मेन सहितो विराड्देहांशः साध्यात्मो भवति। एवं साधिदैवः। देवा अन्तर्यामिदिगादयः, तानधिकृत्य यो वर्तते इन्द्रियवर्गः, तदभिमानिनो जीवा भगवदंशा वा, ते अधिदेवाः, इन्द्रादयो वा। तैः सहितो विराड्देहांश उपरिभागः साधिदैवः। एवमधिभूतश्च। अत्र चकारोऽवान्तरभेदेषु आध्यात्मिकादिसंग्रहार्थः। साधिभूतो विराडधोभागः। इत्यमुना प्रकारेण त्रिधा। इदं हि गणशस्त्रैर्विध्यम्। दशविधमाह—**विराट्प्राणो दशविध इति।** विराजो यः प्राण आसन्नरूपः। षष्ठ्या संबन्धात् विराडासन्न्यावतार इत्युक्तम्। महत्तवस्यैव क्रियाशक्त्यंशः सूत्रात्मा, स एव विराट्। प्राणादयः पञ्च, तथा नागादयः। 'नागः कूर्मश्च कृकलो देवदत्तो धनंजयः' इति वाक्यात्। एतेषां देहे कार्यं नियतम्, कासश्छिक्का तथोद्गारो जृम्भा शोषस्तथैव च'। तस्यैकः प्रकारो हृदयेन। हृदयमिति वक्तव्ये तस्य करणत्वेन निर्देशस्तदवान्तरभेदनिरूपणार्थः, मनोबुद्धिरहङ्कारश्चित्तमिति। चकारात्तस्याऽधि-भूतादिभेदाः संगृहीता इति। हृदयम्, मनः प्रभृतयस्तदेवाश्चेति॥९॥

एवं तस्य विराजस्तदन्तर्गतानां चैकप्रकारेण स्वरूपमुक्त्वा, स्वप्रवेशेनैव विश्वसृजां कार्यं विधाय, ज्ञानक्रियाशक्ति अदत्त्वा 'यथा वयं चाऽन्नमदाम

यत्र' इति यद्विज्ञापितम्, तदपि चेन्न दद्यात् तत्त्वानां नाशः खेदो वा भवेदिति तेषां विज्ञापनां सत्यां कृतवानित्याह—

SRI SUBODHINI: This Universe is explained, as of three "divisions". From the quality of "Tamas", all the "bodies" are originated. All the sense organs and mind are called as "Aadhyaatma" (connected with "Aatma"). The "Jeeva", which is part of our Lord, is called as "Aadhyaatma". The part of the "body" of the universal Purusha, is called as "Saadhyaatmak". In the same, the aspect of "Saadhidaiva", is the indwelling celestial deities — Aadhidaiva — the "Jeeva", who is the part of our Lord, is hailed as "Adhidaiva". Alternately, "Indra" is hailed as "Aadidaiva". In the same way, we have to understand the aspect of the "physical" nature also (Adhibhoota). The lower portion of this "Viraat Purusha", is the "physical worlds" (Aadhibhoutik). In this way, there are 3 divisions.

The "vital airs" are 10 in number. The most important "vital air" is called as "Aasaanya", and it has 10 divisions. (We have already seen the 10 types of "vital airs" earlier.) These "vital airs" perform the various functions in the body.

Then, there is one heart viz. the mind, intellect, ego and the inner mind (Chittam). The syllable "Cha" (and) indicates, that the divisions of physical, mental etc. are also applicable here. In other words, these "four parts" of the heart also have their celestial deities.

In this way, the nature of this "Viraat Purusha", and those, who remain within it, have been explained. Then, the Lord ensured the creation of this vast Universe, through His own "entry". The Lord now remembered the "prayers" made by the "principles" (Tatwam) (through 48th verse of the 5th chapter of this 3rd canto).

The Lord, realizing, that if He did not bless them, with the answer to their prayers, then, these “principles” themselves will get destroyed, or they will become hurt and sorrowful! Hence, our Lord began to fulfill their “prayers” — as per the next verse.

स्मरन्विश्वसृजामीशो विज्ञापितमधोक्षजः।

विराजमतपत् स्वेन तेजसैषां वृत्तये॥१०॥

VERSE 10 Meaning: “Our Lord, who is beyond the sense organs, now remembered the “prayers” of the “principles”, who had undertaken to create this Universe. The Lord now, with a view to provide space for them, and with a view to awaken them, illuminated, the “Viraat Purusha”, with His own “brilliance” (fire) of consciousness.”

श्रीसुबोधिनी : स्मरन्विश्वसृजामिति। विश्वसृजामित्येनेन तेषां महत्त्वमुपकारश्च सूचितः। दाने हेतुः—विज्ञापितमिति। स्वार्थं तु न कृतवानित्याह—अधोक्षज इति। अधोऽक्षजं यस्मात्। यत्किञ्चिदिन्द्रियैरुत्पद्यते ज्ञानं क्रिया वा, तद्भगवन्तमप्राप्यैव परागेव निवर्तते। अतः स्वोपयोगाभावादुभयोपयोगे भक्तिविरोधाच्च तेषामेवोपकारं कृतवान्। किं कृतवानित्याकाङ्क्षायामाह—विराजमतपदिति। स हि सर्वसमर्थः। सिद्धेऽपि कार्ये तेषामुपयोगार्थं स्वतेजसा पुनस्तत्कार्यं संतप्तं कृतवान्। स्वतेजसा तप्तत्वान्न वृथानाशप्रकारेण तस्य भङ्गः, किन्तु एषां तत्त्वानां विविधवृत्तये स्थानसिद्धये। यथा तेषां स्थित्यर्थं छिद्राणि स्थानानि भवन्ति, तथा तापं कृतवानित्यर्थः॥१०॥

तेषां छिद्राणां स्वोपयोगाभावात् भिन्नप्रक्रमेण निरूपयति—

SRI SUBODHINI: The “principles” have been termed here as “Viswasruja” — creators of this Universe — to reemphasize their glory and their contribution. Why did the Lord now bless them? These “principles” had prayed to our Lord earlier! Here, our Lord’s holy name of “ADHOKSHAJA” has been given. The purport of this

is, that the knowledge or action, which are known or done through the “sense organs”, cannot ever reach or touch our Lord. AS OUR LORD IS BEYOND THE SENSE ORGANS! These sense organs, being incapable, come back (return), unable to touch or know about our Lord.

Our Lord being “omnipotent”, now, began to “burn” (illuminate) this “Viraat”, through His “Tejas”, (fire of brilliance) for the sake of helping these “principles”. As the Lord used His own “fire of brilliance”, these “principles”, were not destroyed. Instead they attained their due places. Hence, very clearly, it is mentioned here, that our Lord illuminated this “Viraat” in such a way, that, respective places for stay, were provided for these principles, in the middle of this “Viraat Purusha”.

All these “places” were not intended, for the use of our Lord, and the same is being explained, through the following verse, in a different way.

अथ तस्याऽभितप्तस्य कति चाऽऽयतनानि ह।

निराभिद्यन्त देवानां तानि मे गदतः शृणु॥११॥

VERSE 11 Meaning: “On their getting awakened, many places for stay for the celestial deities were manifested. I will now tell you about all these!”

श्रीसुबोधिनी : अथेति। तस्य विराजः। भगवत्तेजसा अभितस्तप्तस्य कति आयतनानि निरभिद्यन्त? तानि चेज्जानासि तदा न वक्तव्यम् अथ न जानासि तदा वक्तव्यमित्यभिप्रायेण कतीत्युक्तम्। चकरात् जीवार्थं स्वार्थं च तत्रैवं प्रकाराः संगृहीताः। भेदेन नाशशङ्कां वारयति—आयतनानीति। भिन्नान्यपि गृहरूपाण्येव तत्त्वानां जातानीति। हेत्याश्चर्ये। देवानां स्थानत्वान्नाऽङ्गविकलत्वम्। तानि न जानासि चेन्मे गदतः शृणु। मे गदतः सतः। मया त्वदर्शमेवोच्यत इति न देवानां मर्मोद्घाटनेन दोषः स्यात्, किन्तु मया कीर्त्यते देवानां स्थानस्वरूपम्, त्वयाऽपि श्रोतव्यम्। आज्ञाभावे चौर्यं स्यादिति॥११॥

तान्यायतनानि निरूपयति—

SRI SUBODHINI: The "Viraat Purusha" illumined (burnt) through the fire of brilliance of our Lord, now manifested, many "staying" places. "I will not tell you, if you already know about them. Otherwise I will tell them to you! (Kati). Did this "Viraat Purusha" get destroyed? Not at all. All the "spaces" (holes) made through this "burning", became the residing places for these "principles"! Now, the celestial deities got their due places of stay, in the "body" of this "Viraat Purusha"! This "astonishment", due to the "body" not being "affected", by the "burning" process is expressed through the syllable "Ha" (ha!). "If you do not know about these places, then I will tell you about the same! I will do this description for your sake only! I will not describe the "secret" places, wherein the celestial deities reside. Please listen to this, as you should not listen, without having authority to listen, or the necessary "orders" from the teacher — as, such action is deemed as equal to "stealing"! "

Through the following verses, their "residing places" are being explained.

तस्या ग्निरास्यं निर्भिन्नं लोकपालोऽविशत्पदम्।

वाचा स्वांशेन वक्तव्यं ययाऽसौ प्रतिपद्यते॥१२॥

VERSE 12 Meaning: "At first, the "face" of this "Viraat Purusha" got manifested! In this, the protector of the Universe, the "Lord of fire" (Agni) along with his part of the sense organ of "Speech", entered into this "face"! Due to this, the sense of "speech" is made possible!"

श्रीसुबोधिनी : तस्याऽग्निरास्यमिति। तस्य विराजो निर्भिन्नमास्यं वक्रमग्निराविशत्। वाचि जायमानो भोगोऽग्नेर्भवति। लोकपाल इति

विशेषणमग्नेस्तत्त्वरूपस्य विज्ञापनासिद्धर्थम्। आग्नेयदिशि ये लोकास्तेषां पालकत्वं दत्तम्; आस्ये च स्थानं दत्तम्, तत् पदम्। तस्य लोकास्तु पाल्या रक्ष्या एव, भोगस्तु वाच्येव। वाचा स्वांशेनेति। वागिन्द्रियमग्नेराध्यात्मिकं रूपम्। आसङ्गदोषसहितोऽग्निर्वागित्युच्यते। अत एवाऽग्नेः स्वांशभूता वाक्। अनेनाऽग्निरिज्यरूपो निवारितः। किं तथा देवतया वाचा वा? तत्राऽऽह—यया वाचा, असौ विराट्पुरुषः, वक्तव्यं वाग्व्यापारं, शब्दोच्चारणमिति यावत्, तद्देवताधिष्ठितेन्द्रियेण प्रतिपद्यते॥१२॥

स्थानान्तरमाह—

SRI SUBODHINI: In the “face”, which got manifested, in this “Viraat Purusha”, the Lord of fire (Agni) entered — as the “words” are enjoyed by “fire”, only! For the sake of blessing the “prayers”, made by the principles of fire, the Lord made “fire” as one of the protectors and rulers of this Universe (Lokapaala). The task of ruling the Universe, situated on the quarter of “Agneya”, (of the “fire” Lord) was given to “fire”, by our Lord! The Lord allowed “fire” to reside in His face! The fire Lord took along with him, his own “part” of “words” (Vaani). In other words, we should realize, that the sense organ of “speech” (words) is the “mental” form of fire. Only due to the blemish of getting “attached”, “fire” takes the form of “words”. Here the “speech / words” is considered, as full of “ego”, and hence, this “fire” is not deserving our worship.

[NOTES AS GIVEN BY “PRAKASH”:-

- (1) This world is not deserving, only to be “enjoyed” (Bhogam). Neither, it is the “basis” of the highest bliss! Food is the basis of “life” of all Beings. As all the celestial deities “live”, in the various “sense organs” of every “Being”, each “Being” gets the “food”, which it deserves to get, and imbibe, although the “food” might

have been "produced" somewhere else! Here, the word "Bali", (oblation) refers to the worship of the respective celestial deities and our Lord.

- (2) When the 'eyes' get attached, then the "blemish" of mental attachment arises. Then, it gets related to the body (Adhyaatmik). When a "Jeeva" becomes "unattached", then it lives like a "celestial deity" (Devata). All "attachments" are caused by the quality of "Rajas". The cause of detachment is "Satwa" quality. In reality, both these qualities have got originated from "ego" only. Hence, both of them are inter related.

- (3) Due to this "ego" only, the "words" have become a "part" of "fire". When our Lord "inspires" a "Raajasik" person to become "egoistic", as a "Satwika" person, then we should consider this quality of "Rajas", as part of Satwika quality only.]

What is the use of these celestial deities, and the "words"? Due to the "words" only, this "Viraat Purusha" got originated, and the benefit of "uttering of sounds" (words) was attained. In this way, the celestial deity of fire, resided in the sense of speech, which was now fully functioning!

Through the next verse, all other "places" are mentioned.

निर्भिन्नं तालु वरणो लोकपालोऽविशद्विभोः।

जिह्वांशेन च रसं ययाऽसौ प्रतिपद्यते॥१३॥

VERSE 13 Meaning: "In the manifested jaw of this "Viraat Purusha", the ruler of this world, Varuna,

entered, along with his part of "tongue", through which "taste" can be experienced."

श्रीसुबोधिनी : निर्भिन्नं ताल्विति। तत्रैवाऽऽस्ये यो वक्रसंमित आकाशः, तत्राग्निर्देवता, वागिन्द्रियम्। तत्रैव पुनस्तालुलोके जिह्वापदवाच्यं गोलकं निर्भिन्नम्। तन्निर्भिन्नं तालु वरुणो देवता अविशत्। लोकपाल इति पूर्ववत्। विभोरिति विराजः। स हि विभोर्नानारसानुपस्थाप्य ग्राहयति। अतो वरुणस्य तत्र महाभोगः, प्रभोर्भोगस्थाने विद्यमानत्वात्। जिह्वयांशेनेति। जिह्वाऽपीन्द्रियं वरुणस्यांशः यया जिह्वया असौ विराट् रसं प्रतिपद्यते॥१३॥

अन्यद्विवरद्वयमाह—

SRI SUBODHINI: In the face, both the Lord of fire, and the sense of speech, began to reside, on the opening of the mouth. In the jaw (inside), "tongue" got manifested, and the celestial deity of Varuna entered into this. He is the ruler of the "western side" of the Universe! He now began to reside in his due place, like the fire Lord, Varuna produces and enjoys various types of "tastes", by residing in this place of "enjoyment". Varuna, through his own "part" of "tongue", enables the "Viraat Purusha" to enjoy various tastes!

Through the next verse, two more "places" are described.

विनिर्भिन्नेऽश्विनौ नासे विष्णोराविशतां पदम्।

घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत्॥१४॥

VERSE 14 Meaning: "In the face of "Viraat Purusha", two nostrils came to be seen. Here, the two rulers of this world (northern side) viz. the Ashwini Kumaaraas entered into them, along with the sense organ of "smell". Through this, the knowledge of "smell" is experienced."

श्रीसुबोधिनी : विनिर्भिन्नेऽश्विनाविति। अश्वनीकुमारौ निर्भिन्ने नासापुटे पदमाविशताम्। नासापुटद्वयं गोलकम् विष्णोर्विराजः। घ्राणमिन्द्रियम्। गन्धस्य प्रतिपत्तिर्गन्धज्ञानं घ्राणदेवताभ्यां हेतुभ्यां भगवतो भवति। सर्वत्र विवरं गोलकं देवतायाः स्थानम्, देवता इन्द्रियप्रेरिका, इन्द्रियं च तस्यांशः, इन्द्रियदेवताभ्यां चाऽभिमानिनस्तद्विषयानुभव इति॥१४॥

इन्द्रियान्तरस्य चक्षुषो विषयं निरूपयति—

SRI SUBODHINI: The “rulers” (Lokapāla) of the northern side viz. the two “Aswini Kumaaraas”, now manifested, from the face of this “Viraat Purusha”, and entered into the two “nostrils” of the nose. Both these are “holes”, and the nose is a sense organ. Through this entry, the “Viraat Purusha” got the enjoyment of “smell”. In this way, all the “holes” (entry points) became the residing places of the celestial deities. The “inspireres” of the sense organs, are called as the “celestial deities”. Hence, the “sense organ” itself, is a “part” of the celestial deity. The one, who has a “body”, enjoys the objects, through the sense organs, and it’s presiding deity.

Through the following verse, the other organs such as eyes etc. are being explained.

निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद्विभोः।

चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत्॥१५॥

VERSE 15 meaning: “The “eyes” got manifested in this Viraat Purusha, and in the two holes, the sun Lord entered into them, along with his part of “eyes”.”

श्रीसुबोधिनी : निर्भिन्ने अक्षिणी इति। अक्षिणी गोलके। त्वष्टा सूर्यः। अभिमानिनो निर्देशश्चक्षुषः प्रायिकासुरत्वख्यापनाय। चक्षुरिन्द्रियम्॥१५॥

SRI SUBODHINI: The two “eye-holes”, for the sense organ of “seeing”, got manifested in the “Viraat

Purusha". Into these, entered the sun Lord, (Twashta) along with his "sense of seeing" (eyes). The purport of using the word "Twashta", as the celestial name for the sun is, that the "task" of this celestial deity, is to make everyone "weak"! The eyes are the sense organs. The eyes make everything "small" or sees them as "small". Hence, the "eyes" are called as "demoniac", and usually, the demon's nature is to make everyone "weak". Hence, the celestial deity is "Twastha", who is the "ruler of the eastern side".

निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत्।

प्राणेनांशेन संस्पर्श येनाऽसौ प्रतिपद्यते॥१६॥

VERSE 16 Meaning: "In the holes, which got manifested in the "skin", the ruler of this world, "Wind Lord", entered, along with his part of "vital air" (Praana) through which, the knowledge of "touch" arose, and began to be experienced."

श्रीसुबोधिनी : निर्भिन्नान्यस्य चर्माणीति। रोमकूपच्छिद्रानन्त्याद्बहु-वचनम्। एषा त्वग्रूपा। त्वक्शब्देन चाऽग्रिमः सूक्ष्मांशो निरूप्यते। तस्मादत्रेन्द्रियद्वयम्। यश्चर्मोपरि सूक्ष्मांशः सात्वक्, 'त्वक् चर्म' इति क्रमात्। तत्र चर्मण्यनिलो देवता, प्राण इन्द्रियं लोके त्वक्शब्दवाच्यम्। प्राणस्योपपष्टम्भकत्वात् तच्छब्देनोच्यते॥१६॥

SRI SUBODHINI: Very many "holes" appeared in the "skin" of this "Viraat Purusha". There are two "senses" involved here, where the "vital airs" reside. Firstly, the upper "subtle" skin. Secondly, the lower "gross" skin. In these "holes" of the skin, the "wind" Lord (celestial deity) resides. The skin (Twacha) is called as the "vital air", due to the reason, that like the "vital air" is the basis of the "body", in the same way, the skin also is the basis of the body." (Prakash).

कर्णावस्य विनिर्भिन्नो धिष्ण्यं स्वं विविशुर्दिशः।

श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते॥१७॥

VERSE 17 Meaning: “When the two ears got manifested, then the celestial deities of the “sides” (quarters) entered into them, along with their “part” of the “organ of hearing”. Through this, the knowledge about the “sound” has arisen (i.e. everyone can hear the sound).”

श्रीसुबोधिनी : कर्णाविति। दिशो देवताः। श्रोत्रमिन्द्रियम्। शब्दस्य सिद्धिः शब्दज्ञानम्। कर्णौ गोलकम्॥१७॥

SRI SUBODHINI: The sides “quarters” are also celestial deities. The “ears” are the sense organs. The aspect of “hearing” is the “task”. The earlobes are the instruments.

त्वचमस्य विनिर्भिन्नां विविशुर्धिष्ण्यमोषधीः।

अशेन रोमभिः कण्डूं चैरसौ प्रतिपद्यते॥१८॥

VERSE 18 Meaning: “In the manifested “skin” i.e. in its pores, the celestial deities of “medicines” entered, along with their parts of “hair”, through which the Viraat Purusha got the sense of “scratching!””

श्रीसुबोधिनी: त्वचमिति। त्वग्गोलकम्। ओषधीर्देवताः लोमानीन्द्रियाणि। कण्डूस्त्वग्घर्षणसुखम्॥१८॥

SRI SUBODHINI: The skin is the residing place. The “medicines” are celestial deities. The “hair” is the sense organ, and the sense of “scratching” affords comfort for the skin!”

[NOTES: The medicines are “parts” of “Wind” Lord and the “hair” are parts of skin. They are not different, although, in two separate ways, they perform their

function. These are included in the 23 principles.]

मेढ्रं तस्य विनिर्भिन्नं स्वधिष्यं क उपाविशत्।

रेतसांशेन येनाऽसावानन्दं प्रतिपद्यते॥१९॥

VERSE 19 Meaning: “In this “Viraat Purusha”, Lord Prajaapati entered in the organ of generation, along with his part of “Veeryam” (energy), through which the Viraat Purusha attains pleasure.”

श्रीसुबोधिनी : मेढ्रं गोलकम्। को देवता। रेत इन्द्रियम्। आनन्दः स्त्रीसम्भोगसुखम्॥१९॥

SRI SUBODHINI: The organ of generation is the residing place of Prajaapati, who is a celestial deity. He entered into his own residing place. The sense organ of “Veeryam” (the energy) is his own “part”. The “pleasure” (Aananda) referred to here, is the conjugal pleasure, with one’s wife.

गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविशत्।

पायुनाशेन येनाऽसौ विसर्गं प्रतिपद्यते॥२०॥

VERSE 20 Meaning: “In this “Viraat Purusha”, the “anus” got manifested, into which the protector of this world, Mitra entered, along with his “part” of “Payoo” (the place of defecation), through which, we are able to throw away the “dirt” from the body.”

श्रीसुबोधिनी : गुदं गोलकम्। मित्रो देवता। पायुरिन्द्रियम्। विसर्गो मलत्यागः॥२०॥

SRI SUBODHINI: The “anus” also is a “hole”. The celestial deity is Mitra, and the sense organ is the “anus” hole. Through this, we are able to throw away the digested dirt, everyday.

हस्तावस्य विनिर्भिन्नाविन्दः स्वर्पतिराविशत्।

वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते॥२१॥

VERSE 21 Meaning: “In this “Viraat Purusha”, two hands got manifested, into which the Lord of heavens, Indra entered, along with his part of “strength” (Balam), through which, the various tasks can be attended to, in daily life.”

श्रीसुबोधिनी : हस्तौ गोलकम्। इन्द्रो देवता। स्वर्पतिरिति लोकपालः।
वार्ता कृतिः, करणसामर्थ्यम्, बलमिति यावत्, इन्द्रियम्।
वृत्तिर्हस्तव्यापारः॥२१॥

SRI SUBODHINI: The two hands are the instruments. Indra is the celestial deity, who is the Lord of the “heavens”, (Swargam) and is one of the rulers of this Universe. The word “Vaarta” is used here to indicate “the strength to do one’s task”. “Vrithi” denotes the various “tasks” attended to by the hands.

पादावस्य विनिर्भिन्नो लोकेशो विष्णुराविशत्।

गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते॥२२॥

VERSE 22 Meaning: “Two feet got manifested from our Lord (Viraat Purusha) into which Lord Vishnu, who is the protector of this Universe, entered along with his “part” of “gait” (walking), through which, the body can move out to it’s desired places.”

श्रीसुबोधिनी : पादौ गोलकम्। विष्णुर्देवता। गतिरिन्द्रियम्। प्राप्यं
चरणकर्म, ग्रामादिसंबन्ध इति यावत्॥२२॥

SRI SUBODHINI: The instrument of two feet has Lord Vishnu, as it’s celestial deity. The sense organ is the “gait” (Gati). It is the task of the “feet”, to move out in villages and other places. [NOTES: in this way,

10 “outside” sense organs have been described, along with “11” places of enjoyment.]

बुद्धिं चाऽस्य विनिर्भिन्नां वागीशो धिष्ण्यमाविशत्।
बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत्॥२३॥

VERSE 23 Meaning: “The “intellect” got manifested in this Universal form and the celestial deity of the “word” (Vaakpati) entered into this, through his “part” of “understanding and knowledge thereof” (Bodha Jnana). Through this, whatever is desired to be known can be understood.”

श्रीसुबोधिनी : अन्तःकरणचतुष्टस्य हृदयमेकं गोलकम्। तदेवांशभेदेन बुद्ध्यादिशब्देनोच्यते। बुद्धिर्गोलकम्। वागीशो ब्रह्मा देवता। बोध इन्द्रियम्। बोद्धव्यादर्घटादेः प्रतिपत्तिर्ज्ञानमिन्द्रियव्यापारः॥२३॥

SRI SUBODHINI: The four instruments of the inner mind are centered on the heart, which has manifested, as the intellect etc. This enables everyone to understand and realize knowledge. Thus, the intellect is the instrument. The Lord of the “word” (Vageesa) is Lord Brahma, who is the celestial deity of this intellect. The sense organ is “knowledge — Jnana”. The knowledge of objects and realization thereof, is the task of this sense organ.

हृदयं चाऽस्य निर्भिन्नं चन्द्रमा धिष्ण्यमाविशत्।
मनसांशेन येनाऽसौ विक्रियां प्रतिपद्यते॥२४॥

VERSE 24 Meaning: “Into this “Viraat Purusha”, the moon entered into it’s “heart” along with it’s “part” of “mind” (Manas), through which, a person’s “mind” attains various “changes” (Vikaar).”

श्रीसुबोधिनी : हृदयं गोलकम्। चन्द्रमा देवता। मन इन्द्रियम्। विक्रिया विविधक्रिया सङ्कल्पविकल्परूपा इन्द्रियव्यापारः॥२४॥

SRI SUBODHINI: The heart is the instrument. The celestial deity is the Moon. The mind is the sense organ, whose function is to have “plans and thoughts” of “changing nature”, which makes the body indulge, in various types of actions.

आत्मानं चाऽस्य निर्भिन्नमभिमानोऽविशत्यर्दम्।

कर्मणांशेन येनाऽसौ कर्तव्यं प्रतिपद्यते॥२५॥

VERSE 25 Meaning: “In the manifested space of the heart, “ego” entered along with it’s part of “action” (Karma), through which, the “Jeeva” is enabled to discharge it’s duties.”

श्रीसुबोधिनी : आत्मा अहङ्कारः, अन्तःकरणांशः। अभिमानो देवता। रुद्रात्मक इति केचित्। नूतनसृष्टित्वा तच्छब्दवाच्या एव तथाविधास्ते। कर्म अभिमतिः, देहादावहंबुद्धिरिन्द्रियम्। कर्तव्यमहङ्कारकार्यम्॥२५॥

SRI SUBODHINI: Here the word “Aatma” is used to denote “ego”, a part of the inner mind! This “ego” is a celestial deity. Some say, that this “ego” is a celestial deity of Sri Rudra. The word “Karma” (action) used here denotes “ego” (Abhimaan) — i.e. (1) The intellect regarding the body etc. as the real “I”! (2) “My body is only Myself” — This “ego” is the “sense organ”. The sense of “duty” (that there are so many “tasks” to be done) is the “task” of this “ego”. Our Sri Mahaprabhuji comments here that, “if there is no “ego”, there is no “duty” also!”

सत्त्वं चाऽस्य विनिर्भिन्नं महान् धिष्यमुपाविशत्।

चित्तेनांशेन येनाऽसौ विज्ञानं प्रतिपद्यते॥२६॥

VERSE 26 Meaning: “Into this “Viraat Purusha” — especially in the place of the “Satwik” nature, the “great principle” (Mahat Tatwam) entered, along with it’s “part”

of “Chittam” (recorded memory of thoughts of the inner mind), through which, the “Jeeva” attains “consciousness” (Chaitanyam).”

श्रीसुबोधिनी : सत्त्वं गोलकम्। महान् देवता। चित्तमिन्द्रियम्। विज्ञानं चेतना, इन्द्रियव्यापारः। एवं सात्त्विकाहङ्कारकार्ये मनसि महत्तत्त्वाहङ्कारयोर्बुद्धेश्चैक्यविवक्षया तेषामपीन्द्रियत्वं परिकल्प्य तत्र देवतादिभेद उक्तः॥२६॥

इदानीं मध्ये अवयवैर्लोकनिर्माणमाह—

SRI SUBODHINI: “Satwa” also is an instrument, the celestial deity of which, is the “great principle”. It’s “part” is “Chittam”, which is a sense organ. The “task” of this “sense organ”, is the all-pervasive “consciousness”, in the body! This Satwik “ego” works on the mind. What is spoken here, is the “oneness” of the mind, the great principle, ego and the intellect — though, these have been specified as “sense organs”, along with their celestial deities.

Through the following verse, the creation of the various “worlds”, from the “limbs” of this “Viraat Purusha”, is being spoken.

शीर्ष्णोऽस्य द्योर्धरा पद्भ्यां खं नाभेरुदपद्यत।

गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः॥२७॥

VERSE 27 Meaning: “From the head of this “Viraat Purusha” came the “heavens”. From the two feet, came “earth”. From it’s “navel” came the “space” (Aakaash). Inside this “space” only, the thoughts and changes, produced by the qualities, and all the celestial deities are also seen.” [i.e. Respectively the three qualities of Satwa, Rajas and Tamas created the celestials, the humans and those of the demoniac (manes etc.) nature.]

श्रीसुबोधिनी : शीर्ष्णौऽस्येति। अस्य विराजः शीर्ष्णः सकाशात्
 द्यौरुदपद्यत। नाभे खमन्तरिक्षमुदपद्यत। पद्भ्यामिति पञ्चमी। धरा पृथ्वी।
 विपरीतकथने प्रयोजनं वक्तव्यम्। ननु किमर्थमेतन्निरूपणम्? विज्ञापिते हि
 संतापः कृतः, तत्त्वानां च भोगार्थं स्थाननिर्माणमुक्तम्, धरादिनिर्माणस्य
 क्वोपयोगः? इत्याशङ्क्याऽऽह—गुणानामिति। पूर्वमहङ्कारस्य मायाया वा
 गुणा निरूपिताः। तेषां प्रत्येकवृत्ति स्थानं वक्तव्यम्। तदभिमानिदेवानां
 नियतभोगार्थं वृत्तयो विलासप्रकाराः। येषु द्यौरादिषु। ननु गुणानां का वृत्तयः?
 विलासश्चेतनानां भवतीत्याशङ्क्याऽऽह—तेषु प्रतीयन्ते सुरादय इति। येषु
 प्रतीयन्त इति पुनरनुषज्यते। सुरा देवाः। आदिशब्देन नरा भूतानि च॥२७॥

तदेव विभज्य स्पष्टयति—

SRI SUBODHINI: From the head of this “Viraat Purusha”, “heavens” got originated. From the “navel”, came the “space”. From his feet (Padbhyaam) came the “earth”. Here, the purport, is, that that the holy feet of our Lord is not the “cause” for the origination of this “earth”, but they are “earth” itself!

Our Lord had created all these “places”, for the sake of enjoyment of these “principles”. For this sake, it is said, in the latter part of this verse, that, “ego” is a quality of Maya, and it is necessary also to speak about it’s various “thoughts” (Vrithi) — i.e. it’s endless manifestations as thoughts — and their presiding celestial deities — as these “thoughts” are made, for their (ie the presiding celestial deities) pre-determined and disciplined “enjoyment”! It is also necessary to specify the “places”, where, these celestials and others will “enjoy” through their “thoughts” (i.e. function) as desired by our Lord.

What is the nature of the manifestation of “thoughts” of these qualities? It is said, that inside this, all the celestials, the humans and the ‘Bhoots” (manes etc.) are

also seen. In other words, in the “worlds” created from the “body” of this “Viraat Purusha”, all these types of “Beings” were seen!

The above “divisions” are clarified as under.

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे।

धरां रजःस्वभावेन पणयो ये च ताननु॥२८॥

VERSE 28 Meaning: “The celestials attained the “heaven” due to their “Satwika” nature. Due to the “Rajasik” nature of the “humans”, they attained “earth”. The animals like cows etc., also attained this “earth”!”

श्रीसुबोधिनी : आत्यन्तिकेनेति। आत्यन्तिकं गुणान्तरास्पृष्टम्, सत्त्वाधिक्यं वा। देवाः पूर्वोक्ता अन्ये च। पूर्वमप्याधिदैविका निरूपिताः, अन्ये च त्रयस्त्रिंशत्। ते सर्वे अतिसात्त्विका इति। सत्त्वविलासस्थानं दिवं प्रपेदिरे। विपरीतकथने हेतुं वदन् व्युक्रमेण निरूपयति—धरामिति। गुणक्रम एवाऽत्र क्रमः, न त्ववयवक्रमः। रजःस्वभावेन पणयो नरा धरां प्रतिपद्यन्ते। ते हि कर्मणा पणन्ते, कर्म दत्त्वा फलं गृह्णन्तीति। कर्मणैव व्यवहार इति पणयो नराः। ताननु ये गवादयः, तेषां तामसत्त्वेऽपि नरोपकाराद्भूमि-मेवाश्रिताः॥२८॥

तृतीयस्थाने हेतुमाह—

SRI SUBODHINI: The “Satwik” quality is predominant in the “celestial” beings and they attained the “heavens”. All the “33” principles, described earlier, are very “Satwik”, and all of them attained the “heaven”! The “humans”, having the predominant quality of “Rajas”, attained earth. The “humans” are totally dependent on their “actions” (Karma) — i.e. they get “results” only, through “actions”. That is why, the “humans” are called here as “Panaya” i.e. they are “traders” — i.e. they can attain anything only, through

“giving and taking” (i.e. action and its results). After the “humans”, though animals like cows etc. are Tamasik, they came to depend upon earth only, as they were regarded as being “helpful” to the “humans”!

The “third place” is being described below (i.e. after the heavens and earth).

तार्तीयेन स्वभावेन भगवन्नाभिमाश्रिताः।

उभयोरन्तरं व्योम ये रुद्रपार्षदा गणाः॥२९॥

VERSE 29 Meaning: “The “Tamasik” natured persons, like the followers of Rudra viz. Bhoots, manes etc., came to reside in the sky “worlds”, which is in the middle of the above two regions (between heaven and earth) viz. the “navel” part of our Lord.”

श्रीसुबोधिनी : तार्तीयेनेति। तार्तीयं तृतीयम्। प्रकृतेर्गुणत्वाय स्वभावेनेत्युक्तम्। भगवन्नाभिमन्तरिक्षम्। तामसस्य मध्ये निवेशने हेतुरुच्यते—उभयोरन्तरं व्योमेति। अन्तरिक्षं शून्यं तेषां स्थानम्। रुद्रा घातुका अनायतनाः। अतस्तृतीयत्वेऽपि मध्यस्थानस्य शून्यत्वात् रुद्रैस्तत्स्थानं गृहीतमिति। आधेयाधारयोर्बलिष्ठत्वेन अन्तरालमेव स्थानम्। तत्र स्थितान्निर्दिशति—ये रुद्रपार्षदा इति। रुद्रस्य पर्षदि सभायां योग्याः। कदाचित्तत्र रुद्रसभायां सनकादयो देवा वा आगच्छन्तीति तद्व्यावृत्त्यर्थं गणा इत्युक्तम्। ये महादेवस्य गणा भूत्वा पार्षदाः, ते मध्ये तिष्ठन्ति। एवं व्यष्टिसृष्टौ गुणैः स्थानभेदा निरूपिताः॥२९॥

गुणैरेव वर्णभेदा इति वर्णानवयवेभ्य उत्पन्नान्निरूपयति भजनार्थम्, मुखतोऽवर्त्ततेति चतुर्भिः—

SRI SUBODHINI: The “third” viz Tamasik persons, came to live in the sky (space). Our Lord’s “navel” is the space. The “space” between the heaven and earth is “empty” (Soonyam), and in this “place” reside the “Tamasik” persons. The word “Rudra” is used to indicate

the meaning of being a “killer”. Due to this “demoniac” nature, these “Beings” adopted to live in this “empty” space. These “Beings” here are the “followers and associates” of Rudra (Ganaaha) like the Bhoots (manes) etc. Of course, in the Assembly of Lord Rudra, great saintly persons like the Sanakaadi brothers also come and sit. In this way, the nature of their creation, their quality and residing place, have been described.

The “four castes” have been created on the basis of the differences in “qualities” only. Their “origination” took place, only for the sake of worship and service of our Lord, from the various “parts” of our Lord’s “body”. This is described through the following 4 verses.

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरुद्वह॥

यस्तून्मुखत्वाद्वर्णानां मुख्योऽब्रह्माह्मणो गुरुः॥३०॥

VERSE 30 Meaning: “Oh scion of the Kuru race (Sri Vidurji)! The Vedas (Lord Brahma) and the Brahmins got manifested from the face of our Lord! As they were manifested from the face of our Lord, they are regarded (i.e. the Brahmins) as the “best” of all, and also as the “teachers” (Gurus) of everyone.”

श्रीसुबोधिनी : भगवतो मुखतो ब्रह्म देवतारूपम्, शुद्धसत्त्व-परिणामभूतम्, यदधिष्ठानात् ब्राह्मणा भवन्ति, तज्जातम्। अवर्ततेति। विद्यमानमेव मुखात्प्रकटीभूतम्। पुरुषस्य भगवतो नारायणस्य। कुरुद्वहेति विश्वासार्थम्, एतच्छ्रवणाधिकारार्थं वा। यस्तु वर्णानां मध्ये मुख्यो ब्रह्मोन्मुखत्वाद्ब्रह्मणोऽभूत्, गुरुश्चाऽभूत्। तुशब्देन स्वतो ब्राह्मणस्य सुखत्वं वारयति। ब्रह्मणि स्थितो ब्राह्मणः। ‘तत्र भवः’ वा ‘तस्येदम्’ इति वा अण्। उन्मुखोऽग्रे प्रवृत्तो मुख्यो वर्ण ऊर्ध्वमुखो भवति। उर्ध्वं मुखं यस्य। उपदेशाद्यर्थमाद्यस्योर्ध्वं मुखं भवति। ब्रह्माऽप्यूर्ध्वमुखम्, भगवन्मुखात् यत उर्ध्वं जातम् उर्ध्वं मुखं

येनेति ब्रह्मोत्तपत्यर्थमेव भगवतो मुखमूर्ध्वं जातमिति। अतः समष्टिव्यष्ट-
योर्बीजाङ्कुर भावनैक्यादुन्मुखत्वसाम्येन वार्णानां मध्ये मुख्यः, मुखे भवः
प्रथमं जातश्चे, ब्राह्मणो जातः। अत एव गुरुः। भगवानेव हि गुरुः, स हि
मुखेनोपदिशति। तत उपदेशनार्थमेव ब्रह्म आधिभौतिकं निर्गतम् आध्यात्मिकं
ब्रह्म वेदः, आधिदैविकं त्वक्षरमिति। अतो भौतिकब्रह्माविर्भावादुन्मुखत्वसाम्येन
तद्ब्रह्म वर्णाद्ये प्रविशतीति ब्राह्मण एव द्वितीयब्रह्मणो वेदस्याऽऽध्यात्मिकस्य
तृतीयब्रह्मज्ञानाश्रमुपदेष्टा भवतीति गुरुः॥३०॥

द्वितीयवर्णोत्पत्तिमाह—

SRI SUBODHINI: From the lotus like face of our Lord, the symbol of “Satwa” viz. “Brahma or Brahmi” celestial deity got manifested — through which the “Brahmins” got originated. Here, the word “Purusha” is referring to our Lord Sri Narayana. The words, “Oh scion of Kuru clan!” are used to reemphasize, that Sri Vidurji should have faith in these “words”, and he also deserved to listen to this truth. The first and the “best” of all castes is “Brahminhood”, which is like “Brahman” only. Due to this, the Brahmins become the “Guru” of all the other castes. The syllable “Tu” (but) emphasizes the fact, that a “Brahmin” is not automatically equal or same to “Brahman”! He is supposed to establish himself in “Brahman”. He has got originated from Brahman and he belongs to Brahman. Being the “first” caste, here, a Brahmin is expected to give “instructions”. He is supposed to have his “face” turned upwards i.e. to our Lord — as a Brahmin has got originated from the face of our Lord, and hence he should always be “belonging to our Lord”, and lead such a noble and saintly life.

In fact, our Lord only is the “teacher” (Guru) of everyone. It is “He” (our Lord) only, gives advice and instructions (Upadesa) to all of us, through His “face”

viz. the Brahmins, who are our Lord's "physical" manifestations only. The "mental Brahman" are the "Vedas", and the Imperishable Brahman, is the celestial "Brahman".

The celestial Imperishable Brahman entered into the "Brahmins", to enable them to teach the Vedas and about the Imperishable Brahman (Akshara). This made the "Brahmins", the teacher (Guru) of everyone else!

Through the next verse, the origin of the other "castes" is being described.....

बहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः।

यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात्॥३१॥

VERSE 31 Meaning: "From the two arms of the Lord, the "warrior class" (Kshatriyaas) got manifested, along with the caste of the warrior class! Being a part of our Lord, who is the "Viraat Purusha", they are born to protect, all the other castes from thieves (thorns) and other difficulties."

श्रीसुबोधिनी : बाहुभ्योऽवर्ततेति। क्षत्रं नाम भगवतो वीर्यं लोकरक्षात्मकं किञ्चित्, तद्बाहुभ्यो निर्वृत्तम्। अन्तः स्थितं सद्बहिर्निर्गतमित्यर्थः। वर्णानां मध्ये द्वितीयस्तदनुव्रतः। क्षत्रमनुव्रतं यस्य। यथा क्षत्रं रक्षार्थमेव प्रवृत्तम्, तथाऽयमपीति। सहजातत्वादेकोपादानकत्वाच्च। क्षत्रसेवकत्वात् 'क्षत्राद्धः' इति नियतधर्मवाचकत्वेन जातिवाचकत्वं एव घप्रत्ययादनुवृत्तत्वार्यो नियुक्तः। तदेव विशदयति—यो जात इति। क्षतात्रायत इति क्षत्रियः, यो जात एव स्वव्यतिरिक्तान् त्रीन् वर्णान् कण्टकक्षतात् त्रायते। रोगात् त्राणव्युदासार्थं कण्टकादित्युक्तम्। कण्टका दैत्यांशाः। ते हि भूमेः कण्टकप्राया गतिप्रतिबन्धकाः धर्मप्रतिबन्धका इति यावत्, अन्यथा मारकत्वात् विपरीतता स्यात्। अनेन कण्टकानां वर्णता निषिद्धा। क्षतादिति सम्भावनायाम्। पौरुषोऽयं क्षत्रियः। पुरुषाज्जात पौरुषः। सामर्थ्यकथनायां पौरुष इत्युक्तम्॥३१॥

तृतीयवर्णोत्पत्तिमाह—

SRI SUBODHINI: The meaning of the word 'Kshatra' is "the power of our Lord to protect this world". This "power" got manifested, from the two arms of our Lord. This "power" was situated inside our Lord's arms. This "power" was followed by the caste of the "warrior class", who were originated, to protect this "power" of our Lord! This "power", henceforth, remained only in this "warrior class". The derivative meaning of this word "Kshatriya" is the one, who since his birth, protects all the other three castes, from the "thorns". The purport of this reference to "thorns" is to indicate the "demoniac" persons on this earth, who obstruct the progress of all others, and who are against "Dharma" (righteousness). A member of this "warrior class" is expected to protect the humans, animals, birds etc. from various difficulties and problems. They are supposed to ward off everyone from the fear of dangers. That is why, it is said, that 'Purusha' (i.e. having got originated from "Purusha", meaning great prowess and capacity) is the "warrior class"!

Through the following verse, the origin of the "Vaisyaas" is being explained.

विशोऽवर्तन्त तस्योर्वोलोकवृत्तिकरीर्विभोः।

वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत्॥३२॥

VERSE 32 Meaning: "From our Lord's, (who is all-capable), two thighs, the celestial deity of "Viso" (celestial deity of Vaisyaas), who provides for the livelihood of the entire world, got originated. From the celestial deity, the "Vaisyaa" caste got created. This caste attends to the activities concerning the livelihood of all humans."

श्रीसुबोधिनी : विशोऽवर्तन्तेति। विश इति सर्वेषामेव वर्णानां जाविकावृत्तय उक्ताः, कृष्यादयः। शिलोञ्छादीनामपि तन्मूलकत्वम्, देयमपि तत एवोत्पद्यत इति। तत्रोत्पादकं द्वयम्, कृषिर्गोरक्षा च। वाणिज्यकुसीदे वृद्धिप्रापके। यद्यपि धातुभिर्व्यवहारे वैश्यस्य न प्रयोजकत्वम्, तथापि न धातुभिर्जीवनं भवतीत्यत्रोत्पत्त्यर्थं रसोत्पत्त्यर्थं च कृषिगोरक्षयोरेव प्रयोजकत्वम्। कण्टकादेव रक्षा क्षत्रियस्य। तत एवोत्पन्नमुपदेशात् ब्राह्मणो लभते, रक्षतः क्षत्रियः। आरण्यानां मूलफलदीनां च यद्यपि जीवनोपयोगित्वम्, तथापि न सर्वेषां सर्वदा तदुपयोगः। तस्य भगवत उर्वोरुरुद्वयात् वार्ता उत्पन्नाः। तासां प्रयोजनमाहलोकवृत्तिकारीरिति। लोकानां वृत्तिं जीविकां कुर्वन्तीति। नन्वमूर्तास्ताः, पदार्थानां च नियतत्वात्, हान्यादीनामपि दर्शनात्, कथं तासां सर्वनिवार्यकत्वम्? अत आह—विभोरिति। स हि समर्थः, वृत्त्याश्रयणमात्रेणैव सर्वानपि दोषान् दूरीकृत्य तं जीवयत्येव। तासाममूर्तानामाधारार्थं ताभ्य एव निर्गतो वैश्यस्तृतीयो वर्णः। नृणां वार्ता जीविकां सम्यगवर्त्तयत्। य इति प्रसिद्धः। अथवा वैश्यस्तदुद्भव इति भिन्नम्। य इत्युवादः। नृणामिति देवादिव्युदासः। अनेन साधारणा एव पुरुषास्तद्वृत्त्या जीवन्ति, न त्वधिगतपरमार्थाः। सम्यगवर्तनं नाम अनायासेन नित्यनिर्वाहकत्वम्॥३२॥

चतुर्थोत्पत्तिमाह—

SRI SUBODHINI: The word “Visaha” indicates the “activities and occupations of livelihood” of all the castes, like farming, dealing with materials, gathering grains from the farms etc. Charity also is originated from these Vaisyaas only — as a person can “give” (Daana) only, when “wealth” is created, through farming and other trades. There are two avenues for creating wealth viz. (1) Farming, (2) protecting the cows! Business and lending (interest) can only make the “wealth” grow!

The warrior class are supposed to protect everyone, from the bad and demoniac persons. The Brahmins attain the produce of the farm by giving ‘Upadesa’ (teaching), and they eke out their livelihood in this way. Likewise

the members of the warrior class also. Though fruits and roots of the forest can also be useful for one's livelihood, these are not useful, for all people, at all times!

Our Lord, from His two "thighs", provided for all the "occupations" in this world. How did the various materials and objects get originated? All of them got originated, from our Lord, who is all-capable (Vibhu). Our Lord created the efficient "Vaisya" caste, who conduct all the affairs of "business" in an exemplary way! Here, our Sri Mahaprabhuji makes the comment, while explaining the inner meaning of the word "NRINAAM" (the humans) that "the Vaisyaas" do not look after the livelihood of the "celestials" — but of ordinary "humans" only. But, this does not apply to those, who have attained the highest truth (meaning — our Lord). The words "efficient way of functioning" used in this verse (Sama Vartayam) denotes, that extra efforts need not be made for the procurement of the daily necessities! — as efficient functioning, would ensure, plenty and prosperity!

The origin of the 4th caste is being described through the following verse.

पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये।

तस्यां जातः पुरा शूद्रो यद्व्या तुष्यते हरिः॥३३॥

VERSE 33 Meaning: "From the holy feet of our Lord, for the sake of Dharma (Karma) (i.e. for the fulfillment of service and all actions), the celestial deity of "Susroosha" got manifested. From this celestial deity, firstly the "deserving" caste of the "Soodraas" got manifested. Through this occupation, our Lord Sri Hari becomes very pleased."

[NOTES: The basis of the successful performance of all duties is “service” (Seva). This “service”, which is the “basis and root” of all “Dharmaas” (duties) became the duty of the “Soodraas”, and this “occupation” is considered as the “noblest and highest” (Mahaan). The “duty” of a Brahmin is for the sake of “liberation”. The duty of a “Kshatriya” is designed towards “enjoyment”. The duty of a “Vaisyaa” is for the sake of money and materials. The duty of “Soodra” only is intended for “Dharma” (duty sake) only! In this way, the “actions” of the first three castes are aimed at attaining “human” goals (Purushaartham), but the “Dharma” of the “Soodra” is for the sake of “service” only. Hence, it is said, in this verse, that our Lord Sri Hari becomes very pleased with this “occupation” only.]

श्रीसुबोधिनी : पद्ध्यामिति। भगवतः सर्वात्मकस्य पदार्थचतुष्टयमभिप्रेतम्। ज्ञानम्, क्रिया रक्षारूपा, जीविका, सेवेति। ततो भगवतः पद्ध्यां शुश्रूषा नाम सेवारूपा काचित्। भगवद्भक्तिरूपा अन्तरङ्गा काचिच्छक्तिरुत्पन्ना। तस्याः प्रयोजनमाह—धर्मसिद्ध्य इति। धर्मः सेवयैव भवति, गुरुसेवा, देवतासेवा, अरण्यसेवा, आत्मसेवेति। किं बहुना, सर्व एव धर्माः पातिव्रत्यादयोऽपि सेवायामेव पर्यवसिताः। अतो धर्मसिद्धर्थं सेवा गतिदात्री भगवद्गतिहेतोरुत्पन्ना। अनेन पूर्ववर्णानां पुरुषार्थान्तरहेतुत्वमर्थादुक्तम्। विशोऽर्थसाधकत्वम्, क्षत्रस्य कामसाधकत्वम्, ब्रह्मणो मोक्षसाधकत्वमिति। अत एव ब्राह्मण एव मुक्तिः, क्षत्रियेभोगः, वैश्येऽर्थः, धर्मः शूद्र इति। उत्तरस्य पूर्वहेतुत्वादुत्तरार्थमेव पूर्वग्रहणम्। अतो मोक्षार्थमेव धर्मादीनामन्यधर्माणां करणं ब्राह्मणस्य। तथा भोगार्थमेव क्षत्रियस्य धर्मादिकरणम्। तथा वैश्यस्य धनार्थमेव धर्मकरणम्। शूद्रस्य तु धर्मार्थमेव सेवाधर्मकरणम्। अतोऽयं महान्, अन्यार्थं धर्माकरणात्। अत एव ‘यद्वत्त्या तुष्यते हरिः’ इति। किञ्च, हरिः सर्वेषां दुःखहर्ता, सेवया च दुःखं गच्छति। अतः स्वकर्तव्यकरणादपि तुष्यति। तादृशसेवायां जातः शूद्रः, तन्निर्वाहार्थं वा। पुरा कल्पादौ। इदानीन्तनानां

तु तदुद्भवत्वम्। शुश्रूषायां भव इति शकारोकारौ मिलितौ द्विरुक्तावेकशेषेण शू भवतः, सन्प्रत्ययश्च जश्त्वेन दत्वमापद्यते, रेफस्य च परोक्षार्थं व्यत्ययः, 'अप्रत्ययात्' इति सन्नानादकारो भवति, स्त्रीत्वाभावात् टाप्। अणुप्रत्ययो वा तद्धितः, वृद्ध्यभावः परोक्षार्थः। 'शुगस्य तदनादरश्रवणात् तदाद्रवणात्' इति तु योगेनाऽन्यथा शूद्रशब्दो निरुक्तः, स न जात्युपयोगी। तं वा निर्वचनं कालभेदेन स्थापयति— पुरा शूद्र इति। स हि यावत्पर्यन्तं सेवां न करोति तावत्पर्यन्तं शुचैव द्रवति। तस्याऽर्थाद्यभावाद्धर्मोऽपि यदि न भवेच्छोको भवेदिति, तेन चाऽऽद्रवतीति, पुराऽयं शूद्रो भवति, पश्चात्तु वर्णमात्रम्। शोकाभावे हेतु-यद्वत्या तुष्यते हरिरिति। हरितोषात् सर्वमेव सिद्धं भवतीत्यर्थः॥३३॥

एवं वर्णानामुत्पत्तिमुक्त्वा भगवति तेषां विनियोगमाह—

SRI SUBODHINI: OUR LORD, WHO IS THE "AATMA" OF EVERYONE HAS PROVIDED FOR FOUR FACTORS OUT OF HIS LOVE FOR THIS CREATION MADE BY HIM. THEY ARE: (1) JNANA (KNOWLEDGE), (2) KRIYA (RAKSHA = ACTION/ PROTECTION), (3) OCCUPATION (JEEVIKA) AND (4) SEVA (SERVICE). Due to this, from the holy feet of our Lord, the celestial deity of "Sushroosha" got manifested. This "deity" is an intimate power of our Lord of the nature of "Bhakthi and service (worship)". For the sake of attainment of "Dharma", this celestial deity got manifested. There are so many types of "services", in this world, like the service to the Guru, of the celestial deities, of the forests, of the "Aatma", and many others, like the service of the husband, by a "chaste" wife! But, the one, who does "service", only for the sake of attainment of "Dharma", is considered as of higher category, which leads this person to our Lord Himself! For this sake only, this deity got manifested, with a view to show, that only in the performance of the

“Dharma” of the “Soodraas”, all the “Dharmaas” get fulfilled. [Please see NOTES above.]

The Brahmins do all their duties, for the sake of “liberation” only. Likewise the “Kshatriyaas” also perform their duties, for the attainment of enjoyment etc. The “Vaisyaas” perform their duties, for the sake of creation of wealth. But, the “Soodraas” only perform “service” as their duty – as there is no other “goal” to be attained for them/by them – AS SERVICE BECOMES THE ONLY GOAL FOR THEM! Hence, this “Soodra” caste is considered, as the “highest and Mahaan”! – as they do not perform their “duty of service”, to attain some other “goal”! When a “Soodra” does his “Dharma” of service, it pleases our Lord Sri Hari (YAD VRITHYA TUSHYATE HARIHI). OUR LORD IS VERY PLEASED WITH THESE “SOODRAAS”. Our Lord’s holy name of “Sri Hari” has been used here, to indicate that OUR LORD REMOVES THE SORROW OF EVERYONE! ONLY THROUGH “SERVICE”, SORROW AND SUFFERING GET REMOVED! HENCE, OUR LORD SRI HARI, BECOMES VERY PLEASED, WITH THE “SOODRAAS”, AS THEY DO, HIS OWN (OUR LORD’S OWN) “WORK/TASK” ONLY!

In the beginning of creation, the “Soodraas” got manifested only, for the sake of performing “service”. The word “Soodra” has got derived, from the word “Sushroosha” (loving service). Our Sri Mahaprabhujii explains here this meaning. He says that, the two syllables of “Sa” and “Ooo” (twice used i.e. two times) become “Soo”. Later it becomes “Sroo” through the use of grammar, as indicated by Paanini.

In the “Brahma Sutras” of Sri Vyaasji, the origin of

the word "Soodra" has been told, in a different way. But this interpretation is not useful to describe the nature of "service", pleasing our Lord Sri Hari, of the "Soodraas". The meaning here is, that till the "Soodra" does his "service" properly, till then, he remains in sorrow! In other words, a "Soodra" pleases our Lord Sri Hari, through the performance of "service", and this "pleasing" of our Lord Sri Hari, removes the sorrow of the "Soodraas"! THROUGH THE PLEASING OF OUR LORD SRI HARI, EVERYTHING BECOMES POSSIBLE!

In this way, after describing the origin of the castes, an explanation, as to how these "castes" are useful, for our Lord, is being done, through the following verse.

एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम्।

श्रद्धयाऽऽत्मविशुद्ध्यर्थं यज्जाताः सह वृत्तिभिः॥३४॥

VERSE 34 Meaning: "These four castes, through the performance of their allotted duties, worship and serve our Lord Sri Hari, with respectful discipline and devotion. They do, all these duties, for the sake of the purification of their inner mind, as they have got originated, along with their respective "occupations", from our Lord Sri Hari."

श्रीसुबोधिनी : एते वर्णा इति। स्वधर्मेण वागादिव्यापारेण। स हि तेषां स्वधर्म औत्पत्तिकः। वाग्व्यापारेण भगवद्भजनं ब्राह्मणस्य, रक्षादिना भगवद्भजनं क्षत्रियस्य, सेवोपयोगिपदार्थसमर्पणेन वैश्यस्य, सेवया शूद्रस्येति। तत्र सेवा प्रथमकक्षा सर्वसुलभा। यदि सर्वेऽपि भगवत्तोषमेव केवलं कामयन्ते, तदा सेवैव कर्तव्या। यदि स्वधर्मेण सेवितुमिच्छन्ति, तदा स्वधर्मसिद्ध्यर्थं सेवा कर्तव्या। तदा स्वधर्मस्य फलं वक्तुं तदुपयोगिभगवद्गुणानाह—**स्वगुरुं हरिमिति।** स्वधर्मेण स एवोपास्यः, यस्त्वावश्यको भवति। तत्र धर्मोपदेष्टृत्वात् भगवानेवोपास्यः। स हि स्वगुरुः, धर्मेण सहोत्पादनात्। यथार्थं ज्ञापयन्

शब्दोच्चारयिता गुरुर्भवति, एवमेव भगवान् वृत्तिं स्वधर्मं प्रथमतः उत्पाद्य पश्चात्तदर्थमात्मानमुत्पादयतीति। किञ्च, तथैव कृते अस्य दुःखाभावो भवतीति नियमात् तथा कर्ता हारेर्भवति। यजन्तीति सिद्धवन्निर्देशः। उत्पत्यैव धर्मप्रकारयोर्ज्ञातत्वात्, विलम्बाभावाच्च, अपर्यवसितत्वाच्च सर्वदैव भागवद्भजने वर्तमानता। यजन्तीत्यनेन तत्प्रीतिजननप्रकारेण स्वधर्मः कर्तव्य इति सूचितम्। श्रद्धयेति हेतुः सर्वत्र आत्मविशुद्धिरन्तःकरणशुद्धिः। सर्वत्राऽपाखण्डिनां नियतं फलम्। शुद्धेत्वन्तःकरणे सर्वत्राऽधिकारी भवति, पश्चात्सर्वं सुलभम्। ननु निरन्तरसेवायां कोऽयं निर्बन्धस्तत्राऽऽह—यद्यस्मात् स्ववृत्तिभिः सहजाताः। अभजने कालान्तरे अवृत्तीनुत्पादयिष्यतीति॥३४॥

एवं भगवतः समष्टिव्यष्टिरूपोत्पादनम्, सर्वदेवानां तत्रोपभोगः, स्वार्थवर्णचतुष्टयोत्पादनम् तेषां च भगवद्भजनप्रकार इति चतुष्टयमुक्त्वा उपसंहरति—

SRI SUBODHINI: “With one’s own duty”, (Swadharmena) everyone serves and worships our Lord Sri Hari, as it is their natural duty! The Brahmin’s natural duty is to serve our Lord through His “words” (Upadesa — Anushtana). Service to our Lord, through protection of noble and good persons from wicked persons, is the natural duty of the “Kshatriyaas”. The “Vaisyaas” attend to the service of our Lord, by producing/procuring ingredients, such as food, and other materials to all persons. But, the “Soodra” by performing “service to all” worship our Lord Sri Hari, in the highest way! This is his service and worship of our Lord. Due to this, our Lord becomes very happy and pleased. All the “goals” of the “Soodra” get fulfilled, through the “pleasing” of our Lord. Of all duties, “service” is considered as the highest category, and it can be easily done by all.

If each of the “caste” is really interested in pleasing our Lord Sri Hari, then, they should do all their

“duties”, with the attitude of “Seva” (service and worship of our Lord).

Our Lord Sri Hari is called here as “Swagurum Harim” i.e. Sri Hari, our Lord, is to be served and worshipped, more, in comparison to the discharging of one’s own duties! SRI HARI’S SERVICE AND WORSHIP IS PARAMOUNT! Our Lord, being the “teacher” of all the facets of “Dharma”, should be served and worshipped, with total “Bhakthi”. HE IS OUR REAL “GURU”! It is He, who has created all of us, with our respective “occupations”.

A Brahmin is supposed to chant the “teachings” properly, with full understanding of their true meaning. In this way, all the other “castes” also have to discharge their respective duties, efficiently, and this will form, as their service and worship (Yajanti). Everyone is supposed to serve and worship our Lord, as if, it is their highest “duty” (Dharma). THIS IS DONE, IN SUCH A WAY, THAT THE DEVOTEE GETS PURE LOVE (PREMA BHAKTHI) TO OUR LORD SRI HARI. Through this “Bhakthi” only, the devotee gets deep sense of loving attachment to our Lord. This service and worship should be done, with disciplined sincerity (Sraddha), and also with a pure mind. This devotee attains, certainly, love for our Lord, who gets “pleased” with him! When the mind becomes pure, then only, this devotee attains, due authority to serve and worship our Lord. With a view to purify the mind, all the respective “duties” should be done, efficiently, as an act of worship and service to our Lord!

Why is it necessary to nurture the desire to perform worship and service at all times? This is due to the

भगवानेवोपास्यः। स हि स्वगुरुः, धर्मेण सहोत्पादनात्। यथार्थं ज्ञापयन्

reason, that this “duty” has got originated along with our “occupations” (to earn our living). If this “duty”, as service, is not followed, then a person may become bereft of his occupation, for his livelihood! – through which, both here and hereafter, his life will get affected (harmed).

In this way, our Lord originated the ‘entire Universe – both the “individual” and the “whole”! He established all the celestial deities, for the sake of His own “enjoyment”. In this world (earth), with a view to further the progress of creation, •He made the 4 castes, and He also established the ways and means of their doing His service and worship, through their efficient functioning, in their respective occupations! Through the following verse, the subject is being concluded.

एतत्क्षत्तर्भगवतो दैवकर्मात्मरूपिणः।

कः श्रद्धयादुपाकर्तुं योगमायाबलोदयम्॥३५॥

VERSE 35 Meaning: “Oh Sri Vidurji! This “Viraat Purusha”, is capable of manifesting the magnificent power of the “Yogamaya” of our Lord, which is invested with the powers of the factors of time (Kaala), Karma (action) and nature (Swabhaava). How can anyone try or dare to explain the glory of our Lord’s divine nature, in it’s fullest and total way? (i.e. none can do justice to this!)”

श्रीसुबोधिनी : एतत्क्षत्तर्भगवत इति। एतच्चतुष्टयमेवाऽस्माभिर्निरूपितं सूचनार्थम्। अधिकं तु स्वयमेव ज्ञातव्यमिति नैपुण्यार्थं संबोधनं क्षत्तरिति। एकस्य वीर्यस्यांशभूतायाः क्रियाशक्तेः कौट्यंशलेशो निरूपितः, अतिरिक्तो भगवान् पूर्ण एव। तदाह—भगवत इति। तत्राऽपि त्रितयसंयोगमाह—दैवकर्मात्मरूपिण इति। दैवं कालः, कर्म प्राणिनाम्, आत्मा स्वभावः, एतान्यपि स्वस्यैव रूपाणि। तानिरूपाणि वर्तन्ते यस्या। एकस्यऽपि रूपस्य यत्राऽऽनन्त्यम्, तत्र को वा तं चतूरूपमानन्त्यचतुष्टयात्मकं निरूपयेत्?

किञ्च, योगमायाया बलस्योदयो यत्र, एतादृशं चरित्रम्। योगमाया हि क्षणमात्रेण कोटिब्रह्माण्डानि कर्तुं शक्नोति, तस्या अपि बलं भगवद्गुणैरेवेति। अथवा, योगमाया करणम्, योगमायया यो बलोदय इति। **उपाकर्तुम्**, यथा वेदा आरभ्यन्ते उपाकरणेन, समाप्यन्ते च उत्सर्गेण। तत्र भगवद्गुणानामपि मुख्यविद्यात्वात् तदुपाकरणं युक्तम्। समाप्तिदूरे, उपाकर्तुमपि कोऽपि न शक्नोति। उपाकरणमपि दूरे, करिष्यामीति प्रारम्भमपि कः कुर्यात्? अन्ततो गत्वा श्रद्धामपि कः कुर्यात्? अतो मया भगवतश्चतुर्मूर्तेरापाततो गुणाः कथितः॥३५॥

न चैतावताऽहं निवृत्तः, किन्तु गुणानामानन्त्यमेव। तदाह—

SRI SUBODHINI: “I have explained these 4 factors, only with a view to indicate the glory of our Lord’s creation. You should, by yourself, realize the rest of our Lord’s glory! You are an efficient person (Kshatraha). I have just explained, one small part, of the crores of parts of “one stupendous power” (Veeryasakthi). OUR LORD IS ALWAYS TOTAL AND FULL (PARIPOORNA). That is why, here, the word “Bhagavataha” (of our Lord) has been used. Here, three factors of the power of Yogamaya of our Lord have been referred to viz. Deva (celestial deities), Karma (action) and Swabhaava (nature) as being “united” (Samyoga). Of course, the word “Deva” is used, to denote “time” (Kaala); “Karma” means the “actions” of the Beings; the word “Aatma” is used here, to mean “Swabhaavam” or nature. All these are the “forms” of our Lord only. Of course, our Lord’s “form” is “Anantha” — limitless! Who is this Lord? can anyone explain His limitless four-fold nature or form? Especially, when the power of our Lord’s Yogamaya is involved! — in His “Leelas and stories”? YOGAMAYA POWER OF OUR LORD IS SO POWERFUL, THAT SHE CAN CREATE, CRORES OF UNIVERSES, IN ONE SECOND!

Yogamaya is able to do this only, through the power of the qualities of our Lord! She is, after all, a "cause" only, and the basis of her power, is our Lord!

Our Lord's "qualities" (Gunas) is of the form of "Jnana", (knowledge – Vidhya) and it is necessary to learn and realize this "Jnana", and it is done through the study of the Vedas. It is said here, in very specific terms, that no one will be able to explain the beginning of the glory of our Lord fully. When, even this "beginning" is not possible, how can anyone imagine to find and to end this! Who will have the courage to go near this "beginning" of our describing our Lord's true glory, with sincerity (Sraddha), faith (Viswaas) and courage (Saahas)? "Hence, I have explained to you the glory of our "four-formed" (Chaturmoorthi) Lord Sri Hari, only in a superficial way"!

"Of course, I am not ending my discourse, after telling this much only. Why? Because, our Lord's virtues and qualities are endless, immeasurable, vast and limitless!" This is being told by Sage Maitreya, through the following verse.

अद्याऽपि कीर्तयाम्यङ्ग! यथामति यथाश्रुतम्।

कीर्तिं हरेः स्वां सत्कर्तुं गिरमन्याभिधासतीम्॥३६॥

VERSE 36 Meaning: "Oh! My best friend! My words have become affected by the blemish of speaking, about various others! I need to purify and sanctify my words. Hence, I will, as per my understanding and intellect, sing the fame and glory of our Lord, as heard by me."

श्रीसुबोधिनी : अद्याऽपि कीर्तयामीति। अङ्गेति कोमलसंबोधनम-
प्रतारणाय। अद्याऽपीति। यत आरभ्याऽहमुत्पन्नस्तत्प्रभृत्यद्याऽपि मरणपर्यन्तं

कीर्तयाम्येव स्वधर्मत्वात्। परं सूक्ष्मजीवत्वान्मयि विशेषः। यथामतीति मतिमनतिक्रम्य यावज्जानामि तावदेव कथयामि न तु कल्पयित्वा। तत्राऽपि यथाश्रुतम्, गुरोः सकाशात् श्रवणमनतिक्रम्य। अनेनाऽऽवृत्तिर्भगवद्गुणानामुक्ता। तत्र प्रयोजनमाह—कीर्तिहरेरिति। नूतनश्रवणे सामर्थ्यमुपायश्च नाऽस्ति, प्रयोजनाभावश्च; आनन्त्यात् स्वधर्माभावाच्च। अतो यावत्कीर्तयितुं शक्यते तावदेव श्रोतव्यम्, इत्यल्पं श्रुत्वा तदेव कीर्तयामि; तदाहैकवचनेन। हरेरिति तावतैव भगवान् दुःखं दूरीकरिष्यतीति। पुनः पुनः कीर्तनस्य तु प्रयोजनमस्ति। स्वां गिरं सत्कर्तुम्। अन्यपदार्थानामभिधया कथनेनेयस्मद्वाणी असती जाता। भगवता स्वार्थमेव वयमुत्पादिताः। वाणीं च स्वां समर्पितवान् स्वसेवार्थम्। तस्याः पतिर्भगवान्। भगवदर्थे स्वयं प्रेरकः। तथा च स्वतो वा, मत्प्रेरणाया वा, अन्यमभिधाय वाणीव्यभिचारिणी जाता। तामिदानीं संस्कारोमि, संस्कृता सा भगवति योजनीयेति। अतः संस्कारार्थं बहुधा कीर्तयामीत्यर्थः। अनेन यस्य यस्य साधनं भगवता स्वार्थं यद्वत्तम्, तदन्यत्रोपयोज्य तच्छुद्ध्यर्थं भगवति तत्पुनः पुनरुपयोज्यमिति॥३६॥

एवमुपसंहृत्य सर्वेषां निर्द्धारितं जन्मफलमाह—

SRI SUBODHINI: The tender word of “friend” has been used by Sage Maitreya, with the view, that “whatever virtue or quality of our Lord, I am trying to explain, are not intended to cheat you -- to keep you in the dark -- But what else can I do? Our Lord’s virtues and qualities are incomparable and limitless. Ever since, I was born, from that day, till now, nay till my death, I intend (have been doing) to sing the glory of our Lord! I will continue to do so! This is MY HIGHEST DUTY! But, as I am a petty “Jeeva”, I am petty and small. I can, therefore, tell you only, as per my little knowledge the glory of our Lord, gathered by my small and petty intellect! I will not tell anything, through my own imagination. As per the “Jnana”, which I have heard from my Guru, I will tell you the same, as per my

little understanding! I have, by repeatedly expounding the qualities and Leelas of our Lord, secured some knowledge and experience! Our Lord's "fame and glory" is such, that it is always enchanting and attracting to speak and hear the same, again and again! I have no strength or inclination to listen to anything "new", and I feel that no purpose will be served, through this either. OUR LORD'S VIRTUES AND LEELAS ARE LIMITLESS! Due to this "limitless" nature, I do not have the capacity, in my intellect, to grasp this (and understand) the "limitless" virtues and glory of our Lord! Hence, whatever I have heard and grasped, that much only, I will tell and sing! I have heard very little, with my small petty intellect, and I will tell you only this much!" That is why Sage Maitreya has spoken in one word "HAREH KEERTHI". Our Lord is so very compassionate that, He will remove our sorrow, with this much expounding of His "fame" only! Hence, there is no necessity to listen to the "more" of His glory! Of course, it is very essential to repeat our Lord's glory and virtues, again and again! Why? By constant use of the tongue (Vaani), in speaking about various other matters, (other than on our Lord), the "words" have become "polluted" and "unholy". Hence, it is necessary to purify and sanctify the polluted "words". Hence, the need to repeatedly expound and sing the glory of the Leelas of our Lord!

Our Lord has created, from Himself, all of us, so that, we all can sing the glory of our Lord. He has given us a "tongue", (words) only with a view, that we constantly sing His fame and glory. The master of these "words" is our Lord Sri Hari only. He is the "inspirer" also, so that the "words" are used only for His sake! "But, these "words" have a tendency to speak about other

objects, either by themselves or as inspired by my own self, and in this event, these “words” will commit the sin of “prostitution”, and they need to be purified and sanctified, through the singing of our Lord’s “fame and glory”! Only after this “purification”, these words can be used for the sake of our Lord. Hence, I am always singing, in many ways, the “fame and glory” of our Lord, with a view to purify my “words”!

From this, what we have to realize is, that all the “instruments” which have been given by our Lord to us, should be used only for the sake of our Lord! Otherwise, if they are used for a different purpose, then, they will become unholy and sinful!

In the same way, after concluding the “topic” on hand, Sage Maitreya says, about the “ultimate result” of one’s life, which has been determined as the “best and the highest” for everyone — as per the next verse. (ie human “life” is considered as the “highest”).

एकान्तलाभं वचसो नु पुंसां सुश्लोकमौलेर्गुणवादमाहुः।
श्रुतेश्च विद्वद्भिरुपाकृतायां कथासुधायामुपसंप्रयोगम्॥३७॥

VERSE 37 Meaning: “The highest and the total “profit” for a devotee and his “words” (tongue) is to sing the fame and glory of our Lord, who wears the best crown of the highest fame! To drink the nectar of our Lord Sri Hari’s “Leelas and stories” from wise and noble saints is the highest profit, for the ears of the devotees!”

श्रीसुबोधिनी : एकान्तलाभमिति। अन्यानीन्द्रियाणि केवलं भगवदर्थं योजयितुमशक्यानि, देहार्थं तदुपयोगावश्यकत्वात्। दुष्टानि च न भगवति योजनीयानि। हस्तौ नित्यममङ्गलस्पर्शौ, तथा चक्षुषी; तथाऽन्यान्यपि देहनिर्वहार्थमवश्यमन्यत्र योजनीयानि चेत् भगवदर्थं किञ्चिद्रक्षणीयम्; स्वतः

शुद्धम्, शुद्धं कृत्वा वा। तदा द्वयं रक्षयणीयम्, वागिन्द्रियं श्रोत्रं च। अनयोर्न देहोपयोग आवश्यकः। तस्मादेते चेद्भगवत्कृपया स्वार्थं प्राप्ते भवतः, तदा भगवद्गुणा वक्तव्याः श्रोतव्याश्च। नाऽन्यद्वक्तव्यं श्रोतव्यमित्याह। वचसो वागिन्द्रियस्य। एकान्तलाभः एक एव भगवान् स्वार्थोऽन्तो यस्य। लाभो भगवत्प्राप्त्यैव समाप्यते। स को लाभ इत्याकाङ्क्षायामाह—
सुश्लोकमौलेर्गुणवादमिति। सुष्ठु श्लोकाः कीर्तिप्रतिपादका भागवतादिरूपाः, तत्प्रतिपादिता कीर्तिर्वा मौलौ यस्य। अनेन तस्य कीर्तिर्मुकुटरूपा भवतीत्युक्तम्। तां चेदयं संस्कुर्वात् 'सर्वस्य गात्रस्य शिरः प्रधानम्' इति प्रधानमेव भूषितं भवेत्। तादृशस्य भगवतो गुणवादमुत्कर्षप्रतिपादकानां धर्माणां भावपूर्वकं निरूपणं लाभमाहुरिति संबन्धः। आहुरिति प्रमाणम्। न केवलं वचस एवायं लाभः, किन्तु अनु पश्चात् नु निश्चयेन वा, पुंसामपि लाभः। तदुपयोगार्थमन्येन्द्रियव्यापादात् स्वोपयोगेऽपि, स्वस्य तत्रोपयोगात्, कीर्तनद्वारा सर्वाण्येवेन्द्रियाणि स्वयं च सफलो भवति। श्रोत्रस्य चाऽयमेव लाभः।
चकारात्तदनुवर्तिनां पुंसामपि विद्वद्भिरुपाकृतायां भगवत्कथायामारब्धायाम्। **उपसंप्रयोगम्,** समीपे सम्यक् प्रकर्षेण योगो यस्य, तादृशं श्रवणम्, अमृतकथाश्रवणमिति यावत्, तच्छ्रुतेर्लाभः। श्रोत्रस्य विशेष उच्यते—भगवत्कथैव श्रोतव्या; तत्राऽप्यमृतरूपा प्रेम्णा निरूपिता; तत्राऽपि विद्वद्भिरिव निरूपिता, अन्यथा अज्ञैरन्यथा निरूपणसम्भवात्। तेषां पदार्थानां वस्तुतो भगवदीयत्वाभावाद्भगवत्कथायां तच्छ्रवणे श्रोत्रस्य व्यभिचार एव भवेत्। अतो भगवदीयपदार्थश्रवणार्थं विद्वद्भिरिव निरूपितं श्रोतव्यम्। तैरप्यन्यार्थनिरूपणे प्रकृते तात्पर्याभावात्, तत्र श्रोतव्यम्। तदाह—**उपाकृतायामिति।** कथा संबद्धा वार्ता, सैव सुधारसजनिका मृत्युनिवर्तिका च। तदपि श्रवणं न दूरतः। अन्तः करणशुद्धि द्वारा ज्ञानं भविष्यतीति द्रविडमण्डकन्यायो भगवद्गुणेषु न कर्तव्यः। **सम्यक्त्वं** च स्वपर्यवसानात्। **प्रकर्षो** विसमरणराहित्यम्। यद्येवं शृणुयात्, तदा श्रोत्रं स्वयं च भगवदर्थं भवेत्, अन्यथा व्यर्थो भवेत्, कालार्थः काकार्थो वा॥३७॥

नन्वल्पमेवोक्त्वा कथमुपसंहारः कृतः, कथं वा स्वार्थं निरूप्यते? इत्युच्यते। भगवन्माहात्म्यं ज्ञातव्यम्, ततो भक्तिः, ततो भगवत्सायुज्यमिति।

इमं क्रमं परित्यज्य वाक्शुद्ध्यर्थं गुणानुकीर्तनम्, इन्द्रियलाभार्थं, च श्रवणकीर्तने,
इति कथमेवमुच्यते? इत्याशङ्क्याऽऽह—

SRI SUBODHINI: It is not difficult, for the other sense organs except, the “words and the ears” (speaking and listening) to be put, in the use of our Lord only. But, it is impossible, as all the other sense organs are constantly used, for the sake of looking after the body! Sense organs, which are full of “blemish” cannot also be used, for the sake of our Lord e.g. like the “hands” are full of blemish, as they touch, everyday, very inauspicious objects. The eyes are also used to see inauspicious objects. All other sense organs have to be necessarily used in the maintenance of the body also. But, it is necessary also to keep some of the sense organs for the sake of our Lord only. These organs should be, by themselves pure, or they should be kept “purified” at all times.

Hence, the question arises, as to which “sense organs” can be kept “pure” through efforts? Here, the answer is given, very clearly, by Sage Maitreya. He says, “VAGINDRIYAM SROTRAM CHA” — LET THE WORDS AND EARS BE KEPT ALWAYS PURE, FOR THE SAKE OF OUR LORD! These two sense organs are not necessary to be used, at all times, for the sake of looking after the body! Hence, with the grace of our Lord, and for the sake of our Lord, let these “words and ears” be always used! Let the “words” always sing the virtues (Gunas) and “Leelas” of our Lord! Let the ears always listen to the glory, fame and “Mahaatmyam” of our Lord’s Leelas, virtues and gracious compassion! In other words, our “words” should never speak anything else than our Lord’s glory, and the ears also should

not listen to any other subject, other than our Lord's glory and fame! The sense organ of speech has only one "wealth" of its own, which the best and most truthful (helpful) wealth viz. our Lord! Only by attaining the Lord, who is the real wealth, the "words" attain their fulfillment i.e. the highest and best profit (Poorna Laabham)! What is the highest profit then? THE HIGHEST PROFIT IS TO SING THE GLORY AND FAME OF OUR LORD'S VIRTUES, GLORY AND LEELAS – AS THE LORD ONLY HAS THE CROWN OF EVERLASTING HIGHEST (BEST) FAME!

In the holy scriptures, such as Srimad Bhagavatam, and others, the glory of our Lord Sri Hari has been explained, in detail. This "fame" is said to be, on the "crown" of our Lord! In other words, our Lord's "fame" is of the form of His crown! No one else has this type of "fame", which is the highest (Uttam). Like the "head" is treated as the most important "part" of a body, in the same way, the singing of the fame of our Lord will form the "highest" of the "results". In other words, the highest benefit and "profit", is the singing of the Leelas and virtues of our Lord and their glory, with intense love and devotion. The word "Aahuhu" (having been told) reemphasizes, that not only the "words" attain their highest benefit, but the devotee also attains "total" benefit, with the grace of our Lord.

All the other sense organs also get fulfilled, when our Lord's virtues and glories are sung with the "words", and other sense organs are also utilized, in the service of our Lord. Not only this, those persons, who listen to the singing of the glory of our Lord, through their "ears" also attain the highest benefits.

Hence, a devotee should listen to the nectarine Leelas of our Lord, as told by noble and wise saints, with deep and sincere interest. This is the purport for the "ears". It is said, that the "speaker" should be a "Vidwaan" i.e. having the inner knowledge of the principles of the scriptures. He should speak, about the nectarine Leelas of our Lord, with intense love for our Lord. We should only listen to such expounding of our Lord's "Leelas" and stories! In other words, we should not listen to our Lord's Leelas, from ignorant "Pundits" — as they may not speak, the true principles of our Lord! If ever, these types of "stories" are listened to, then, the "ears" are treated as having become "prostituted"!

Hence, everyone should avoid the "sin" of making the "ears" prostituted, by listening to the expounding of our Lord's true "Leelas", from noble and wise saintly devotees only. All other "subjects" have no value in comparison to the nectarine "Leelas" of our Lord (Upaakrutaayam). Here, it is said, that the story and Leelas of our Lord have been told from the beginning. They are nectarine in nature, and are capable of removing the sorrow of death. Moreover, this "listening" also should not be done from "very far" (from a distance), without a concentrated and sincere mind. Our Lord's "Leelas" should be listened, from one's Guru, or by sitting near, in a surrendered humble way, to a saintly devotee of our Lord. This will enable the devotee to get his mind purified, and also help in the rise of "Jnana" in him! Our Lord's Leelas should be heard, in such a way, that the hearer gets established, in his mind, with love for our Lord, and never forgets the Leelas of our Lord! In this way only, a devotee should hear about the "Leelas" of our Lord, through which, the "ears"

and the devotee himself, become “belonging” to our Lord. All other types of “hearing” will be wasteful like the wasteful sounds made by a crow (i.e. waste of time)!

How did Sage Maitreya conclude this “topic” by telling “this much” (little) only? Why did he also say, that this is being told for the benefit of the devotees only? It is due to the fact, that it is necessary to realize and know the glory of our Lord, and through this only, a devotee attains “Bhakthi” to Him! Through this “Bhakthi”, a devotee attains “union” (Saayujyam) with our Lord. Why did Sage Maitreya, not tell the above “way or path” and told only, that a devotee should purify his “words”, through the singing or our Lord’s glory and should, for the sake of attaining the “highest profit and benefit” for his sense organs, listen and sing the glory of our Lord only! Why did he now advice this path and way? This doubt is removed, through the following verse.

आत्मनोऽवसितो वत्स! महिमा कविनाऽऽदिना।

संवत्सरसहस्रान्ते धिया योगविपक्वया॥३८॥

VERSE 38 Meaning: “Oh, my child! Not only we, the most ancient and first knower of Brahman viz. Lord Brahma had contemplated, for 1000 divine years on the glory of our Lord through his intellect, purified and “ripened” through intense penance and Yoga! Even then, was he able to cross over the limitless glory (Mahaatmyam) of our Lord? (i.e. He was not able to cross over this.)”

श्रीसुबोधिनी : आत्मनोऽवसितो वत्सेति। आत्मनो भगवतो वासुदेवस्य महिमा, आदिकविना ब्रह्मणाऽपि संवत्सराणां सहस्रपर्यन्तं तपो योगं च कृत्वा, तत्परिपाके सति, संवत्सरसहस्रान्ते योगविपक्वयाऽपि बुद्ध्या अवसितः किम्? अपि तु न ज्ञात एव। ब्रह्मणाऽपि, तपः कृत्वाऽपि, महताऽपि कालेन, महिमा चेन्न ज्ञातः; यस्य कथा अग्रे वक्तव्या; अन्यः को वा

ज्ञास्यति। एतदर्थमेव तां कथां कथयिष्यामीति भावः। अत इन्द्रियलाभ एव। भगवद्गुणे कथिते, क्रमात्सर्वस्मिन्नपि संघाते स्वाधीने जाते, सुखेन साक्षाद्वैकुण्ठे भगवत्सेवा कर्तुं शक्यत इति मैत्रेयसिद्धान्तः। इमं पक्षं निराकृत्य योऽन्यथा वक्ष्यति, तमग्रे भ्रान्तत्वेन निराकरिष्यति। आत्मन इति वस्तुप्राप्त्यभावेन दुर्लभता निराकृता। आत्मत्वेनाऽपि प्रकाश मानस्य। किमित्यध्याहारेण वा, काकुस्वरकल्पनया वा, तथा वक्तव्यः। अथवा, ब्रह्मणैवाऽवसितः। तस्य साधनत्रयम्-प्रथमं भगवानात्मत्वेन प्रकटः, स्वयं चाऽऽदिकविवेदगर्भः। अनेन प्रमाणं प्रमेयं च तस्य सिद्धमित्युक्तम्। संवत्सरसहस्रान्ते इत्यादि साधनम्। तदा फलं युक्तमिति। तदापि वा न फलमिति चिन्त्यम्॥३८॥

ब्रह्मणः कथा यथा तथास्तु, अन्ये तु महिम्नो ज्ञानार्थं ये यतन्ते, तद्द्वारा च भक्तिं प्रार्थयन्ते, ते केवलं भगवन्मायामोहिताः। ते यद्यपि अन्यान्मोहयितुं तथा वदन्ति, तथापि महती भगवन्माया तानपि व्यामोहयतीत्याह—

SRI SUBODHINI: The glory of “Aatma” (our Lord Sri Vaasudeva) was also contemplated upon by the most ancient and first knower of Brahman viz. Lord Brahma, through His Yogic penance. His Yogic practices and penance became “ripe”, and he got his intellect totally sanctified and pure! Even then, Lord Brahma could not “know” fully, about the nature of our Lord’s glory and greatness! He had, in fact, done this Yogic penance for 1000 divine years (not “human” years of 365 days). But, when he himself could not realize the true nature and extent of our Lord’s glory, then, how can anyone else, hope to know or realize? Due to this only, “I will tell you the Leelas and stories about our Lord”.

But, several benefits accrue to the devotee on his singing the virtues and Leelas of our Lord. It is said, that a devotee is able to get control over his own “body” i.e. the devotee gets totally devoted to our Lord (Bhagawat Parāyan) and gradually becomes “belonging” to our Lord.

Due to this grace from our Lord, very comfortably and easily, this devotee gets the capacity and “deserving” nature, to serve and worship our Lord (actually) at Sri Vaikuntam! This is the purport of what Sri Maitreya told Sri Vidurji. Those, who oppose this view, will be called as “deluded”, and their view “condemned” later.

The word “Aatmanaa” (through the “Aatma”) is used with the meaning, that attainment of “Aatma” is not “rare”, as the “Aatma” is self-illuminated! Everything is alive and illuminated, only through the everlasting divine holy presence of the “Aatma”!

Alternately, the meaning can be, that Lord Brahma “only” had realized the glory of our Lord, as he had three “ways” (instruments) with him viz. (1) Our Lord had manifested Himself, as the “Aatma”. (2) Lord Brahma is the First and Primordial “poet”, (author) as all the “Vedas” were inside him and (3) in this way, Lord Brahma had with him, both the evidence (Vedas) and the “Lord of the Universe” (Prameya)! Lord Brahma did, for 1000 divine years, his intense Yogic penance. Due to this, it is indeed appropriate, that he should have attained the desired result! But, he did not attain the result! This is a factor to be thought of!

Let us now leave Lord Brahma alone! What about others, who put efforts to realize the true glory of our Lord’s greatness (Mahimaa)? They also pray, through their understanding of our Lord’s glory, for the attainment of true “Bhakthi” to our Lord! But, our Lord’s Maya power has put them also in delusion or infatuation! — as per the following verse.

अतो भगवतो माया मायिनामपि मोहिनी।

यत्स्वयं चात्मवर्त्मात्मा न वेद किमुताऽपरे?॥३१॥

VERSE 39 Meaning: “Hence, the Māya power of our Lord, puts in “delusion and infatuation”, even great “Māyaavis” (adepts in Māya power)! Due to this, the “Jeeva” despite, being the “Aatma”, is unable to know it’s “way and path”! When this is so, how can anyone else know (the way out of “Māya”!)?”

श्रीसुबोधिनी : अतो भगवत इति। अतः कारणात्, यस्मात्ते माहात्म्यं ज्ञातुं प्रवृत्ताः इयमेव भगवन्माया, ते संसारं व्यामोहयित्वा मोक्षार्थं प्रवृत्ताः, तानपि व्यामोहयति। ननु भगवन्माहात्म्यज्ञानार्थं प्रवृत्ताः कथं व्यामुग्धा भवन्ति? तत्राऽऽह—यत्स्वयमिति। अयमात्मा भगवान् स्वस्याऽपि मार्गं स्वयं न जानाति, किमुताऽपरे? सहि यावत्करोति तावत्तस्य परोक्षे भवति। न हि कश्चिद्गन्ता दूरे गतः स्वातिक्रान्तं सर्वमेव मार्गं पश्यति, तथा सति न गत एव स्यात्। अतिनिपुणोऽपि पूर्वदिवसे यादृशं कुर्यात्तादृशं पुनः कर्तुं ज्ञातुं वा न जानाति। अतः प्रतिक्षणं नूतनानन्तब्रह्माण्डनिर्माणात् पूर्वं येन मार्गेण साम्प्रतं सृष्टिसमर्थो वर्तते, तं मार्गं स्वयमपि न जानातीति युक्तम्। अपरे पुनस्तत्प्रेर्याः, क्वचिद्ब्रह्माण्डोदुम्बरे मशकवत्स्थिताः, स्वगतिमेव न जानन्ति, कुतो भगवद्गतिम्? उत्प्रेक्षा त्वप्रमाणम्। अथवा, भगवन्माहात्म्यज्ञानार्थं प्रवृत्तः कथं भगवन्मायया मोह्यते, अन्यथा सन्मार्गो व्यर्थः स्यात्। अन्यत्र तस्या मोहकत्वं सिद्धमेव। भगवन्माहात्म्यज्ञानार्थं प्रवृत्तावपि यदि मोहयेत्, तदा प्रमाणानि दत्ततिलाञ्जलीनि स्युरित्याशङ्क्य, स्वायोग्यमिच्छन् पुरुषः पतत्येव न संशयः।’ इति न्यायेन मायायाः को दोष इति वदन् माहात्म्यज्ञानार्थं प्रवृत्तस्य स्वरूपमाह—यत्स्वयमिति। स्वयं जीव आत्माऽपि भूत्वा, कोऽहमादिकल्पे स्थितः? कथमेतावत्पर्यन्तमागतम्? इति स्वगतिं न वेद। सर्वज्ञा अपि जन्मत्रयं चतुष्टयं वा जानन्ति। अन्योन्यं ज्ञास्यन्तीति दूरकथा। शब्दात् ज्ञानमन्धपरम्परान्यायतुल्यमिति नाऽत्यन्तं प्रमाणम्। तस्मादस्मदुक्तमार्गं एव युक्तः। वस्तुतोऽयमेवार्थः, पूर्वं यद्व्याख्यातं तत्परमतात्। विद्यमानाज्ञानमसार्यमेव संपादयति। वेदे त्वसन्देहे सन्देहवचनं च, ‘यदि वा न वेद’ इति ‘को हि तद्वेद’ इतिवत्। अतो यावत्किञ्चित् स्वकीर्तनोपयोगि तावदावर्तनीयमिति॥३९॥

किञ्च, तदप्यशक्यम्, सापेक्षमिति। अतो नमनमेव कर्तव्यमित्याह—

SRI SUBODHINI: Those, who are eager to realize or measure the extent and the nature of our Lord's true glory (Mahimaa), are usually "beaten down" by the power of our Lord's Māya power,, by putting them in "infatuation". Even though, these devotees put efforts, despite being put into the web of "worldly infatuations", for the sake of attaining "liberation", the overriding power of our Lord's Māya "infatuates" them totally! How does this happen, to the devotees, who were only eager to realize the true glory of our Lord? On this, it is said, that the Lord, as the "Aatma" Himself is unable to understand His "glory"! Then, how can anyone else understand it? It is said, that the Lord is engaged in the creation of crores of Universes, every second, and He also "forgets the path or way" through which, He had initiated the original creation! In this way, even He is not able to realize the nature and extent of His own glory! How can then, anyone else realize?

A question arises now. How can our Lord's servants, who are unable to decipher their own "fate" (Gati) — like the flies on a tree — ever realize the true nature of our Lord's Bhakthi? Hence, it is said, that this Maya power puts infatuation and delusion on those persons only who are not saintly and true devotees of our Lord. Is it, then that this Maya power puts, into delusion, even those, who are sincerely putting efforts to realize, the true glory of our Lord? On this, it is said, that **NO ONE CAN, THROUGH ONE'S OWN EFFORTS , EVER HOPE, TO REALIZE THE TRUE GLORY OF OUR LORD! HOW CAN WE THEN BLAME THE MAYA POWER OF OUR LORD, FOR THIS INHERENT INCAPACITY?**

Hence, it is said here, that the “Jeeva” despite being the “Aatma”, is unable to realize the answers, to these two questions viz. (1) “What was My nature at the start of the original aeon?” (2) “How have I attained this status now — i.e. at this place and time? Even those, who are “omniscient”, are unable to realize the knowledge of their own last three or four ‘births’! Hence, the ignorance about the existing “object” indicates only the absence of omniscience!

Even in the Vedas, there are “doubtful” words — although the Vedas are deemed as “doubt free”! How can we say, that someone knows or does not know? Hence, a true “Bhaktha” of our Lord should imbibe those sayings and practices, which are useful for his constant remembrance and singing of our Lord’s glory and greatness (virtues, “Leelas” etc.) only, and not waste his valuable “Time” in trying to know, the glory of our Lord, which is “endless”!

But for some, as dependency on the Guru or the teacher is involved, for the sake of singing about our Lord’s “glory” (hence, it is not possible for everyone to do this), they should do “prostrations” to our Lord only — as there is no “dependency or need” for this at all — as per the next verse.

यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह।

अहं चाज्य इमे देवास्तस्मै भगवते नमः॥४०॥

VERSE 40 Meaning: “Unable to reach, wherefrom the “words” (Vaani) return along with the “mind” (i.e. unable to speak about the true glory of our Lord, through the words and mind)! even the celestial deities of the ‘ego and other senses’ are unable to cross over

this glory of our Lord (i.e. to understand and go beyond)! Hence, we are all prostrating to this Lord of the Universe, again and again!" (as we can do "this much" only).

श्रीसुबोधिनी : यतोऽप्राप्येति। वाक् मनश्च यं भगवन्तमप्राप्यैव, अर्वागेव, निवर्तते, अहङ्कारश्च देवः। अन्ये च इमे देवा इन्द्रियाधिष्ठातारस्तमप्राप्यैव निवृत्ताः। वाचोऽत्र वेदरूपाः। मनस्तेषामपि पूर्वरूपं भगवदीयम्। यतो वाचो निवर्तन्ते' इति श्रुतेरप्ययमेवार्थः। तदनु अहङ्कारः। यस्तु श्रुतौ 'अहमित्येवात्मानं वेद भगवान्। सोऽहं नामाभवत्' इति। सोऽपि जगत्कर्ता स्वयमात्मानं न वेद। तेन वा जगन्निर्माणार्थं निरूपितानीमानि तत्त्वानि देवा न विदुः। तस्मान्माहात्म्यज्ञानं दुर्लभमिति तदर्थं प्रयासमकृत्वा, केवलं भगवते नमनं कर्तव्यम्। तदाह—तस्मै भगवते नम इति। यादृशोऽसि हरे! कृष्ण! तादृशाय नमो नमः यादृशोऽस्मि हरे! कृष्ण! तादृशं मां हि पालय॥४०॥

इति श्री भागवत सुबोधिन्यां श्री लक्ष्मण भट्टात्मज श्री वल्लभदीक्षित विरचितायां

तृतीय स्कन्धे षष्ठाध्याय विवरणम् ॥६॥

SRI SUBODHINI: The "words and mind" return, without being able to reach our Lord! The celestial deities of "ego" and the "senses", also return back, unable to attain our Lord! Here, the "words" are compared to the "Vedas". The mind is the precursor of the "Vedas". In the Vedas, it has been clearly said, that "The words come back unable to attain our Lord, along with the mind" (YATO VAACHO NIVARTANTHE). It is said, in the Vedas again, that "our Lord realized Himself as "I" only (Aham). The "I" of our Lord, became famous as the "Ahamkaar" or "ego"! "Hence, the Lord, who is the creator of this Universe, is by Himself not fully aware of the "Aatma". Even the celestial deities, who symbolize the "principles" (Tatwam) of creation, also do not under-

stand the glory of the "Aatma"! Hence, the true knowledge about our Lord is "RARE" (Durlabham). Hence, no one should put efforts to understand this. Instead, THEY SHOULD DO PROSTRATIONS ONLY TO OUR LORD! Hence, it is said, "we are prostrating to our Lord" (TASMAI BHAGAVATE NAMAHA).

यादृशोऽसि हरे कृष्ण तादृशाय नमो नमः।

यादृशोऽस्मि हरे कृष्णः तादृशं मां हि पालय॥१॥

KARIKA 1 Meaning: "Oh! Lord Sri Hari! Oh! Lord Sri Krishna! I am doing prostrations to You, as You really are! Oh! Lord Sri Hari! Oh! Lord Sri Krishna! Please protect me, as I am!"

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 6 of Canto III of Shri Mahā Bhāgavata Purāna.

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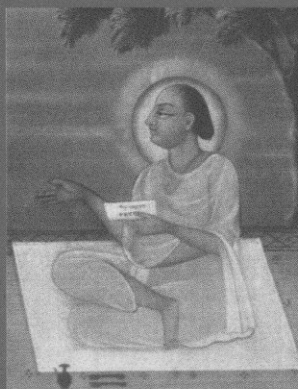
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निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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